LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 6. PITTSBURGH, PA., THURSDAY, JANUARY 6, 1916. FIVE CENTS A COPY.

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Munitions Act Is Amended In England

Women Workers Alleged to Be Underpaid in Factories.

Thomas Reece, Staff Correspondent.

London, Dec. 23.

Women munition workers are deeply concerned with the proposed bill amending the Munitions Act. The text of the bill, which has been the subject of prolonged negotiation, was issued on December 13th. Its most important clause relating to women provides that where female labor is employed in a controlled establishment

> the Minister of Munitions shall have power to require the owner of the establishment to comply with any direction given to him by the Minister as to the rate of wages or conditions of employment of the women so employed, and if the owner of the establishment, or any contractor or sub-contractor employing labor therein fails to comply with any such directions he shall be guilty of an offence under the principal Act, and shall be liable to a fine not exceeding $100, and to a fine not exceeding $5 in respect of each woman for each day on which the offence is continued after conviction thereof.

Some of the remarkable facts which have rendered necessary the immediate passage into law of such an amending clause are supplied by the Women's Trade Union League, of which Mary Macarthur is secretary.

The investigations of the League show that the health of large bodies of women, and, therefore, the future health of the nation, is being seriously undermined by the long hours worked and low wages paid in certain munition factories. The object of the new clause is to force these sweating houses to mend their ways.

Six cents an hour—a rate heartily condemned in a recnt speech by the Chancellor of the Exchequer—is still a fairly common wage for women in a variety of branches of the munitions industry. Women have recently been engaged on government work at 3½, 3, 4½, 5 and 5½ cents an hour. In the neighborhood of London one factory has just raised its rate for fuse-making from 4 cents to 5 cents an hour.

One of the very largest firms is paying women 5 cents to 6 cents an hour for labor connected with telephone making, with extra "war wages" of four-ninths of a penny. In this instance the rate of pay for women is the same for night as for day work, although the night rate for men formerly engaged on this class of job was $8.75 a week. Each woman has to look after twelve machines.

In all such cases the women's unions are fighting for a minimum of 8 cents an hour, anything below that being regarded by competent authorities as a sweating wage under present economic conditions.

A provincial firm engaged in the manufacture of aeroplanes has been paying 3 cents an hour to girls under 18 and 3½ cents to girls above that age for a working week of 55 to 60 hours. As a result of arbitration the scale has been raised, but is still well below the subsistence level. In the same district girls are making bombs for $2.50 a week of 55 hours. Girls belonging to a trade union applied for work, but refused it on being told the wages, whereupon the manager remarked: "Never mind, we can get soldiers' wives to do it."

A big firm in the North is working its women the full maximum of 72 hours a week allowed by the law as it stands, i. e., 12 hours a day for six days in the week; but this necessitates nearly all of the women being away from home for 96 hours a week, as only certain trams from the residential quarter may be used.

London is a center of sweated munition labor. A certain firm known to the authorities, has been working its girls 75, 77, and even 80 hours a week. As they kept bad time—which under the circumstances was not remarkable—a shift was taken off and the girls lost a day's pay. This particular factory appears to have been run under perpetual threats of appeals to the Munitions Court, which overawed the workers.

Where a process requires the employment of mercury, firms are working girls the full five hours at a stretch allowed by law, with the result that in one case at least the girls, who left home an hour before beginning work, were in the habit of bring-

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Mine Owners Seek to Oust Gov. Hunt

Through Subsidized Press Operators Attack State's Executive.

Washington, Dec.—Will the mine owners of Arizona, backed by the millions of Cleveland H. Dodge, William Church Osborn, and other New York multi-millionaires, succeed in accomplishing the political ruin of Governor George W. P. Hunt and defeating the strike of 5,000 copper miners?

Because Governor Hunt has dared to treat the miners fairly and protect them against an invasion of lawless thugs and strike breakers, the mine owners are circulating petitions for his recall and bitterly attacking him through their subsidized press. The Committee on Industrial Relations has gathered interesting information regarding this strike.

The leading corporation involved in the Clifton-Morenci strike is Phelps-Dodge and Company, of which James Douglas is president, Cleveland H. Dodge vice president and William Church Osborn a director. The company in 1912 earned 23 per cent on its capital of $45,000,000, and paid a 15 per cent dividend. Today copper is higher than at any time in nine years, yet the company refuses to grant its men a wage increase or to make any concession. The pricipal property of the company at Clifton paid in 1912 a dividend of 146½ per cent on a capital of $1,000,000.

Governor Hunt's refusal to permit the importation of gun men and strike breakers has attracted wide attention. It has furnished a striking contrast with the policy of Governor Ammons in Colorado, where the Rockefeller interests coerced the governor and obtained the use of the state militia for escorting strike breakers.

Whereas Colorado became the scene of the worst strike violence seen in this country in many years, Governor Hunt's policy has prevented all violence in Arizona. Strikers themselves are maintaining order in the mining towns, and several of their number have been sworn in as deputy sheriffs. Instead of prostituting himself to the mine owners, the sheriff has been active in distributing supplies to the families of the strikers, and the state militia are engaged in protecting the workers instead of persecuting and massacreing them.

If the strikers are not starved out, there is every prospect that they will win their struggle for better wages and for union recognition. Their funds are exhausted, and help must be received from outside.

In a letter to the Committee on Industrial Relations answering a request for information, Governor Hunt says:

"In discouraging the importation of strikebreakers I have been actuated chiefly by the desire to avert bloodshed, to safeguard life and property and to keep in view the possibility of amicable arbitration of differences between employers and employes. It is, in my opinion, hardly reasonable to suppose that any considerable body of suppose that any considerable body of workingmen will voluntarily initiate and endure the hardships that invariably attend a large strike without being firmly convinced that they have grievances which need adjustment and that their cause is one entitled to the painstaking consideration of the companies or individuals by whom they are employed.

"It follows, as I believe, that in the average case where the men are not deliberately rendered antagonistic and not amenable to reason by the importation of thugs and gunmen, any fair compromise acceded to by their employers will be met half way by the workingmen. While the Clifton-Morenci strike is, as yet, unsettled, it has not been characterized by that violence which marks the progress, not infrequently, of industrial disputes. It is, moreover, my opinion that a settlement might long ago have been reached, had the managers of the mines affected been reasonable in dealing with their former employes and shown a fair disposition to arbitrate existing differences involving conditions of employment."

WORLD'S HOPE IS UNIONISM.

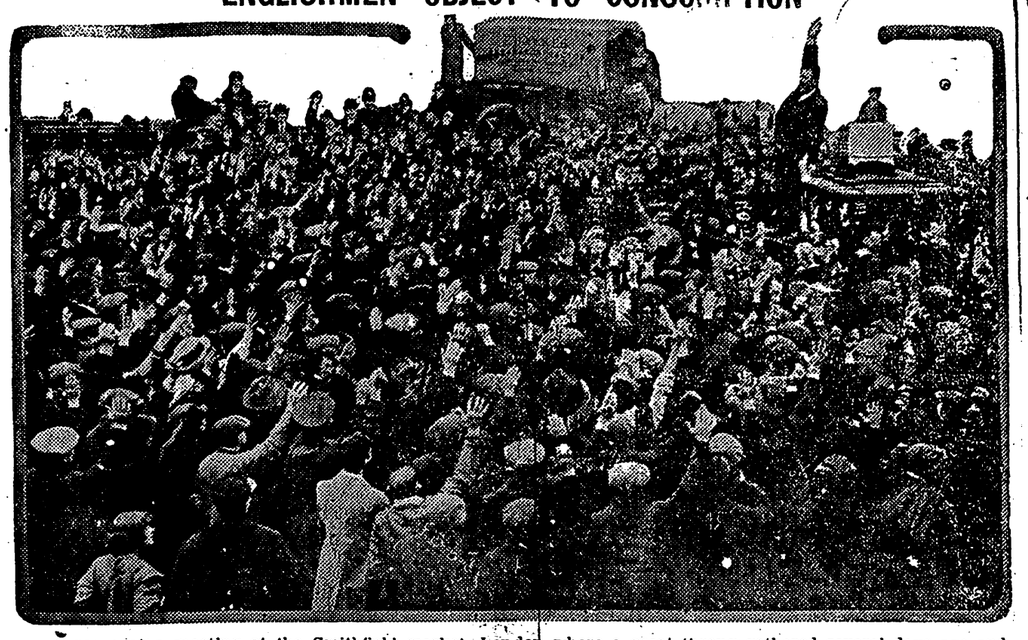
SEATTLE, Jan. 5.—"In organized labor lies the hope of the world, declared Prof. J. N. Bowman, in a speech in this city.

"The labor element is making itself the newspaper publishers in discharge ture, art, music and the church."

TO ACT ON DISCHARGES.

BOSTON, Jan. 5.—The Typographical union has created a permanent board to act with representatives of the newspaper publishers in discharge cases.

ENGLISHMEN OBJECT TO CONSCRIPTION



A scene at a meeting at the Smithfield market, London, where a great throng gathered several days ago and vehemently expressed their sentiments against conscription and against the proposal of the government for the early closing of saloons. The photograph was taken when the speaker, who, making use of a carriage as a platform, asked all those against the proposals to put their hands up.

LABOR MUST BE ON GUARD.

Must See that Wage-Earners Are Represented on any Tariff Commission That May be Created.

BY LUKE GRANT.

Like a tidal wave, the statement in favor of a non-partisan tariff commission is sweeping over the country. Politicians, who at first tried to stem the tide, are fleeing to the high places. They are finding they must go with the tide or be swamped. Reports from Washington indicate that the opposition to a tariff commission is on the point of surrender.

Organized labor is playing its part in the campaign. Since the American Federation of Labor convention at San Francisco sounded the keynote that the tariff must be taken out of politics, the unions everywhere have taken up the refrain and are pushing the issue. Samuel Gompers, the "Grand Old Man" of the labor movement, is sending labor's message throughout the land in ringing tones. The campaign virtually is won.

But a note of warning to labor must be sounded. There no longer appears a doubt that the present Congress will create a tariff commission of some kind. The question is, will it create the kind of a commission that labor demands and that it is entitled to have? Will labor be directy represented on that commission? That is the point demanding labor's immediate attention.

The Tariff Commission League, of which Howard H. Gross is president, has from its inception declared that a tariff commission must be representative of all interests in the country, and that it must be non-partisan. The League is non-political in character, with no axes to grind. It holds that labor and agriculture are as vitally interested in the tariff question, as are manufacturers and commerce. It proposes, therefore, that labor and agriculture must be represented on a tariff commission.

This proposed recognition of labor has aroused opposition in certain quarters. There are those who fear the power and influence of organized labor. Others oppose it for economic reasons. This opposition must be defeated. Labor must see to it that it has direct representation on any tariff commission that is created. The time for action is now, before Congress acts.

The tariff commission proposed by the Tariff Commission League gives labor the recognition to which it is entitled. Will you get behind the League and help fight your own battle? Or will you by inaction and lack of interest, allow this opportunity to go by? Remember it rests with you and if organized labor is ignored in the bill the creating a tariff commission, the blame will rest upon you.

It is unnecessary to point out why there ought to be a non-partisan tariff commission. The old log-rolling, political methods of making tariff schedules are well known to all. Practically every responsible leader of labor in the country has condemned the old methods and has demanded a change. The people generally are aroused, for this is a movement of the people. They demand scientific accuracy instead of political guesswork in tariff enactments.

ACT NOW. Adopt resolutions and send them to your Senators and Representatives in Congress. Let them understand that you are in earnest. Insist on having a tariff commission and insist further that labor shall be represented on that commission. If you want further information or literature on the subject, communicate with the Tariff Commission League, 1322 First National Bank Building, Chicago. The work of the League has been indorsed by the foremost men in the labor movement and John Mitchell former president of the United Mine Workers and Warren S. Stone, grand chief of the Brotherhood of Locomotive Engineers are on its advisory committee. The American Federation of Labor convention has placed its official stamp of approval on the work of the League. It is engaged in your work and it needs your co-operation. Get behind the movment and show you are alive to your own interests.

AUTOMOBILE FATALITIES.

Number of Machines in Use Increasing Much Faster Than Death Resulting From Automobile Accidents.

WASHINGTON, Jan. 3, 1916—Is the deadliness of the automobile increasing or decreasing?

This question seems to be answered in a very conclusive manner by the Bureau of the Census, in making public some preliminary mortality statistics for the year 1914, which indicate that during the five years from 1909 to 1914 the number of automobiles in use in the United States increased more than twice as rapidly as the number of fatalities caused by them.

At the close of 1909, according to figures compiled by the National Automobile Chamber of Commerce, of New York City, from state registration reports, due allowance being made for duplicate registrations, the number of automobiles in use in the United States was approximately 200,000; by the close of 1913 it had riesn to 1,270,000; and a year later, at the end of 1914, it was 1,750,000.

In the meantime the number of deaths due to automobile accidents and injuries increased from 632 in the death-registration area in 1909, containing 56 per cent of the population of the United States, to 2,623 in the same area in 1914; and the increase from 1913 to 1914, for the registration area as constituted in 1913, then containing 65 per cent of the population of the country, was from 2,488 to 2,795.

Thus a five-year increase of 775 per cent—accepting as reliable the figures compiled by the National Automobile Chamber of Commerce—in number of machines has been accompanied by an increase of 315 per cent in automobile fatalities; and a one-year increase of 38 per cent in number of machines has been accompanied by an increase of 12 per cent in fatalities.

Perhaps a more reliable comparison, from the statistician's point of view, can be made between the increase in number of automobiles in use and the increase in the rate per 100,000 population for deaths caused by them. This is because, with a given number of machines in use in a given area, the fatalities due to them will tend to be proportional to the population of that area. When the comparison is made on this basis, it appears that a five-year increase of 775 per cent in number of machines has been accompanied by an increase of 258 per cent—from 1.2 to 4.3 per 100,000 population—in the death rate resulting from automobile fatalities. Similarly, a one-year increase of 38 per cent in number of automobiles has taken place along with an increase of only 10 per cent—from 3.9 to 4.3 per 100,000—in the death rate charged to them.

One cause of this proportional decrease in the destructiveness of the automobile is undoubtedly to be found in a reduction in average annual mileage per machine; but, after due weight is given this factor, and a suitable margin is allowed for possible error resulting from inaccuracy in the estimated portion of the automobile statistics, the figures still appear to furnish ample justification for the conclusion that the automobile today is being driven with more care and more regard for public safety than it was a few years ago.

HOW TO REGULATE TRUSTS.

CHICAGO, Jan. 5.—"The federal government, a few years ago, thought they dissolved the American Tobacco company, the trust," says President Perkins of the Cigarmakers' International union. "Since then the stocks of this octopus have steadily gone upward and their operations are more potent than heretofore.

"Legislation in this direction and its resultant failure more clearly emphasizes the position of the trade unionist, who seeks by trade union activity to regulate and control purely economic questions.

"That has been our position all the time, and now. The Cigarmakers' International union should consider thoughtfully, and handle intelligently, first: The formation of an alliance, for offensive and defensive purposes, with the existing organizations now in the industry but outside the pale of the international union. And, secondly, the final organization of all wage-earning inside workers in the cigar and tobacco industry into one compact, formidable, strong organization, this to be accomplished not by force or through conquest, but by education and the furtherance of mutual interests.

"Through complete organization of the entire industry the real workers can come into their own regardless of whether the industry is controlled by the trust or split up into any number of corporations and firms. Fundamentally, organization of the workers is the true means insofar as the workers are concerned by which they may obtain fair wages, shorter hours, sanitary work shops and reasonable working conditions."

A FREE SPEECH VICTORY.

PHILADELPHIA, Jan. 5.—The trustees of the University of Pennsylvania have ruled that henceforth no professor or assistant professor shall be removed until after a conference between a committee consisting of one representative from each of the faculties in the university and a committee of equal number from the board of trustees. Assistant professors are to be appointed for three years, instead of one year, and reappointments shall be for five years. Compared with the trustees' action in the case of Prof. Nearing, this latest rule is most drastic. One local newspaper, commenting on the change since Prof. Nearing's dismissal, says: "Its vital effect is that it marks an advance by the university toward higher ideals and wider usefulness."

Friends of the university declare the adoption of democratic principles of management establishes a new era in that institution, and that the fight of Prof. Nearing and others for the right of free speech has not been in vain.

OHIO MINERS UNEMPLOYED.

COLUMBUS, O., Jan. 5.—Only 1 out of 8 Ohio miners were employed in June, 1914, while 2 out of 3 were employed in December, reports the state industrial commission. Pick miners worked an average of 150 days during 1914, while they averaged 206 ed an average of 189 days. Loaders averaged only 101 working days during 1914, while they averaged 206 working days in 1913. The coal production during 1914 was 18,736,407 tons. This was slightly more than half of the production for 1913, and smaller than for any year since 1899.

Awards under the workmen's compensation act were made during 1914 for 2,066 accidents in coal mines, of which 51 resulted in death, 1 in permanent total disability, 62 in permanent partial disability, and 1,952 in temporary disability.

COAL COMPANY BLUFF CALLED BY SMITH

As Result Assessment May be Raised to Eight Hundred Dollars Per Acre.

The new Allegheny County Board of Assessment and Tax Revision, one member of which, David B. Johns, has just been appointed will have before it for decision one of the biggest and most momentous questions of assessment and taxation that has yet been brought before this board.

The problem is: Shall the assessed valuation of some 150,000 acres of coal lands owned by the Pittsburgh Coal Company in Allegheny County be increased from Two Hundred or Three Hundred Dollars per acre to Eight Hundred Dollars per acre.

As the matter now rests the present board seemingly has no alternative other than to raise the assessment and thereby place on the books of Allegheny county an increased property assessment of Seventy-five Million dollars.

The question of an increased assessment on the holdings of this large industrial corporation was raised by Attorney A. G. Smith, who petitioned the Board of Assessment and Tax Revision representing taxpayers in the townships of Finley, Bethel, Baldwin, Forward, Upper St. Clair and Mt. Lebanon.

In his argument beforet he board, Mr. Smith cited numerous coal sales made in Allegheny County in recent years in support of his contention that the assessment should be raised. Mr. Smith said that a fair assessed valuation of Allegheny County coal acreage was Eight Hundred Dollars per acre.

The Pittsburgh Coal Company was represented at the hearing by its chief counsel, C. M. Johnston and its chief engineer. Mr. Johnston became very indignant when Mr. Smith made his demand for an Eight Hundred Dollar assessment and after consulting with his chief engineer "dared" Mr. Smith to offer his company Eight Hundred dollars an acre for any of its coal holdings in Allegheny County.

This challenge seemed to convince the Board of Assessment and Tax Revision that the assessment should not be raised. The members however may have changed their minds by this time, inasmuch as Mr. Smith called the bluff of the chief attorney of the Pittsburgh Coal Company by offering to purchase 300 acres of their coal holdings in Allegheny County at Eight Hundred Dollars per acre. To show the good faith of this offer and to prove that Mr. Smith really did have a purchaser for the property, Mr. Smith drew a certified check to the order of the Pittsburgh Coal Company for Five Thousand Dollars.

A formal offer of purchase was made the president of the Pittsburgh Coal Company in which this corporation was given a week in which to accept. However, Mr. Smith received no reply and his offer to purchase Two Hundred and Forty Thousand Dollars worth of this coal at Eight Hundred Dollars per acre, the price he was dared to offer, was ignored.

This circumstance has been called to the attention of the present Board of Assessment and Tax Revision. With this undisputed evidence of value in its possession there is little else for the Board to do othert han to make the increase in assessment petitioned for.

On the holdings of the Pittsburgh Coal Company alone, this, at the present rate of county, township and borough taxation in Allegheny county, should amount to hundreds of thousands of dollars annually.

Records of recent sales of coal lands in and around Allegheny county cited by Mr. Smith to the Board showed that prices ranged from Eight Hundred Dollars per acre to Thirty-seven Hundred and Fifty Dollars per acre.

Mr. Smith's letter to the Board follows:

December 27, 1915.

Messrs. Charles W. Simon, James M. McKee and Charles B. Price, Board of Tax Revision, Court House Annex, City.

My Dear Sirs:—

I write to advise that the Pittsburgh Coal Company have not accepted the offer to sell three hundred acres of their INACTIVE coal at $800.00 per acre. I asked them to signify their acceptance by 12 o'clock today and they have made no reply whatever. They must not be heard to say that the contract submitted by me was unsatisfactory in other respects. I made it plain to them in my letter that I was willing to change the contract in other respects because my client wants the coal. In justice, you should now regard their pretentions as to willingness to sell as an effort to throw dust in your eyes, while trifling with my time.

I am informed that all the coal in Westmoreland county is assessed at $500 per acre. I have no reliable data as to this and perhaps your Mr. Eades may have complete information. The Westmoreland County coal is largely coking coal and has little value as a steam coal or gas coal. Its shipping facilities and marketing advantages are very much below the Pittsburgh district. I have thought over the difficulties suggested by your Mr. Price to the effect that if Allegheny County should run values above adjoining counties, it might be interpreted as a discrimination against industry. This is more theoretical than real. Suppose that the active coal (such as included in all of Mt. Lebanon, South Fayette, Baldwin and Forward Townships) were assessed at $900 per acre. A ten mill tax on this would amount to but $9.00 per year, in ten years it would aggregate only $90.00. Such could not be said to be oppressive nor confiscatory in the least. However, it is proper for you as a Board to consider this phase of the question? I think not. If by doing your duty, treating the corporation the same as the individual, it happens that the corporation should suffer disproportionately, then it is a matter for legislation. Let the Coal Company have recourse to the legislature if it cannot operate under present tax laws.

In conclusion, I beg to call your attention to the fact that the Coal Company has escaped a proper valuation for many years. Does not this afford a reason for now placing their values to the full measure of just proportions? Would it not be unjust to adopt a policy of raising them gradually? If there is anything that I can do to support you in the stand you have taken, I will be pleased to have you call on me. J. F. Wallace, Esq., is in accord with this letter.

Respectfully yours

A. G. SMITH.

TEAMSTERS MAKE GAINS.

ST. LOUIS, MO., Jan. 5.—An arbiter has sustained the Teamsters' union that smaller express companies must improve working conditions and now these drivers work one hour less a day, have no Sunday work and are paid ad additional rate of 50 cents a week.

FISHERMEN STRIKE.

BOSTON, Jan. 5.—Because fishing companies refuse to reinstate some of their employes who were active in the recent successful strike, workers employed on the steam trawler fleet have struck.

Pastor Russell's Sermon

Coeburn, Va., Dec. 26.

I wish to thank you for continuing to send me your valuable paper after my time was out. I have enjoyed the visits of your good paper for the last ten years, and greatly appreciate the religious feature of same, which has been my principal reason for taking it, although I like the way you treat all subjects. I have renewed for another year through the Watch Tower.

Yours in the Blessed Hope.
S. H. DINGUS.

Saginaw, Mich., Dec. 26.

As my subscription to your paper expires this week and I find it necessary to discontinue for the time being. I have enjoyed its weekly visits immensely and wish every success as long as you continue in the stand you have taken to publishing Pastor Russell's sermons and other religious matters. I remain yours for the Truth.

W. H. TALBERT.

EARTH'S BETTER DAY IS DRAWING NEAR.

THE DIVINELY APPOINTED REMEDY FOR THE WORLD'S UNREST.

The Opening of the Year Suggests the Dawning of the New Age—The Change of Dispensation Manifest to All, But Understood by Few—The King of Glory Soon to Come in—The Great Struggle in the Spiritual Heavens—"The Strong Man" About to Be Bound—The Lord is Judging His People—The Faithful Soon to Be Rewarded.

NEW YORK CITY, January 2.—Pastor Russell gave a very impressive discourse tonight at the New York City Temple, W. Sixty-third street, near Broadway. His text was, "He that sat upon the Throne said, Behold, I make all things new." (Revelation 21:5.) He spoke as follows:

The opening of a New Year is like the opening of a new ledger. It is a favorable time for determining what should be disposed of in the profit and loss account, for putting into effect good resolutions governing the New Year. Those who make no resolutions make very little progress in character-building. Poor fallen human nature needs all the braces and supports which a well-directed will can give it. We are not advocating hasty, and sometimes unreasonable vows, resolutions and pledges, thoughtlessly taken and soon broken. What we have in mind is a thoughtful, rational consideration of the matter, a full determination to pursue the way which deliberate judgment tells one is the proper course. In general, the New Year is a time of preparation for a fresh start in life.

On the other hand, the close of the old year is the time for taking stock and for estimating the profits and losses of the year. In other words, it is a time of judgment, or decision. It is a time for issuing dividends, or rewards, to those who have made wise investments. It is a time for the meeting of directors and for the election of officers and servants for the incoming year. So at the close of this Gospel Age, its affairs are being wound up. The Lord is judging His people, and is about to reward the faithful in glory. Meantime, the world must be set in order for the inauguration of the New Order, the Messianic Kingdom.

THE REAL CAUSE OF PRESENT CONDITIONS.

According to the Bible, earth is the one province of the Universe which is in rebellion against the Creator, and at variance with His wise and beneficent Laws. Man, the King of earth, was created in the image and likeness of God, with the Divine Law written in his heart, and only "a little lower than the angels." (Psalm 8:5.) But this earthly king, Adam, rebelled against his Over-Lord, Jehovah, disobeyed His Laws and brought himself under a sentence of death—"Dying, thou shalt die.—Genesis 2:7; Romans 5:12.

The laws of heredity have so operated that today the children of Adam find the average of life only thirty-five years, and but few individuals pass the century mark. But Adam in his perfection, although less favorably circumstanced, was nine hundred and thirty years in dying. The dying experiences of the race are manifested in mental and moral degradation, as well as in physical degeneracy. With all our knowledge and medical skill the race continue to weaken and the ratio of the insane to increase.

Once Bible students would have stated that God is upon the throne of earth and delights in the present order, which the Bible declares to be a reign of Sin and Death. Once Bible students would have declared that, not satisfied with present conditions, appalling as they are, the Creator has arranged that at death all humanity except the Elect Church shall be turned over fully to the control of demons, who by Divine foreordination will be empowered to torture everlastingly the poor unfortunates of Adam's family beyond the power of human tongue to tell.

These same Bible students would have resented the suggestion that God is NOT reigning over the earth; and that, instead, the world is under the domination of Satan, "the Prince of this world." (John 14:30.) But with facilities for Bible study far superior to anything which our forefathers enjoyed, Bible students are finding that Christian people have overlooked many features of the Divine Record. As the eyes of their understanding gradually open wider and wider, they are seeing lengths, breadths, heights and depths of God's Wisdom, Love, Justice and Power of which they never before dreamed.

We are finding that the horrible teachings of the past, which have caused so generally a spiritual nausea, came not from the Bible, but are "doctrines of demons," promulgated during the Dark Ages. St. Paul tells us that the present blindness and ignorance, which hinder mankind from seeing and appreciating the real character of God and the Divine Plan for human salvation, are deceptions by Satan, "the god of this world."—1 Timothy 4:1; 2 Corinthians 4:4.

A PERTINENT QUERY.

Now, properly enough, comes the query, "If Satan is ruling amongst mankind as a god, or prince of this world, where did he get his authority and power? Did God turn the control of mankind over to demons?"

The Bible answers all our queries. God did not give the dominion of earth to Satan, but to man. In proportion as man lost his perfection and became weak in mind and in body, he became the slave of Satan and Sin. Satan and the fallen angels have exercised —especially during the last forty centuries—all their power and ingenuity for the ensnarement and degradation of men. Their influence would have been all powerful for man's overthrow, had not the Almighty provided humanity with will power and to a large extent forced the evil spirits to respect it.

As a result, we see that human depravity has made much less rapid progress than it might have done. To some extent man still possesses the image of God, in which he was created. Many still possess a natural appreciation of truth and righteousness, which under God's arrangement the fallen angels are not able to overcome. If mankind realized the true situation, undoubtedly the human will would be more persistently than ever exercised in opposition to the wiles of the Devil. As it is, these evil spirits hide their identity, and through spirit mediums personate the dead, who according to the Bible "know not anything," being asleep in death until the Resurrection Morning.—Ecclesiastes 9:5, 6, 10; Psalm 146:4; Job 14:20-22; Genesis 3:19; John 5:28, 29.

"I MAKE ALL THINGS NEW"

By the Heavenly Father's appointment, the Redeemer of men is to be the great King of Glory, who will reign for a thousand years and "make all things new." Repeatedly He tells us that the first work of the New Dispensation will be the binding of Satan. Not only is this referred to in Revelation 20:1-3, but also in our Lord's parables.

Jesus declared that when the appointed time should come His Second Advent would take place. He likened it to the coming of a thief in the night, when men in general would be off guard, not expectant of a change in the rulership of earth. He intimated that His loyal saints will first be taken, while mankind will be in ignorance of the fact that the time has come for the Reign of Righteousness. Next the Son of Man will "bind the strong man, and then He will spoil his house."—overthrow present arrangements. (Matthew 12:22-29; 24:42-44.) This picture implies a struggle; for the strong man, Satan, has had a great host serving him, ignorant of the fact that he is a usurper and that many of his laws are unjust.

Many of them have never understood that He who redeemed the world by the sacrifice of Himself holds a Divine appointment to be the King of Earth, to quell the rebellion and to bring back into harmony with God all the willing and obedient. Many do not know that this Messianic Kingdom will be God's answer to the Redeemer's prayer, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Many therefore do not know that all things are to be made new; and that the time appointed by the Father for this great work is a period of one thousand years, now chronologically due to begin.

Not knowing these things, many will be found fighting against God, thinking that in supporting the institutions of the Prince of this world they are doing God service. The Redeemer intimated most distinctly that some of these ignorant ones will be prominent in the ministry of His own Church. They will be surprised, when the honors of the Kingdom are distributed, that they will receive none, but will suffer humiliation and tribulation as unfaithful servants. The Master's words respecting this class are, "Many will say unto Me in that Day, Lord, Lord, have we not prophesied (preached) in Thy name? in Thy name have cast out devils? and in Thy name done many wonderful works?"

But the new King will say to them, "Depart from Me"—come not near to share in My Kingdom. Instead of working righteousness, you have been workers of iniquity. Instead of serving Me as ambassadors for My Kingdom and properly representing Me before men, you have done the reverse. You have upheld unrighteousness. You have promulgated doctrines of demons, and have been My adversaries, not My servants. Depart with weeping, wailing and gnashing of teeth, expressive of your disappointment, to be sharers with the world in its great Time of Trouble, from which My faithful Bride class shall be delivered.

Whatever reformation your share in that tribulation shall effect will determine what I may do for you or with you in the future, in harmony with the Divine arrangements. But I cannot recognize you as in any sense worthy of the glory, honor and immortality which shall be accorded to the Bride class—Paraphrase on Matthew 7:22, 23; 13: 40-43; 25:30; Luke 13:25-28; 12:45-48.

TWO PARALLEL AGES.

Looking at the time of the change from the Jewish Age to the Gospel Age, we perceive that during a period of forty years God dealt especially with Fleshly Israel—from the beginning of the ministry of Jesus until the destruction of Jerusalem by the army of Titus. That forty-year period the Master styled the Harvest of that Age. The gathering of the wheat class progressed close down to the consummation of that Harvest—the separating of the chaff class meanwhile taking place.—John 4:35-38; Matthew 3:11, 12.

Finally, when the wheat had all been gathered into the garner of the New Dispensation, by the begetting of the Holy Spirit, the chaff was consumed in a time of trouble which utterly destroyed the Jewish polity. The destruction of the chaff did not signify the annihilation of unbelieving Jews nor their eternal torture. It represented parabolically the complete destruction of their Jewish hopes. Those hopes have lain buried for eighteen centuries, and are only now reviving—in the form of Zionism.

The parable of the Wheat and the Tares (Matthew 13:24-30) pictures the Lord's work during the Gospel Age. The Master and His Apostles sowed only good seed, the pure Message of the Messianic Kingdom, to which a saintly few would attain and which ultimately would bless all the families of the earth. But Satan, through his various agencies (many of whom wore the livery of Christ), oversowed the wheat-field with tare seed—false doctrines, "doctrines of demons."

From this unauthorized sowing by the Adversary—as a result of these false doctrines which he caused to be promulgated throughout Christendom—many nominally came into the Church of Christ. These never really professed to be wheat, never had the begetting of the Holy Spirit, never were disciples in the only sense that Christ acknowledges any to be His followers.

As tares resemble wheat, so these deceived people, the progeny of false doctrines, think themselves to be Christians. They greatly outnumber the true Christians, just as the chaff of the Jewish nation outnumbered the "Israelites indeed." As God then gathered the wheat, the "Israelites indeed," into the spiritual House of Sons by the begetting of the Holy Spirit, so now He will gather the faithful ones of this Gospel Age into the Heavenly Garner by the change of the First Resurrection. As the prospects and the hopes of the nominal Israelites, the chaff class, were consumed in the great time of trouble which closed that Age, so the hopes and the prospects of the tare class will perish in the great fire, or Time of Trouble, with which this Gospel Age is closing.

"THE OLD ORDER PASSETH."

The dispensational change near at hand will be much greater than that of eighteen centuries ago. There, our Lord Jesus merely sent forth the Message for the calling out of His Church. But here, the Church, having been completed, is to be glorified; and the Kingdom of Messiah is to overthrow completely the kingdom of Satan. In illustrating the radical change which is to take place in the near future, the Scriptures refer to the Deluge, which completely overthrew the systems of wickedness and unrighteousness then prevailing.—Matthew 24:37-39; Luke 17:26-30.

The Apostle Peter tells us that in the end of this Age the overthrow of present institutions will be as complete as in the days of the Deluge. He declares that the present earthly elements—Capital and Labor, aristocracy and common people, plutocracy and socialists —will be engaged in a terrible strife, which can be properly symbolized only by a consuming fire. More than this, St. Peter declares that the heavens also will take fire—ecclesiasticism will become involved in the strife and will pass away with a great commotion.—2 Peter 3:1-13.

But let us remember that it is neither the physical earth nor the Heaven of God's habitation that will burn up. It will be merely the social and religious institutions which, under the supervision of the Prince of this world, are styled "the present evil world," or imperfect arrangement.

As St. Peter also points out, the present Order will be superseded by a new Order, which the Apostle calls "new heavens and a new earth, wherein dwelleth righteousness." The new heavens will be the Church in glory, in Kingdom power. The new earth will be the new social arrangements instituted, guided, directed by the new heavens—Messiah's Kingdom. The New Kingdom will enforce its laws as with a rod of iron—inflexibly. No longer will it be true that whosoever will live godly shall suffer persecution, and have all manner of evil said against him falsely, as a reward of faithfulness to Christ and the Truth. On the contrary, in the Day of Messiah's Kingdom, the righteous shall flourish, and all wilful evil-doers shall be cut off in the Second Death.—Psalm 72:7; 37:9.

THE WORK OF THE KINGDOM.

Through the Prophet the Lord calls attention to this new condition, saying, "Behold, create new heavens and a new earth; and the former shall not be remembered, nor come into mind." (Isaiah 65:17.) Our context tells us of this same "new heavens and new earth" condition as taking the place of the present order of things. Then it describes the Church under the symbolism of "the New Jerusalem," the capital of Messiah's Kingdom, and the center from which authority will go forth for mankind's assistance out of the fallen conditions of sin and death.

We also read that through those blessed provisions, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things (the present evil world are passed away." The work of renewing will require the entire thousand years of Messiah's Kingdom, and will be successful to the highest degree.

Let all whose eyes of understanding have been opened to see these things repoice, and tell abroad the glorious story that the period of the reign of Sin and Death is expiring, and that the new period of the Reign of Righteousness is near at hand, bringing life everlasting to every one who will be obedient. With this thought before our minds, the New Year before us will bring us joyful suggestions, helpful in all the experiences of life—especially to those who have become followers of Jesus. Those who are seeking to walk in His steps, willing to suffer with Him for the sake of the Truth, shall in due time be glorified together with Him, as members of His Elect Bride class.

The great Divine Plan of the Ages is rolling onwards towards completion; and at every stage its progress makes for fresh blessings and fresh revelations of the glorious things which God hath purposed in Himself from before the foundation of the world. Truly, God's ways are higher than man's ways, and His thoughts than man's thoughts!—Isaiah 54:9.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE SIXTEENTH CENTURY REFORMERS.

Essay III.

(Continued from last week)

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LUTHER'S LITERARY ACHIEVEMENTS.

Luther and Beecher ha a few things in common. They were both lovers and orators of nature. Expresion and love usualy go together as in the great poets they are usually affected with lovesickness. They both had a strong sense of humor and hilarious jokers. From a literary point of view Luther takes many laurels. He not only produced many large and bulky volumes during his life, but wrote well and also wrote poetry. Beecher exerted most of his influence through his oratory, but Luther used both talents effectually. His publications amount to eleven hundred volumes, as reckoned by Lecendorf. Others place the number at seven hundred and fifteen volumes—one for every two weeks that he lived after issuing the first. Even the last six weks of his life he issued thirty-one publications—more than five per week." From these accounts his mind must have been very prolific.

His scope of observation was very broad-his mental range was not confined to any one set of subjects even though his special occupation was theology. "He studied human nature like a dramatist. Shakespeare drew from him. His memory was a museum of historical information, anecotes of great men, and old German literature, songs, and proverbs, to the later of which he made many rich additions from his own genius. Scarce a subject could be spoken of on which he had not thought and on which he had not something to say." (Froudel) From these facts it is evident that he was not b'goted and in all his learning acquired in life he did not lose his equilibrium to the extent of being dogmatic and regarding his product as the final expression of truth, as is evident in the following accredited to him: "Only a ittle of the first fruits of wisdom-only a few fragments of the boundless heights, breaths, and depths of truth-have I been able to gather." Concerning the language in which he clothed his thoughts we present the following:

"Luther holds a high and glorious place in German literature. In his manuscripts we nowmhere discover the trace of fatigue or irritation, no embarrassment or erasures, no ill-applied ephithet or unmanageable expression; and by the correctness of his writing we might imagine he was a copyist rather than a writer of the work." (Audin.) "Luther's language became through his writings, and has since remained, the language of literature and general intercourse among educated men, and is that which is understood universally it be meant when the German is spoken of. His translation of the Bible is still as much the standard of purity for that language as Homer is for the Greek." (Stowe.

Calvin

Calvin entered upon his public career very young—at eighteen he was preaching in a country parish in France. Shortly after this he became interested in Luther whose pamphlet had found its way from Germany into France. The contents of the pamphlet did not interest him, but the man who wrote it—he had defied authority. Just as Wesley's heart religion was an offense to the precise parsons of his day, Luther's blunt coarse and rollicking ways repelled the serious, sober and ascetic Calvin, who moved in royal society and amongst the cultured. He examined the pamphlet in secret with the intention of refuting it. He grew to admire the authors self-reliance and finally quit the priesthood and later began translating Luther's Bible into French and studying law.

Calvin's personality was very strong and his keen intellect and high social standing commanded the respect of those in authority, and was not molested. He later began to preach again and was ordained a priest. He contradicted everybody—the aged, and all, regardless of position. While others were being burned at the stake as heretics in France, for years no hand was laid on him. Finally, notice was served upon him by King Frances, asking him to desist and make peace with his superiors. He left Paris and escaped a fate that others had met for similar offenses.

Later Dr. Servetus, the "Papal Delegate" ("a revivalist") traveled through France preaching against "Lutherism and other forms of grievous errors." Calvin issued a challenge at long distance to debate the issues. Servetus accepted but Calvin weakened — no arrangements were made. Calvin finally reached Geneva, Switzerland, and turned it into a theocracy of prayer and Bible study. Students from all parts of Europe streamed into the city to hear the new gospel expounded, and amongst them was John Knox. Knox is said to be "very much like him temperamentally," but as we shall see differed in many respects. He carried this new religion to Scotland.

Servetus was very much like Arminius who was a rhetorician. He was gentle and considerate but diplomatic, and very much unlike Calvin, who was domineering and accusative. One authority says that "after Calvin reached Geneva he entered into a long correspondence with Dr. Servetus and the debate which had been purposed was carried on by correspondence. Servetus proposed to Calvin that the postponed debate should take place at Geneva. Calvin replied that if Servetus came to Geneva he would burn him alive." Servetus was enroute to Naples, but he never reached there. He did not take Calvin seriously and like other pilgrims he stopped at Geneva "to study the new religion" He was arrested and tried for heresy. In France Calvin was the heretic, in Geneva Servetus. Here heresy was a question of geography.

Presbyterians today have denounced their leader's public acts and creed. They have revised the Westminster confession of faith and have erected a monument to Servetus in Geneva, dedicated 1912, bearing the following inscription: "In memory of Michael Servetus—victim of religious intolerance to his time, and burned for his convictions at Champel on September 27th, 1553. Erected by the followers of John Calvin, three hundred and fifty years later, as expiation for that act, and to repudiate all coercion in matters of faith."

Here we note the consistency that Calvin's theology was as repulsive as his public acts—it produced Knox, Arminius, and later Wesley, Beecher and Russell, who all took issue with it.

(Continued on Page Eight.)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES. Mohawk, Fla.

Munitions Act is Amended in England

(Continued from Page One.)

ing food with them and eating it secretly—a proceeding most dangerous to health.

In powder factories—where the wages sometimes rule as low as $2.50 a week—the sheds are not infrequently very cold, damp, and ill-ventilated.

Many of the women who are working terribly long hours for a pittance are quite young girls, according to the reports of the league's investigators. Fainting is frequent and the health of many of the girls is being permanently undermined to a degree, and in a manner, which must gravely affect the future stamina of the race.

Terribly inadequate arrangements are too often made for providing the women with food, but it is noteworthy that where proper canteens have been arranged the firms have noticed a marked improvement in the worker's output. "It pays," is the comment of those establishments that have instituted reasonable hours and an adequate commissariat.

What the Women's Trade Union League is steadily working for is the universal establishment of eight-hour shifts. Where the plan has been adopted excellent results have been achieved. From one factory in North London which recently adopted it comes this report: "Going on very satisfactorily, with steady improvement in health and output."

It is hoped that the Minister of Munitions may so administer the new clause as to make it a real Women Munition Workers' Charter. The fact that some women are earning as much as $15 a week in munition factories can be no excuse for the sweating of their less fortunate sisters.

The most instrinsically important proceedings in Parliament on December 14th were in the House of Lords, where nowadays most of the really sensible parliamentary suggestions come from—the House of Commons being in a very stagnant state so far as fresh thought is concerned.

Lord Parker urged the necessity of making proper provision for the industrial population of the country after the war. His theme was "preparedness for peace"—the turning of swords back into plough-shares.

For a year, said Lord Crewe, these grave problems have been under careful examination, and in particular, the Board of Agriculture has been making ready for the return of men to the land, on which a report will be presented before Christmas.

Lord Haldane wanted a Peace Book similar to the War Book, which guided the Departments in August of last year.

Lord Newton, for the War Office, said that demobolization woud be gradual, and soldiers so disbanded would receive four weeks' full pay, and allowances, with traveling expenses to their homes, a money gratuity for war service, and a year's insurance policy against unemployment. None of this machinery was available at the end of the Boer war when so much distress occurred.

Lord Lansdowne, in a very sympathetic speech, hoped that a central body woud be created to organize the situation after the war, and he also, like other peers, thanked Lord Haldane for his suggestions.

Labor opinion is generally in agreement with the statements and suggestions regarding methods of raising future War Loans. The one point upon which approval is definitely withheld is the proposal to make saving compulsory on every wage-earner.

Interviewed upon this important point James O'Grady, the Labor member of East Leeds, said that he doubted whether trade union speakers were giving any support to the cry that there were lean and disastrous times ahead at the conclusion of the war. "Trade union leaders—myself included," he said, "Agree that all this talk about bad trade after the war is sheer pessimism. It is not only possible, but very probable, that after the war England will be the workshop of Europe. Among the nations of Europe we shall be the least exhausted, not only from the financial but also from the industrial point of view.

"Labor leaders, of course, are anxious that the workers should save. We have always urged thrift upon our members, even in normal times, and we are urging it even more strongly now. We also want trade unionists to keep their organizations intact and to make them stronger, so that after the war employers shall not take advantages of the circumstance that a large amount of labor may be thrown upon the market by demobilization.

"If the government wish to secure the savings of the workers they must make their proposals for thrift as plain and as simple as they can. I thoroughly agree that working men do not wan't 'scrip vouchers,' 'bonds,' and 'stock certificates.' They do not understand these things. It seems to me that the best process is to make the post office the receptacle for their savings. The money would be transferred to war loan at a higher rate of interest when it reached a certain sum, but it must be proved that the men can get out their money up to a limited amount when they want it. There ought to be a clear understanding that the savings are not to be tied up. Interest is not the first consideration with our people, though it is only fair that if they invest their money they should get reasonable interest upon it. The essential things are a guarantee of security for the full amount and an assurance that they can obtain $25 or $50 on demand if they require such a sum. The element of speculation must be removed."

On the question of compulsory saving, O'Grady said that any proposal in this direction would meet with the most strenuous opposition that has yet been offered to a government action since the beginning of the war.

OBJECT TO OVERTIME.

SEATTLE, WASH., Jan. 5.—The Plasterers' union has notified employers that its rule will henceforth be enforced which debars its members from working overtime while other members are unemployed.

REFEREE OPENS OFFICE HERE.

Thomas J. Dunn, referee for the Pittsburgh district of the Workmen's Compensation Bureau, on January 3, opened offices on the Eighth floor of the Hartje Building, where it is expected, in the near future all the state offices located in Pittsburgh will be housed.

Mr. Dunn, in a recent interview stated that it would be his policy to see that the accident victim or his dependents receive their just dues under the compensation law and that no portion of the award goes to attorneys or other representatives.

In this Mr. Dunn will receive the hearty co-operation of the National Labor Tribune and all requests for information along this line will be referred to Mr. Dunn and given especial attention.

Men of labor, remember hatters' day, January 27.

CHAS. L. COLE, Treasurer,
A. W. POLLOCK, President,
SAM'L BAILEY, Secretary.

One Hundred and Twenty-first Semi-Annual Report of the

DOLLAR SAVINGS BANK

338-344 Fourth Ave.,

PITTSBURGH, PA.

DECEMBER 1, 1915.

LIABILITIES

Amount due Depositors, Dec. 1, 1915	$33,224,433.06
Amount due Dividend	642,255.95
Amount due Insurance	30,000.00
Amount due Contingent Fund	776,172.77
Amount due Surplus	362,915.71
Total Liabilities	$35,035,777.49

ASSETS

Loans on Bonds and Mortgages	$ 9,509,527.26
U. S. Government Bonds	2,400,000.00
Philadelphia City Bonds	1,327,768.00
City of Pittsburgh Bonds	3,425,910.00
City of Allegheny Bonds	300,000.00
City of Reading Bonds	100,000.00
Allegheny County Bonds	2,132,288.80
Westmoreland County Bonds	250,000.00
Washington County Bonds	266,000.00
Sub-District School Bonds	1,343,500.00
District School Bonds	2,392,100.00
Borough Improvement Bds	2,059,285.00
Township Improvement Bonds	123,000.00
Rail Road Bonds	3,391,675.00
Street Railway Bonds	545,540.00
Miscellaneous	600,280.79
Loans on Collateral	1,294,147.36
Real Estate	312,167.72
Real Estate, Bank Property	300,000.00
Interest Due	37,272.24
Cash in Banks and on hand	2,925,314.62
Total Assets	$35,035,777.49

CHAS. L. COLE, Treasurer

Pittsburgh, Pa., Dec. 1, 1915.

The undersigned Auditing Committee respectfully report that they have examined the assets of the Bank and find them to correspond with the foregoing report.

ROBERT W. FLENNIKEN,
F. S. GUTHRIE,
G. HARTON SINGER,
FRANK B. NIMICK,
Auditing Committee.

Pittsburgh, Pa., Dec. 14, 1915.

The Trustees have declared a dividend of two (2) per cent. for the last six months ending Nov. 30, 1915, payable forthwith. If not drawn, will bear interest from Dec. 1, 1915.

TOOLS.

Brown & Sharpe Fine Mechanical Tools.
L. S. Starrett Fine Mechanical Tools.
Carpenter, Taps & Dies.
Cards, Screw Plates.
Wells Bros. Screw Plates.
Prentiss, Phoenix & Victor Vises.
Morse, Twist Drills, Reamers & Sockets.
Brown & Sharpe Gear & Milling Cutters.
Armstrong Lathe Tools.
American English & Swiss Pliers.
Lindstroms Swedish Pliers.
Heinisch Tinners' Snips.
Browns (Genuine) Snips.
Telephone & Metal Snips.
Steel Letters & Figures.
American, English & Swiss Files.
Frays & Peck Stowe & Wilcox Braces.
Russell Jennings & Snells Auger Bits.
Witherby Socket Firmer Chisels.
Millers Falls Hand & Breast Drills.
Goodell Pratt Hand Breast & Bench Drills.
Yankee Hand & Breast Drills.
Raw Hide Hammers & Mallets.
Lufkin & Chesterman Steel & Metallic Tapes.
Champion Hurwood & Yankee Screw Drivers.
Piano Screw Drivers.
Taylor (Extra Quality) Screw Drivers.
Model Gear Wheels. Knurling Wheels.
Carborundum. Emery India & Arkansas Wheels.
Carborundum. India & Arkansas Stones.
Emery & Crocus Cloth.
French Emery Paper.
Emery Powder Rouge & Tripoli.
Muslin & Canton Flannel Buffs.
Felt & Walrus Buff Wheels.
Brass & Steel Brush Wheels.
Brass & Steel Hand Brushes.
Steel Music Wire. Drill Rods.
German Silver Wire & Sheet.
Silver Solder for Band Saws.
Platinum & Composition Wire for Gass Engines.
Brazing Blow Pipes for Artificial & Natural Gas.
Jessop Tool & Die Steel

HEEREN BROS & CO

Tool Department

Penn Ave. & Eighth St

Pittsburg, Pa.

THE HOLY SPIRIT GIVEN AT PENTECOST

Acts 2:1-13.—Jan. 9.

What the Pentecostal Blessing Was. Its Importance to the Church Then and Now—The Lesson It Taught. How Understood by Some and Misunderstood by Others.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Corinthians 3:16.

PENTECOST was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest—after the gathering of the first ripe sheaf. Our Lord in His glorious resurrection condition was the Antitype of that sheaf, the Firstfruits of God in the great Plan of Redemption. The first forty days, as we have seen, were used in giving occasional lessons to the disciples—helping them, getting them properly started, with proper faith in the resurrection to make a good witness and to gather out the Lord's jewels from amongst men. When at the end of the forty days Jesus left them, He instructed them not to begin their ministry at once, but to wait until endued with power from on High.

Accordingly, they waited ten days, and then came the outpouring of His Spirit upon them in the upper room on Pentecost. During those ten days they transacted just one item of business. But it was without authority from the Lord, and was never recognized by Him. It consisted in casting lots for a successor to Judas. As they cast lots on only two men, it followed that one of the two must be chosen. But we hear nothing more of Matthias, whom they chose. Instead, in due time God brought forth St. Paul.

Appeared In God's Presence.

When our Lord ascended, the Apostle declares, He appeared in the presence of God for us—for His Church. (Hebrews 9:24.) He did not appear for the world. He loved the world. He died for the world. But the time for the world's blessing must wait until the Divine Program respecting the Church shall have been carried out.

"Appeared For Us."

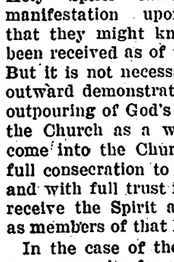
The events of that Pentecost were very valuable to the Church at that time, but have been equally valuable to all our Lord's members. The Scriptures represent that all who are received into God's family receive a begetting of the Holy Spirit. This begetting was what Pentecost meant to those waiting in the upper room. From that time onward they were sons of God. (Romans 8:17.) And so it is with us who have come into the Body of Christ since Pentecost. We do not receive special manifestations of Divine power, such as the cloven tongues; but we receive from God the same Holy Spirit which they received.

The Holy Spirit came with outward manifestation upon Jesus, the Head of the Church, that we might know that He was thus accepted by the Father. Then at Pentecost the Holy Spirit came with outward manifestation upon the disciples, that they might know that they had been received as of the Body of Christ. But it is not necessary for us to have outward demonstration today; for this outpouring of God's blessing was upon the Church as a whole. And as we come into the Church of Christ by a full consecration to do the Lord's will, and with full trust in Jesus' work, we receive the Spirit and are counted in as members of that Body.

In the case of the Apostles, we can see a necessity for outward demonstration. They were Jews who had believed in Jesus, had made their consecration and had been received into discipleship by Him. But the Father could not receive any into sonship until after Jesus had died, risen, ascended on High and made applicable the merit of His death on our behalf. The Pentecostal blessing was the beginning of the recognition of Jesus' followers as sons of God and heirs according to His Promise.

Gifts and Fruits of the Spirit.

At Pentecost the Lord gave gifts to the Apostles, and to the remainder of the Church through them—the ability to speak with various tongues, to heal the sick, etc. Evidently these gifts were necessary for the establishment of the Church. But they must have ceased when the Apostles, through whom alone they were bestowed upon others, fell asleep in death. While God has not continued the gifts with the Church, He has promised something still better—the fruits of the Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love. These are more valuable than the gifts, because they represent character, not merely powers, and because they evidence that their possessor has been begotten of the Holy Spirit.



Pentecost.

The Apostles were Galileans, and therefore used only one dialect. But under the power of the Holy Spirit, they spoke various languages; and their Message was appreciated by those who used those tongues. The miracle had the designed effect, and became a witness to the holy Jews gathered at Jerusalem from all the nations of the world.

Remember hatters' day, January 27, and the sacred duty to give the wages of an hour's labor of that day to relieve the Danbury hatters, the victims of the greed of labor's enemies and the perversion of the law.

APPRECIATIONS.

Frank, Pa., Dec. 28.

My subscription having expired since the 9th I am renewing this day through the Watch Tower Bible and Tract Society. I very much appreciate your stand on religous subjects and for all that is just and right. I wish the Tribune a merry Christmas and prosperous New Year.

Yours truly,
EBEN EVANS.

Rome, Ga., Dec. 28.

Let me thank you for your kindness in not only supplying us with the very best labor-news paper in the world, and especially Pastor Russell's Sermons and the religous matter otherwise, but I am personally greatful to you that you have continued my subscription to your invaluable paper though I had dropped behind with my subscription woefully. I have had quite a great deal of expense to meet in the past but I am glad to tell you that a few days ago I renewed through the Watch Tower and we are safe for the Dear Old Tribune for some time yet. Greatfully Yours
ROBERT H. OSWALT.

Hamilton, Canada, Dec. 27.

I have renewed my subscription for the Tribune through the Watch Tower Society and also renewed my friends Mrs. Chas. Chadwick 202 East Ave N. Hamilton, Ont., and I must say we enjoy the religious part of your paper very much, and we hope to be a subscriber as long as you publish Pastor Russell's Sermons.

With best Wishes
HENRY ALBINS.

Jamaica, B. W. I., Dec. 22.

I see from the wrapper of your most valued paper that the subscription has expired and truly regret that on account of financial lack I must ask you to hereafter discontinue to send same. I shall truly miss the many interesting features of your paper, particularly the religious section. May the Lord's rich blessing be with you during the ensuing year and as long as you stand up for the Truth. Wishing you a most joyous Xmas.

I remain yours sincerely,
M. H. MYERS.

Shinglehouse, Pa., Dec. 29.

Am renewing my subscription for the Tribune through the Watch Tower office.

It is a pleasure to read Pastor Russell's sermons in a paper where so much of it is printed in such good type.

Wishing you the best success.
Sincerely yours,
MRS. J. E. NICHOLS.

Pittsburgh, Pa., Jan. 1.

Excuse me for writing you on the ject matter, as I think things in the Truth has kind of shifted, as it were. In reading the Watch Tower this week I see that the papers are rapidly dropping the Truth features. Is this to be wondered at? How do our friends expect papers, especially one like the Labor Tribune, to continue publishing the sermons when they are losing subscribers rapidly because a paper in the northwest is trying to obrogate all others to the newspaper graveyard, indeed, Mr. Editor, I am informed that the editor of this western paper says he is going to be Pastor Russell's successor. God save the mark. I am also told that this same man is trying to have the Truth headquarters moved to St. Paul, Minn. This would in my mind wreck the Truth in such a manner, that it would take years of hard work to put it back where it is now. Now, my dear friends, let us stick to our old friend, the Tribune, and bost it for all its worth next to the Watch Tower. There is only room for one Watch Tower, the one in Brooklyn, and let the one in St. Paul, severely alone. There is an old saying, which is very true, "Never give up an old friend for a new." Yours for the Watch Tower first and the Tribune second and all windbags to the rear, I remain,

Yours truly,
ALBERT DRIPPS.

Henderson, N. C., Dec. 25.

I write to ask you to discontinue sending me the Tribune, as I find I cannot pay for it. I am very sorry to have to give it up as I so much appreciate the religious features, especially Pastor Russell's sermons and hope to get on your list again if my financial condition should improve so I can do so. With best wishes
MRS. VIRGINIA WOODLUF.

Rutherglen, Scotland, Dec. 17.

I herewith enclose Postal Order being renewal of my annual subscription to your paper and also for Mrs. McGready, Laurel Bank, Burnside, Rutherglen.

My subscription was due last month I find, but I am not too late in sending it.

We continue to appreciate your paper here very highly, the special feature being Pastor Russell's sermons. We are glad to know you are continuing to publish these and give them such prominence, as we are convinced they contain a very special lesson for the world at this time when it is so much absorbed in this great European war.

We know you will receive your reward for this. With best thanks and wishes,

Yours faithfully,
ALFRED JOHNSON.

Columbiana, O., Dec. 29.

I have sent renewal subscriptions via Watch Tower Bible & Tract Society. I appreciate your paper in its general make up, especially Pastor Russell's sermons, apreciations, etc.

Sincerely yours,
ROBERT F. MARTIN.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

Russell, in noting that the followers of Calvin have erected the monument in memory of Servetus, said: "It seems remarkable that only now we are realizing that a man so deficient in the spirit of his Master as to murder his brother, should not be an accepted teacher of the Word of God and its spirit. Only now are Bible students realizing that Brother Calvin was not the inventor of the doctrine of Election, but merely of the doctrine that all the non-elect would suffer everlastingly."

In line with this statement we quote Emerson who noted that Calvin's Fatalism is of Platonic origin, not of the Bible, he says: "Calvinism is in Plato's Phaedo." Platonism, fused with Paganism, and blended with the teachings of the Bible concerning the nature of the final punishment of the incorrigible wicked, certainly made a repulsive compound. It fired Knox into action and he fought it with his doctrines of man's Free Moral Agency.

In line with these deductions we have from the pen of Joseph A. Seiss, D.D., a more general description of the immediate and subsequent effect of the ecclesiastical state of which Calvin was sole lord and monarch. Seiss has noted that Calvin was very much like Zwingli in using the state to enforce his ideals. Zwingli was doctrinally ahead of Luther in one issue but had the falalistic and intolerant ideas of Calvin—he was a patriot and would have used the carnal weapons of Calvin with his radical and rationalistic spirit. The closer we get to those that surrounded Luther the greater his character stands out above them, and, after examining the case of Knox and subsequent history, it will develop that God, as in the days of the Jewish patriarchs of old, honors only one standard bearer at one time. Our quotation from Seiss follows:

"John Calvin was a man of great learning and ability. Marked has been his influence on the theology and government of a large portion of the Reformed churches. But the Reformation was twelve years old before he came into it. It had to exist already ere there could be a Calvin, while his repeated flights to avoid danger proved how inadequate his courage was for such unflinching duty as rendered Luther illustrious. He was cold, hard, ascetic aristocrat at best, more cynical, stern and tyrannical than brave. The organization for the church and civil government which he gave to Geneva, was quite too intolerant and inquisitorial for safe adoption in general or to endure the test of the true Gospel spirit. Under a regime which burnt Servetus for heresy, threw men into prison for reading novels, hung and beheaded children for improper behavior towards parents, whipped and banished people for singing songs, and dealt with others as public blasphemers if they said a word against the Reformers or failed to go to church—the cause of the Reformation could never have commanded acceptance by the nations, or had survived, had it been received. The famous "Blue Laws" of the New England colonies have had to be given up as a scandal upon enlightened civilization; but they are largely transcribed from Calvin's code and counsels, including even punishing of witches. For the last two hundred years the Calvanistic people have been reforming back from Calvin's rules and spirit, either to a better foundation for the perpetuation and honor of the church or to a rationalistic skepticism which lets go all the distinctive elements of the genuine Christian Creed—the natural reaction from the hard and overstrained severity of a legalistic style of Christianity."

(To be continued.)

When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou oppressed by anxious care
And almost tempted to despair,
Still "Wait upon the Lord."
—Micah, 7:7.

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KAUFMANN'S

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INCREASE FOR IRON MOLDERS.

ERIE, PA., Jan. 5.—Members of the Iron Molders' union employed by the Erie Malleable Iron company have secured a 5 per cent wage increase.

TO TEST EMERGENCY LAW.

BOISE, IDAHO, Jan. 5.—The state supreme court is asked to test the legality of the emergency employment law, which provides that county commissioners must furnish work to those who demand same. This county's commissioners are defendants in the suit, and it is stated that they will plead that there are no funds available for the employment of laborers, that the county has no work, and that efficient work requires machinery, tools and supplies, with which the county is not equipped in a manner to make emergency employment profitable or beneficial.

Supporters of the law will deny the right of commissioners to pass judgment on the act, and will insist that they must obey it just as they must obey other laws upon the statute books, and that it is up to them to provide the ways and means for carrying out the plain mandate of the law making power of the state.

Because of the unusual provisions of this law, and the fact that it is the first of its kind by any state, the decision will be watched with interest.

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:

Engine Lathe Hands, first-class on Tool Work.
Milling Machine Hands, on Tool Work.
Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

FLORIDA UNIONISTS TO MEET.

TAMPA, FLA., Jan. 5.—Officials of the state federation of labor have issued the call for the sixteenth annual convention to be held in this city beginning February 1. Invitations have been forwarded to President Gompers and Secretary Morrison, of the A. F. of L., to be present at this time.

MONEY FOR CHRISTMAS.

The Christmas Savings Club started Dec. 27, but is still open to receive members. You can join by paying to date—two weeks.

4% Interest Paid.

THE UNION SAVINGS BANK
"Where Savings are Safe"
Capital and Surplus $2,000,000.
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John McKain, Assistant Cashier.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 7. PITTSBURGH, PA., THURSDAY, JANUARY 13, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

Shipyard Men Seek Raise In Wages

Fngland Now Considering Placing Income Tax On Weekly Earnings.

Thomas Reece, Staff Correspondent.

LONDON, Dec. 30.—The Joint Trade Shipbuilding Committee, representing 157,000 shipward workers, have asked for a substantial national increase in the wages of shipbuilding men. No actual amount has been claimed, but the workmen's representatives suggest a 15 per cent advance.

Under the terms of the Munitions Act, the matter has been submitted to the Board of Trade for arbitration, and Sir George Askwith heard the arguments on December 16 th.

The decision of the Committee on Production (of which Sir George Askwith is chairman) is awaited with considerable interest in view of the fact that it is the first important demand submitted for consideration since the suggestion was put forward by the Chancellor of the Exchequer to the trade unions a fortnight ago that wages demands should not be put forward at the present time by the skilled trades.

Although the Munitions Amendment Bill which was issued on December 11 is unlikely to be wholly satisfactory to the rank and file of labor, it unquestionably goes a considerable way to meet their objections on several not unimportant points. All the proposed changes relating to the issue of discharge certificates are in their interest, and so are those protecting from unreasonable dismissal within six weeks of their enrollment of war munitions volunteers. The contemplated "improvements" in the tribunals fall a good deal short of what the trade unions asked for, but the concessions of a right of appeal on questions of law and the proposal that one of the assessors shall be a woman where one of the parties to a case is a woman are alterations for which many will be grateful. Munitions Tribunals are to have power to order employers to give compensation to men who are unreasonably dismissed without adequate notice, and also to award costs to "defendants" where they consider the proceedings to the "vexatious or frivolous." The latter is obviously a trade union amendment, but it cuts both ways.

Employers generally are affected in an unexpected way by an amendment which is proposed to be made to Part III. of the Munitions Act. The Minister is to be given authority to require from the owner of any establishment in which persons are employed "costs of production and materials and the names and addresses of the suppliers of materials." A contemplated change of more general interest relates to the definition of the term "workman." Foremen, clerks, typists, draughtsmen, "and other persons whose usual occupation consists wholly or mainly in work other than manual labor" are to be workmen in the meaning of the act. One effect of the amendments as a whole should be considerably to enhance the importance and increase the work of the local tribunals.

A suggestion that income tax stamps should be issued to facilitate the collection of taxes on the wages of the higher paid workers, as arranged for in Chancellor of the Exchequer McKenna's last Budget, was made at a meeting of the Parliamentary Committee of the Trade Union Congress on December 16 th

It was realized by the committee that difficulty in the collection of income-tax from the working classes was bound to arise, and much consideration was given to the question how to mitigate hardship. The plan most favorably received was that the treasury might issue stamps to the value of 25 cents, 36 cents, 50 cents, or 60 cents, which workers liable to taxation might purchase when they had such an amount to spare. These stamps they would retain until assessed for taxation. Thus the hardship of a worker being called upon for a lump sum would be minimized. The stamps would be on sale at all post offices. The committee agreed to discuss the matter with Chancellor of the Exchequer McKenna.

The relationship of the Amalgamated Society of Engineers to the Labor Parliamentary representation movement is a little peculiar. In one ballot vote the members approved a proposal to affiliate with the party organization, and in another declined to make the necessary financial provision for giving effect to the decision. In consequence the Executive Council eventually found themselves with obligations amounting in all to about $5,000, which they had not authority to meet. Two months ago they invited

(Continued on Page Eight.)

New Industry Established In U. S.

First Tin Smelting Plant in This Country Put Into Operation

"Commerce Reports" for today will announce the establishment of an entirely new industry in the United States. All arrangements have been completed for the importation of Bolivian tin ore by the American Smelting and Refining Co., and a large plant has been erected at Perth Amboy, N. J., for smelting and refining the raw material. It will be the first attempt to establish the industry on a large scale in the United States.

The first definite information that such an undertaking had been decided upon was contained in a letter to Secretary Redfield from William Loeb, Jr., of the American Smelting and Refining Co., in which it was stated that a new plant had been practically completed at Perth Amboy for the smelting of tin ores and concentrates and the electrolytic refining of tin. Mr. Loeb stated that this country imports about 45,000 tons of tin yearly, and of this about 90 per cent is Straits tin, which is consumed largely in the production of tin plate. The Straits Settlements impose an export duty on tin ores, thus compelling the reduction of metallic form in the country in which it is produced.

The Bolivian tin, according to Mr. Loeb's letter, contains impurities which, with the established methods of smelting, do not produce a tin suitable for tin plate, but the plant at Perth Amboy proposes not only to smelt the impure ores from Bolivia and other countries, but to refine the product by the electrolytic process. A recent analysis of this electrolytic tin by experienced chemists showed it to run 99.98 per cent pure, while the base metal from which it was produced contained only 93 per cent. For the manufacture of tin plate this tin is pronounced as good as the best Straits tin.

"In addition to building the plant and purchasing the South American tin ores," writes Mr. Loeb, "we are financing the miners by making liberal advances immediately on shipments from South America. We hope eventually to be able to extend our present plant and increase the business considerably. In the initial steps of our negotiations to secure these tin ores, we were greatly helped by the co-operation of the Chief of your Bureau of Foreign and Domestic Commerce, the Commercial Attache of the Department in South America, and by the State Department."

There were many obstacles in the way of importing tin ore from Bolivia, some of which have been removed through the assistance of the State Department and some by the assistance of the Department of Commerce. The whole project was formally launched when Mr. Loeb called at the Bureau of Foreign and Domestic Commmerce and outlined the importance of establishing a tin-smelting industry in this country and the difficulties in the way of getting tin from Bolivia regularly and in the required amounts. The Bureau immediately got in touch with its Commercial Attache at Lima, Peru, who thereupon went to Bolivia and started negotiations with the Bolivian Government through United States Minister. Through these negotiations many misconceptions on the part of the miners were removed and most of the troublesome points that had prevented the drawing up of mutually satisfactory contracts were smoothed out.

In the meantime the Secretary of Commerce had addressed a letter to the State Department suggesting that the matter of Bolivian export duties be taken up with the Bolivian Government and that some expression of opinion from that Government be obtained as to future interpretations of the old treaty between the two countries. The State Department exchanged notes with Bolivia and the final result was that the Bolivian Minister of Foreign Affairs signed an assurance that there would be no future discrimination against the United States in the matter of export duties.

Although the United States is easily the greatest user of tin ,only a very small quantity of the metal is mined in this country and practically no smelting has been done here. About 90 per cent of the metal imported originates in the Straits Settlements, where the world's greatest tin mines are located, although great quantities are received indirectly by way of England, Belgium, and Germany. Important quantities imported from Europe also originate in Bolivia, the concentrated ore being shipped from that country to Europe for further refining. In normal times the United States imports about $50,000,000 worth of tin, which is somewhat more than a third of the world's production. Bolivia produces about $25,000,000 worth annually.

The value of a tin-smelting industry to the United States is great, but difficult to estimate in its full importance. The smelting industry itself will give employment to many workers and will be a great convenience in many ways to the great tin-plate industry. But the purchase of great quantities of ore from a South American country will establish credits in our markets in their favor and lead to the establishment of commercial relations with that country which would otherwise have been difficult to effect. The Bolivian Minister, Senor Don Ignacio Calderon, calls attention to this important point by emphasizing the necessity of buying in foreign countries as well as selling there. The ships that carry ore to the United States will carry back American products for South American markets.

PHILANDER C. KNOX.

KNOX, NEXT U. S. SENATOR.

Philander Chase Knox, former United States Senator from Pennsylvania, former Attorney General and former Secretary of State of the United States will, without doubt, be the successor of George T. Oliver in the Senate of 1917.

Knox's nomination at the hands of the Republican party in Pennsylvania has been agreed upon by the leaders. He will have no opposition that will be bothersome, probably none at all, at the primaries. And as such a nomination is equivalent to election there is little doubt but that Mr. Knox will take his seat in the Senate next year.

Of course Knox might be the next Republican president. He is one of the several men who might be struck by the lightning at the Chicago convention this year, and he is one of the three "possibles" mentioned as being acceptable to Colonel Roosevelt.

The tremendous majority he is likely to receive at the primaries in May might also be used as an argument in favor of his selection as the Republican standard bearer.

PROSPERITY TEMPORARY, SAYS SEC. REDFIELD

Member of Wilson's Cabinet Analyses Industrial Conditions.

Washington, D. C., 1916.

Secretary of Commerce Redfield today made public the following memorandum relative to a continuance of the country's prosperity which was recently submitted by him to the President:

December 17, 1915.

Memorandum for the President:

Pursuant to the suggestion that I send you a memorandum respecting a continuance of the country's prosperity, permit me to submit the following:

In the first place, it is not to be expected that our business-movement will continue in its present form. In the week which closed with the 11th instant our exports were nearly or quite one hundred million dollars in value, and the apparent favorable balance on merchandise transactions was sixty million dollars. No one dreams that we can now or in the near future maintain an export movement of over five billions annual value or that we may sanely expect an apparent net balance in our favor on merchandise transactions of three billions in any one year.

It is alike impossible and undesirable that these things should continue. It is impossible if for no other reason because the world has not the power to pay to any one nation such vast sums for any long-continued period in addition to the waste of war. The nations are not spending their income in our markets but their capital, and vast as it is there are limits to which the continuance of the processes is undesirable, for it would make us the Midas among the nations and produce a moral overstrain that would be dangerous. We should be subjected through having such a giant's strength to the temptation to use it like a giant. Every evil that excessive power brings to men would threaten us. It need not be discussed for no one expects it to exist.

We may turn, however, from the abnormal present to consider what promise there is of a normal prosperity based upon conditions after the war shall cease. When the war began we were third among the nations in international trade. Now we are the first. Whether we shall remain the first depends upon the vision and energy of our bankers, manufacturers, merchants, and farmers. If the false doctrine of American inability to compete and the provincial dread of transactions outside our own borders shall continue to control American enterprise, then we may react to our former inferior place. If a broader outlook and a sane confidence shall have replaced the former fear of ghosts, then we may look to certain existing facts as foundations not only for the maintenance of our relative place in the foreign field, but for the continuance of a high degree of prosperity.

We have for the first time in our history a sound system of finance. In this one respect is our preparedness complete. Our finances can be mobilized on demand to meet the needs of trade. By this is removed one of the great elements of that doubt which always hinders commerce, for uncertainty is the foe of trade and doubt has always existed heretofore as to our weathering a financial storm. That doubt exists no more. We were put to an unprecedented strain in August and September of 1914, when as yet our reserve system was but born. It stood us in good stead in its infancy. Indeed, the promise of its birth gave a new sense of security. Now that it is full rgown we rest safely upon it. Enterprise and investment may move with a certitude never known before as regards our fiscal system. The liquid wealth which the Federal Reserve System safeguards was never such as it is today. We hold the greatest gold reserve of history, and the new power to mobilize our resources is matched by an extension of those resources to a hitherto unknown degree. Both financial power and effective means of using that power are in our possession. Neither in its present degree has ever existed as a foundation on which to build our business. Together they form a basis of commercial and financial opportunity.

The wealth of the land is widely distributed. The "Annalist" for December 13 says:

"The rural population is rolling in wealth and the fundamental conditions are very sound. Corporate and individual economies have created a vast store of capital which is seeking employment in good securities."

The prosperous conditions which vast crops have happily brought our Farmer is not confined to them. Labor is employed the whole land over, and there are more than hints in places of an insufficient supply. The railroads, who are at once our greatest buyers and our largest employers, are becoming prosperous, and the opportunity opens to them for taking up development work long deferred. This will of itself give long employment to thousands, and by its indirect effects will keep many a factory busy. Students of the railway problem know that in the past hard days much needed work has been left undone and that vast expenditures are needed and needed soon to keep our railway system abreast of the national needs. The earnings now exist for these improvements and the financial system is available, and the fiscal power to carry them out.

The economies forced upon railways, industrial corporations and individuals in recent years are a potent factor in maintaining prosperity. Our business is being better done, less wastefully done, than hitherto. There is a new tone of efficiency in factory, in office, on the farm, and in the work of the railway manager. We shall enter the revised world's arena better trained for the struggle than we were when the former game closed. We have lost certain provincialisms. Our horizons are wider. Names that were strange are common at our breakfast tables. Our relation with the whole world is more conscious. It is not as strange a thing as it was to many of us to do business across the sea.

We have working tools that we have not had before. The Federal Reserve System at home is matched by the opening of American banks abroad, and of late we have had the beginning of deliberate promotive American financing of foreign enterprises, through which instrumentality our rivals have so long prospered.

If I am correct in the above analysis the buying power of the United States is greater than it has ever been, and this power is more widely distributed. The selling power of the United States is greater than it has ever been, and this is more widely distributed than hitherto. The loaning power of the United States is greater than it has ever been, and this is more widely distributed also. The saving power of the United States is greater than it has ever been and this also is widely distributed.

Back of all these lie resources well developed indeed, but relative to their total extent almost untouched, and the power and the resources are in the control of a people awake as never before to the opportunities which these give them.

The so-called war order bulks largely in the press and in the popular mind, and some say that the end of the war means the end of such orders and hence a slump. I find, however, that the "Annalist" I have quoted says also:

"Those who have been much impressed with the extent to which business improvement has hinged upon war orders are gratified to find it less and less so. Railroads again are alert and insistent customers, and their needs are truly great."

There is no doubt that with the war's end a change must come. The war order must be replaced by the peace order, and as been said, the whole foreign trade must readjust itself to a more normal basis. Certain good customers, however, have not bought much off us in the last year, and their business must in large part return with the war's close. We sold to Germany, Austria Hungary, and Belgium about four hundred and forty millions in value yearly. Much of this must return with the coming of peace. Our annual sales to Mexico should increase by thirty millions to reach their former limit.

We are, furthermore, the source from which purchases for rehabilitation must be made. The destruction by war is not yet over. No one knows how much farther it will go. Already, however, from both groups of belligerents there is assurance of heavy purchases of munitions of peace to offset in part at least the sales of munitions of war.

If my analysis is sound we shall lose the abnormal part of our export trade and shall fall back to a basis which we may fairly expect will be larger than that before the war. We may keep if we will the first place. It depends on ourselves. About it only this one thing can be said with certainty, viz., that this opportunity and the prosperity affected by it will be just what we choose to make it. Meanwhile other enterprise now in large part deferred by the abnormal export conditions wih come into life and effect. There must be readjustments from present conditions to future ones, the stress of which will depend upon the wisdom with which the present is utilized. But there seems nothing that threatens the continuance of a general prosperity based upon sound and well-understood economic forces.

Our merchant marine is larger than it has ever been and is growing. Our commerce, therefore, is increasingly under our own control and we may hope will soon be free from the restrictions which the necessities of those upon whom we have had to depend for carriage of our goods have imposed upon it.

(Signed) WM. C. REDFIELD,
Secretary.

PENNA STEEL RAISES WAGES.

HARRISBURG, Jan. 10.—A readjustment of wages, which will amount to an approximate increase of 10 per cent, will be put in effect on February 1 by the Pennsylvania Steel Company, it was learned here today. About 7,000 men will figure in the advance, but the salaries of those which were adjusted recently will not be raised.

Give the wages of an hour's labor January 27, to relieve the Danbury hatters.

Give the wages of an hour's labor January 27, to relieve the Danbury hatters.

BOOZE CAUSE OF RIOT AT YOUNGSTOWN MILLS

Bad Situation Develops Following Strike of Employes.

It is too early as yet to form any conclusions as to the factors primal responsible for the regrettable rioting and incendiarism that took place, last week, at the plant of the Youngstown Sheet and Tube Company, Youngstown, Ohio.

Suffice it to say that the wholesale destruction of over one million dollars worth of property will not help the cause of the strikers. In fact, such riotous action may mean defeat of the cause of the men participating in it.

Besides having a tendency to throw the sympathies of the people to the employer these outbursts of savagery make arbitration of differences all the more difficult. In addition, it results in the calling out of the militia to take charge of the situation and naturally with such protection it makes it all the easier for the employer to operate his mills with imported labor.

Charges and counter-charges are now being made bearing upon the provocation given the employees to riot. Undoubtedly the facts will all come out during the several investigations now under way. The allegation that gun-men were imported to bring about the trouble should receive every consideration, for while it is possible that such was not the case, such things have happened.

But whatever the outcome, the men who participated in the riot, undoubtedly now remorseful, the Youngstown Sheet and Tube Company and the community of East Youngstown, both of which lost heavily in property, must all realize that the direct cause of the rioting and incendiarism was—Whiskey.

STATE AGRICULTURAL NOTES.

Butter brought the best prices in Delaware and Montgomery counties according to the December averages of the Department of Agriculture. In these two counties the average price was 40 cents a pound. In Fulton the average price was 25 cents a pound and in Bedford, Franklin ande Greene 27 cents.

Fat steers brought nine cents a pound on an average in Carbon, Montgomery and Philadelphia counties. In Clarion, Crawford, Jefferson, Montour, Sullivan and Tioga the average price was six cents a pound.

Montgomery county lambs were worth more money per head than the lambs in any other county in the state according to December averages. Montgomery lambs sold for $7.00; Bradford for $6.80; and Dauphin for $6.50. Low price lambs were $3.35 per head in Greene and $3.85 in Washington.

Eight years ago there were two licenses issued to oleomargarine dealers in Philadelphia and there were carloads of oleo sold on the streets of that city as pure butter. Today there are over 300 licensed oleo dealers in the Quaker City and with the color fraud removed the violations of the law are few.

Two oyster pearls were sent to the Department of Agriculture by residents of Bucks county who asked their value. The pearls were submitted to a Harrisburg jeweler who stated that while there was such a thing as a common oyster pearl they had no commercial value. The jeweler claimed that he did not know of a single case where oyster pearls found in oysters reaching Pennsylvania had any commercial value.

The Department of Agriculture is preparing a report on the number of automobiles in use by the farmers of the state. An unusually large increase in the number of cars on the farm is noted over last year when the figures reached 15,000.

Farmers' Institutes will be held next week in Cumberland county at Newburg, Centerville and Hogestown; in Fulton county at Rehobeth, Clear Ridge and Enid; in Butler county at Prospect, Bruin and Evans City; in Pike county at Greenstown, Paupack and Egypt Mills and in Lehigh county at Pleasant Corner, Serpstown and Macungie.

The Department of Agriculture is now preparing a list and description of Pennsylvania farms that are offered for sale. Over 300 farms have been registered, ranging in size from three acres to several hundred acres and in price from five dollars to one hundred dollars an acre. The bulletin will be published in a short time and will offer an opportunity for prospective farm purchasers to look over available farm lands in nearly all sections of the state.

Among the farms registered for sale with the Department of Agriculture is that of a Montgomery county farmer who was shot by hunters in the fall. The farmer writes that he had to have his arm amputated and is unable to work his farm. Under no other circumstances the owner says would he sell his home.

Eight prosecutions against business houses in Philadelphia selling stale eggs as fresh eggs have been made by the Department of Agriculture. In each case the eggs were represented as fresh eggs but were found to be stale and unfit for food.

WATCH THE TREE FAKIRS.

Losses of from fifty to a hundred thousand dollars to trees of Pennsylvania have been caused by fakirs or persons using injurious methods of tree treatment according to an estimate made by Zoologist Surface of the Department of Agriculture.

The New York Agricultural Experiment Station wrote to the Department of Agriculture concerning the operation in Pennsylvania of agents for a company who made a practice of using a preparation for injection into trees and the losses that have occurred in the State as the result of such treatment killing trees.

Professor Surface says: "There have been several companies attempting to do business in the way of injecting, inoculating or vaccinating trees. The operators reason by analogy that if vaccination is a good thing for human beings, it must be for trees, but their victims do not realize that the process, conditions, possibilities and results are vastly different. I know where many trees have been killed but I have never seen any beneficial results.

"I wish to warn Pennsylvania orchardists and farmers against allowing such treatment to their trees until they have secured the advice of some reliable person on the subject."

RURAL CREDITS TO BE DISCUSSED.

Rural credits, agricultural education, marketing and advanced agricultural methods will be the big subjects to be discussed at the two-day session of the State Board of Agriculture which will be held at Harrisburg on January 26 and 27.

Secretary of Agriculture Charles E. Patton has made some changes in the program as it consisted in former years and it is planned to have short reports followed by helpful discussions of all topics on which there is any divergence of opinion.

The chief speakers will be Congressman Ralph W. Moss, of Indiana, an authority on rural credits and marketing; Congressman A. E. Lever, of South Carolina, author of the Smith-Lever law for joint national and state aid for farm bureau extension work and L. H. Dannis, State Director of Agricultural Education. Governor Brumbaugh will preside at several of the meetings. The State Commission of Agriculture will meet on January 25 and the members will attend the meetings of the State Board of Agriculture. The trustees of State College; supervisors of Agriculture of Vocational Schools of the State; county farm bureau agents; Departemnt of Agriculture Farm Advisers and many prominent agriculturists from all sections of the State are expected to be present.

Pastor Russell's Sermon

Paterson, N. J., Jan. 10.

By the kindness of a brother I have had the pleasure of reading your excellent paper, and appreciate it very much. I am sending through the Watch Tower office, subscription for myself, as I dearly love to read Pastor Russell's sermons and weekly Sunday school lessons make the Tribune of great value to all.

Yours for the Truth,
MRS. C. G. SMITH.

Akron, Ohio, Jan. 7.

Please discontinue Labor Tribune. I have been almost totally blind for about two years, consequently must do without many things we appreciate. We note your stand for Truth and righteousness, and believe in God's due time that the righteous shall shine forth, &c., and all will be satisfied when we awake in His likeness."

Yours very truly,
W. E. RICHARDS.

WHO MAY OFFER ACCEPTABLE PRAYER

THOSE WHO WOULD MUST FIRST COME INTO CHRIST, AND THEN ABIDE IN HIM.

Promise of Text Limited—Many Deceived as to Their Standing—Present Conditions in Europe a Forceful Illustration—Delusions of the Past Still Held by Many—Fruits of the Holy Spirit—Fruits of the Satanic Spirit—Church Called to be Priests and Kings—New Creatures to be Guided Only by the Will of God—Thus They Abide in Christ.

RICHMOND, VA., Jan. 9.—Pastor Russell gave one of his peculiarly interesting addresses here today. His text was, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) He said in part:

This is a very remarkable promise, and is limited to certain people under certain conditions. It does not say that anybody may ask what he will. The class that may so ask are those who abide in Christ. Before any one can abide in Christ, he must come into Christ. No one can be said to abide in Him who has not come into Him as a member of His Body, the Church. More and more the Lord's people are learning that a solemn transaction takes place when one becomes a member of Christ. To say, "I have companied with Christian people for several years, and I go to church every Sunday," would not constitute one's being in Christ, nor would simply saying, "I joined this or that denomination when a child," or at any other age. None of these steps would necessarily bring one into Christ.

When we look over into Europe and see present conditions there, we have an illustration of what it is to be merely a church member. We see that, in centuries past, people got a wrong idea into their minds—that the Church was to convert the world, so as to keep all mankind from going to eternal torment. This error was first held by the Roman Catholic Church, and was largely retained by the Protestants, who later came out from the Catholic Church and to whom much of her errors adhered. It is very difficult to get entirely out of error all at once.

Let us consider the facts. St. Augustine, one of the Church Fathers, was the one who especially advanced the theory that whoever died without having been baptized in water would go to eternal torment. His ideas were generally accepted, and as a result infant baptism was practiced. The bishops had gotten the thought that they had the right to make doctrines and creeds for the Church. Another wrong idea that had crept into the Church was the doctrine that whoever died outside of membership in the church organization would go to endless torture; but that church members would at death go to Purgatory for a longer or shorter time for purgation—a condition far better than that of Hell of endless woe. As surely as any one was baptized into the Church and buried in consecrated ground, so surely would he escape Hell and be safe in Purgatory.

This being the general thought, strenuous efforts were made by all church members to get all of their families and friends into the Church; for they did not care to have their loved ones go to eternal torment. Under the influence of this great error nearly everybody was drawn into the church organization, just as we see it over in Europe today.

WRONG CONCEPTONS ARE INJURIOUS.

All wish to be right. Nobody desires to be wrong. But in the increasing light of our day we perceive that our forefathers had become sadly confused respecting the true teachings of the Bible. However, we do not blame them; for the Scriptures place the responsibility for the confusion upon the Devil, who introduced "doctrines of demons" during the Dark Ages.—2 Corinthians 4:4; 1 Timothy 4:1; Matthew 13:37-41.

We all see what these warring nations that are supposed to be 95 per cent Christians are doing. Each side is jealous of the prosperity of the other. Yet both sides claim to be almost all Christian. The Italians, however, claim to be 100 per cent Christian. Everybody in Italy is a Christian. But, judging by the conduct of some of the Italians whom we see here in America, who would know that they are all Christians!

This wrong conception, this telling people that they are Christians when they are not Christians, this telling them that they are in the Church of Christ when they are not, surely leads to hypocrisy. The churches that have promulgated these wrong theories do not like to tell the people the truth, that they are not in the Church of Christ, that no one can get into the true Church except in the way that our Lord Jesus Himself directed. Indeed, they are all confused. We remember that the Apostle Paul says, "If any man have not the Spirit of Christ, he is none of His." (Romans 8:9.) Our Lord Jesus declares, "By their fruits ye shall know them." (Matthew 7:20.) Look at the fruits in Great Britain, in Germany, in France, in Italy, in Austria! Do we see the fruits of the Spirit of Christ there?

CHRIST'S SPIRIT VS. SATAN'S SPIRIT.

What are the fruits of the Spirit of Christ? Hear St. Paul; "The fruit of the Spirit is love, joy, peace, gentleness, goodness, faith, meekness, self-control." (Galatians 5:22, 23.) Hear also St. Peter: "Giving all diligence, add to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love." (2 Peter 1:5-8. We see very little of these fruits in Europe today—only in a few of God's true saints. The great majority of the people do not manifest them. We believe that in all nations there are true saints of God, yet as a whole no nation is saintly.

The Apostle Paul also tells us the characteristics of the opposite spirit. He says, "The work of the flesh are manifest, which are these:—Hatred, variance, emulations, wrath, strife, envy, murder," etc. He did not add bomb-throwing, asphyxiation by poisonous gases, and other modern devices for killing and mangling our fellowmen; but all this is included with murder and other devilishness. (Galatians 5:19-21.) No savages ever fought more viciously than do these people who are deceived into thinking that they are Christians. They are not Christians at all. If ever we have had that idea, the sooner we get it out of our heads, the better. The Bible is entirely contrary to all that they are doing.

THE BODY OF CHRIST A COMPANY.

Our text presupposes that those addressed have come into Christ. The appropriate question is, How may we be sure that we have come into Christ? One might have much knowledge of Present Truth and yet not be a member of the Body of Christ. This Body of Christ is composed of saints, those who are really following Jesus in then arrow way. It is a company, a body, in the same sense that Congress is a body. There are many members in the Body of Congress all of whom are under a head. So with the Church. The Body of Christ, the Church, is composed of many members, over whom God has appointed a Head.

The Head of the Church is our Lord Jesus Christ. (Ephesians 1:22, 23.) He came first; and since then His members have been gradually united to Him throughout this Age. The Body of Christ is now almost completed. The Heavenly Father has done the calling and the electing of this class. But each individual who is called must make his own calling and election sure. The word Christ means Anointed. Long before the foundation of the world God had purposed the Christ—Jesus the Head and the Church the Body. The Apostle tells us that even our Lord Jesus took not this honor unto Himself, but that He was called of God.—Hebrews 5:4-6.

King David was called of God to an earthly kingship. He was a type of Christ. There was also an earthly priest, Aaron, anointed of God. He was a type of Christ as a sacrificing Priest. God has appointed Christ to still higher Kingship and a still higher Priesthood. In His glorified and exalted condition He is "a Priest after the Order of Melchizedek." This Melchizedek was a grand character who lived in Abraham's day. He was king and priest at the same time. Long, long ago God appointed Jesus to be the Head of the Priesthood that was typified by Melchizedek.—Psalm 110:4; Hebrews 7:11-17.

When Jesus presented Himself in consecration to God at Jordan and was there begotten of the Holy Spirit, it was for Him to make His calling and election sure to the Headship of that Priesthood. He said, "I delight to do Thy will, O My God!" He gave His life to the doing of the Father's will. He finished His course grandly, faithfully. The Apostle, after telling us of our Lord's faithfulness even unto the death of the cross, (says, "Wherefore God hath highly exalted Him, and given Him a name that is above every name." Philippians 2:8-11.) Our Lord is now the great Prophet, Priest and King after the Order of Melchizedek.

RIGID CONDITIONS OF MEMBERSHIP.

According to the Master's own statement it was necessary that He be found faithful; otherwise He would have forfeited His life. Moreover, He was to be the Head of the Church, which is the Body of Christ. Of the Christ Body, the Apostle says that God, who foreknew Jesus, foreknew the Church also. He who foreknew Jesus as His Anointed, foreknew that there would be a Body of a limited number of members anointed in Him. That number is given in Revelation as 144,000. This we believe to be a literal number.

Each one of this class has been drawn of the Father through the Truth. God has called them in the sense that He has sent forth His Message speaking peace through Jesus Christ. If we have heard this Message and have responded to it, this constitutes our Call. Nobody has been forced. As that Message of Truth has come, some have been greatly attracted, others have been slightly attracted, and others have not been attracted at all. For 1,900 years God has been passing the Magnet of Truth up and down the earth, to find that particular class which has been drawn and held by the Truth. Just as soon as that work is completed, another work will be inaugurated.

The Lord permits the storms of life to blow upon this class which now responds to God's Message. If these experiences blow any individual of that class off from the Magnet, he is not of the kind for whom God is now looking. He is looking for those who will stick to the Truth despite any pressure that may be brought against them. He permits trials and difficulties for the developing and proving of those who have responded to the Call. These testings will blow off all who do not love the Lord and His service above all things else. He purposes to separate those who are of this true character from all others. He seeks those who are loyal of heart, and only these.

God Himself is the One who has the attraction. It is not that we first loved Him, but that He first loved us. (1 John 1:19.) It is the Love of God, the Love of Christ, that binds us to this Magnet. God's wonderful Wisdom, Love, Mercy and Power have indeed been a Magnet to our souls. The more we know Him, the more we are attracted to Him. There is something about the Divine character that is so wonderful that nothing else can compare with it. We are glad to leave all things else for His sake.

NEW CREATURES IN CHRIST.

We hear God's Message, speaking peace through Christ, telling us that we may have forgiveness of sins, telling us that God is now selecting a special class of people from the world for the purpose of blessing all the families of the earth. This is the Message that reaches our hearts. Then we take the Apostle's advice, and present our body a living sacrifice, our reasonable service. (Romans 12:1.) No one has come into the family of God who has not done this. No one has become a member of the Church of Christ until he has taken this step.

Our Lord Jesus thus presented Himself to God. He said, "I came not to do Mine own will, but the will of Him that sent Me." In one respect, however, there was a difference in His case. He was holy, perfect; therefore He needed no Advocate with the Father. But the members of His Body need the imputation of His merit to cover the blemishes which they have by nature. His merit is like a covering robe. So we have an Advocate with the Father, and it is His advocacy which makes us acceptable to God. Thus we become united to Christ as joint-sacrificers with Himself.

As we are received, God gives us the begetting of the Holy Spirit. This constitutes us New Creatures. Just as an earthly begetting starts an earthly being, so this spirit-begetting starts us as spirit beings. Thenceforth the flesh is of the human nature, a child of Adam; and the New Creature is the germ of a spirit being, begotten in the fleshly body. This new nature is to grow and develop until finally it is brought to the birth, in the First Resurrection.

GOD'S WILL THEIR DELIGHT.

It is not that our flesh is different or that our brains are different from what they were before; but that with this new mind and this new will our purposes and our aspirations are entirely different. We are to be members of the Body of Christ and are to follow the will of our Head in every particular. And so during all the days of our life thenceforth, we should be thinking, "What is the Lord's will concerning me?"

Those who become New Creatures in Christ are no longer to follow their own wills. Whether they eat or drink or whatsoever they do, they are to do all to the glory of God. The New Creature is to be guided by the will of the Lord and not by his own inclinations. But he is not to remain a babe. A babe cannot understand at first what its parents are saying to it; but a healthy babe will grow and learn very quickly. If you watch a little babe, you will observe that it looks at its parents to see whether it may or may not do a certain thing. So the child of God should always be looking to see what our Father wishes him to do. Thus we become dear children as the Apostle says, children whom God especially loves.

Now, then, we have before our minds the class of whom our Lord speaks in our text. Those who abide in Him are those who have begotten of the Spirit, and who are walking in the narrow way. These constitute the Church of the living God, Jesus being their Head, their Forerunner and their Redeemer.

CONDITIONS OF ABIDING IN CHRIST.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you," is the Master's promise to His faithful followers. We abide in Him by continuing as we began. The Apostle says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice." This applies to us not only when we began our Christian course, but every day until the end. We have suggested that every morning we make a fresh presentation of ourselves to the Lord, not as making a new sacrifice, but as confirming the one already made, saying in effect, "My little offering is still here; and I am hoping that it may be used of Thee today in some manner, that I may have some opportunity of laying down my life for the brethren and for the Truth, that I may glorify Thee."

This is the way to abide in Him—by keeping our contract. Daily we are to grow in knowledge, that we may continually have better opportunity to make something out of the day. Each day, perhaps, there are fresh privileges of sacrifice.

If we would have the Master's words abiding in us, we must study the Bible. This is the only way to know what God has said to us. The Lord calls the Bible a storehouse. The Master represents Himself as the great Chef and Servant of God's Household, who "brings forth things new and old." God provides for His own more and more information on what relates to His purposes, the fulfilment of prophecies, etc. As time goes by, we are getting a better understanding of the Bible, since the day when we said from the heart, "Thy will not mine, be done."

Dear brethren, let us first make sure that we are in Christ. Then let us abide in Him; let us never even think of getting out of relationship to Him. Study the Word, to know what He has promised and what He has not promised. Use all the privileges which God has granted to His saints. Whoever faithfully does this may ask what he will and rest assured that he will receive it. But those who are thus abiding in Him will ask chiefly for spiritual blessings. They will ask continually for the Holy Spirit; for the Word declares that the Father is pleased to have His children ask for this gift. (Luke 11:13.) This holy influence will enable us to develop the fruits of the Holy Spirit—meekness, gentleness, patience, brotherly-kindness, love. Thus let us daily grow in His love and grace.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE SIXTEENTH CENTURY REFORMERS.

Essay III.

(Continued from last week)

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KNOX.

Knox, like Calvin, started his public life very young, about twenty, a very self-reliant youth, his chief weakness was his love for learning. At about this time he formed his acquaintance with George Wishart, a Scotchman, who spent considerable time in Germany and caught the spirit of Luther. They became fast friends. This friendship played an important part in launching him upon a stormy career.

Wishart's chief offense against his superiors was translating the new testament from Greek to English without permission, and getting tangled with some social affairs which displeased Cardinal Beaton who set the machinery in motion that ended in the death of this strong and earnest young man—he was burned at the stake on the campus of St. Andrews in Edinburg. This set Knox into action. It broke the haughty spirit that the learning of Knox had developed and caused the tears to flow. This crime being perpetuated in the name of Catholicism, made him swear vengeance against the whole institution, much unlike Luther, who at first tried to reform the church. Knox's vindictice nature is revealed in the fact that he set the machinery in motion that ended in the assassination of Cardinal Beaton, whom he styled "a son of Beelzebub." It did not occur to Knox that he was actuated by the spirit of Beelzebub in instigating this crime although he took no personal hand in it.

Knox and Calvin were said to be very much alike in temperament except that Knox was a violent lover by nature, Calvin was not. Calvin married merely out of expediency to rebuke the celibacy of the priesthood. Luther, though not so highly educated, was by far greater than either of these men, not only by nature but also in the fact that he was governed pre-eminently by Christian principle, whereas Knox and Calvin were governed principally by their emotions. The emotions of Calvin and Knox differed from this variation in temperament. Knox was a lover, Calvin was not. Knox was Calvin's superior in this respect and consistently we note that Knox came nearer the truth in theology—his doctrine of Free Will as against Fatalism.

Knox's love and friendship distinguishes him from Calvin. His friendship for Wishart was the principal thing that made him a reformer, for when Wishart got the fagots he was moved to action, but he treated lightly the case of Calvin who was instrumental in the burning of Servetus at the stake at Geneva. His love colored his theology as did his friendship his actions. His love often turned to hate. He not only hated the French people, a thing very unbecoming to a Christian and especially a reformer, but he was also a woman-hater and spent time and energy writing against them. (A woman-hater is one that is suffering from an over-dose). He wrote a book: "The Monstrous Regiment of Women," and his reward for this was in ceasing to (be a) protest—(ant): the voice that thundered threat and defiance at Rome, and fought Calvin successfully with the Doctrine of Free Will, piped in forced assent to a mere snip of a girl in the person of Margaret Stewart, whom he married in his old age! Friendship aroused this lion into action and love accomplished what all the power of Rome and Calvin could not. His love for Miss Stewart, who was an ardent follower of Calvin, silenced him. He spent his last days in subjugation and his name is now identified with Presbyterianism.

Luther fired the shot that shattered Catholicism, and Knox and Calvin kept the fragments apart. Knox, like Calvin, would have stamped out of existence every form of thought hostile to his own synthesis of theology as he understood it from the Bible. Had it not been for the strenuous Calvin, Zwingli, Melanchthon and Luther, Protestantism would have done what Catholicism did so effectually in the middle ages. Providence sent these men to counteract the influence of each other. Security lies in the balance of power. Sectarianism has served a purpose.

In evidence of Knox being of the same cast as Calvin in intolerance, we present from the *pen of Knox*:

"No power or liberty must be permitted to any, of what estate, degree, or authority they be, either to live without the yoke of discipline of God's word command, or to alter one jot in religion which from God's mouth thou has received."

LUTHER AT THE DIET OF WORMS

Luther was the only one of the group who recognized the principle of modern religious toleration advocated so effectually by Roger Williams. Luther, in justification of his own course at the Council of Worms, pointed to the contradictions and mistakes of the councils and synods in the history of the church, and rested his case on the possibility of his own enemies being wrong on the issues he contended for. He emphasized the fact that the history of the church disproved the claims of the infallibility of councils, and synods and this justified his course in using his own judgment in matters of faith and his course of correcting his superiors in the church, and expecting them to tolerate him.

In short the great controversy between Christ and Satan in religious conviction pitted against ecclesiastical domination, each the product of truth and error respectively. The truth tends to disintegrate the massed or corporate life of humanity. The separate the individual into the liberty of the truth and unity of faith of those of a like Christian spirit. The error tends to separate the intellect into sectarian creeds but consolidates and brings the individuals into institutional federation and bondage and produces the Satanic spirit of intolerance and persecution.

Standing alone requires strength of character and dependence upon God and His providence—it heans Gethsemane. This principle is illustrated in the lives of Calvin and Zwingli on the one hand, who both leaned in the direction of institutionalism and intolerance; and Huss and Luther on

(Continued on Page Eight)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

Shipyard Men Seek Raise in Wages

(Continued from Page One.)

the members to vote a levy of six cents for the purpose of clearing off the debts. The levy has, I understand, been approved by 4,976 votes to 836.

Sir Alfred Mond's draft bill for a moratorium or suspension of rent and other long-term commitments for men entering the army is at present being considered by the War Office. It is rather difficult to see what the War Office can have to say to it. It would seem more the affair of the Home Office. There is not much sign that the government is taking this subject up very earnestly, yet it must be taken up if attested men are to be swept into the army without breaking up their homes and ruining them. France, as a conscript country, has had such legislation as a matter of course. Now that we are raising the army to 4,000,000, which is about as large as it would be if we were a conscript country with land frontiers, it is logical and quite necessary that we should have legislation of the same kind.

The Director of Labor Statistics, in his summary showing the state of the labor market in November, says that in that month the shortage of both skilled and unskilled labor became still more marked. To some extent women have been used to make good the deficiency, but there is room for further developments in this direction during the war. The number of women ordinarily employed is not, however, sufficient to meet all the demands of the situation created by the withdrawal of so many men from their usual occupations, and by the requirements of the forces. A new supply of labor is therefore required which, in the present circumstances, can be drawn only from among those women who have not hitherto been engaged in industry.

Compared with November, 1914, employment showed a general improvement, which was particularly marked in the industries engaged in war contracts. The war bonuses and increase in the rate of wages reported as taking effect in November affected about 330,000 workpeople, and amounted to over $120,000 per week. The number of disputes beginning in November was forty, and the total number of workpeople involved in all disputes in progress was 11,988 as compared with 20,502 in the previous month and 8,001 in November, 1914. The average weekly number of vacancies notified to all labor exchanges for the four weeks ended November 12 was 36,023, as compared with 34,838 in the previous five weeks, and with 31,932 in the four weeks ended November 13, 1914.

The Annual Trade Union Congress of 1916 will be held in Birmingham next September, and the Birmingham Trades Council already have taken the preliminary steps to prepare for the visit. At the next meeting of the council a representative committee will be appointed to make arrangements. The decision to hold the next congress in Birmingham has given much satisfaction to local trade unionists.

With the death of Vaillant, not only an eminent French labor and socialist leader, but also a Frenchman of the finest type, has disappeared from the contemporary stage. Born in January, 1841, he received his education at St. Barhe's College and then at an engineering school, after which he passed to the Sorbonne, where he attended lectures in medicine. Not content with that he went to Germany, and stayed there, with slight interruptions, for several years, studying at Turbingen and other universities philosophy and natural sciences, and cultivating an intimate friendship with Ludwig Feuerbach, whose famous book on the "Essence of Christianity" he translated into French. The outbreak of the Franco-Prussian War found him still in Germany, and it was not until the Sedan day that he found his way into Paris.

There he joined the revolution movement which arose out of the needs of the national defence and became a member of the Executive of the Commune of Paris, which for two months opposed the national Government of Thiers, and was ultimately suppressed in torrents of blood. Vaillant succeeded with great difficulty in escaping arrest by fleeing over the Spanish frontier, and was condemned to death in contumacian. From Spain Vaillant made his way to London, and for ten years he was a resident of the Soho quarter together with hundreds of other refugees. During this time he resumed his medical studies and became a qualified medical practitioner, interesting himself at the same time in the political and social questions of the day.

As a friend of Karl Marx, he joined the International Working Men's Association and participated in most of its annual conventions until its dissolution. It was not until 1830 that Vaillant returned to Paris in virtue of a general amnesty. Four years later he was elected to the Paris Municipal Council, and ultimately he got elected to the Chamber as one of the members for Paris. Since then he has been till the day of his death one of the most authoritative and most respected leaders of the French socialist movement.

Free from all affectation either in manner or in speech, of transparent honesty and devotion to his ideals, Vaillant was a highly sympathetic figure, attractive alike to friend and foe. Just as he had been one of the most active advocates of a rapprochment between France and England in the pre-Entente days, so he also was a continuous advocate of a reconciliation between his country and Germany. With all that, he always remains a patriot, nurtured on the traditions of the great French Revolution, and prepared to stake his very life for their defence. It was for this reason that on the outbreak of war he, the champion of the general-strike idea, an antimilitarist and internationalist, found himself, on the death of Jaures, leader of the socialist movement of National Defence. It was his agitation in "L'Humanite" and elsewhere that contributed more than anything else to the consolidation of French socialism and the French working class on the platform of National Defence.

OBSERVANT CHILD.

Teacher—"What is water?"

Willie—"A colorless fluid that turns black when you wash your hands."—Panther.

Appreciations.

Pittsburgh, Pa., Jan. 7.

Desiring to thank you for all past favors and the publication of Pastor Russell's good, helpful sermons, and other helpful features; also to wish you a very happy and prosperous New Year—1916.

The Christian's Umbrella.

Whn little rain-drops patter down,
And clouds go scurrying by
Just spread a big umbrella up,
'Twill keep you warm and dry.
The saucy little drops will fall,
And on its surface hit,
But they will splash and scatter then
Nor trouble you a bit.

When little teasing trials come
And pelt you every hour,
Just spread your many blessings out
To keep you from the shower.
A big umbrella make of them
Then, though the trials fall,
They'll strike your shield and scatter then,
And not reach you at all.

And when you find that this is so
Just pass the word along,
That others, too, may shelter find
When things are going wrong;
For when they see your smiling face
So free from care and fret,
They too will lift their blessings up
To keep them from the wet.

Respectfully yours,
ROBERT J. CRAIG.

Meadeville, Pa., Jan. 9.

Dear Sirs:—My subscription to your paper has expired with the Nov. 15 issue, and as I will be unable to renew, wish to ask you to discontinue same. Thanking the dear friend who so kindly sent it to me for the past year.

Will surely miss the paper which has proved so beneficial to me. And may the Lord continue to bless the Editor in his work of spreading the Truth.

Very respectfully,
MRS. J. H. PIERCE.

Mt. Vernon, Wash., Jan. 8.

It is with much regret that I ask you to discontinue my subscription to the Tribune, as I cannot afford it now. But I wish you all a happy and prosperous New Year.

Sincerely,
ARCHIE H. FRIER.

Tampa, Fla., Jan. 10.

I regret very much that necessity compels me to give up your very valuable paper. I so admire your untiring efforts to forward the good work on all lines but particularly your bold determination in exposing graft and corruption both in politics and merchandise. Also and especially your fearless manner of presenting to the public the writings of Pastor Russell.

So at the end of my subscription term please drop my name.

C. B. MUSTARD.

TOOLS.

L. S. Starrett Fine Mechanical Tools.
Brown & Sharpe Fine Mechanical Tools.
Carpenter, Taps & Dies.
Cards, Screw Plates.
Wells Bros. Screw Plates.
Prentiss, Phoenix & Victor Vises.
Morse, Twist Drills, Reamers & Sockets.
Brown & Sharpe Gear & Milling Cutters.
Armstrong Lathe Tools.
American English & Swiss Pliers.
Lindstroms Swedish Pliers.
Heinisch Tinners' Snips.
Browns (Genuine) Snips.
Telephone & Metal Snips.
Steel Letters & Figures.
American, English & Swiss Files.
Frays & Peck Stowe & Wilcox Braces.
Russell Jennings & Snells Auger Bits.
Witherby Socket Firmer Chisels.
Millers Falls Hand & Breast Drills.
Goodell Pratt Hand Breast & Bench Drills.
Yankee Hand & Breast Drills.
Raw Hide Hammers & Mallets.
Lufkin & Chesterman Steel & Metallic Tapes.
Champion Hurwood & Yankee Screw Drivers.
Piano Screw Drivers.
Taylor (Extra Quality) Screw Drivers.
Model Gear Wheels. Knurling Wheels.
Carborundum. Emery India & Arkansas Wheels.
Carborundum. India & Arkansas Stones.
Emery & Crocus Cloth.
French Emery Paper.
Emery Powder Rouge & Tripoli.
Muslin & Canton Flannel Buffs.
Felt & Walrus Buff Wheels.
Brass & Steel Brush Wheels.
Brass & Steel Hand Brushes.
Steel Music Wire. Drill Rods.
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ST. PETER'S PENTECOSTAL SERMON

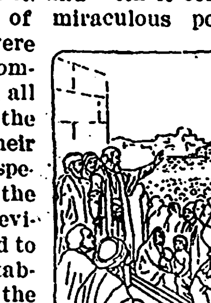
Acts 2:21-39.—Jan. 16.

Signification of Pentecost—Speaking With Other Tongues—St. Peter's Explanation—David Not Ascended to Heaven—He Spake Not of Himself, but of Jesus' Resurrection.

"Whosoever shall call on the name of the Lord shall be saved."—Verse 21.

THIS is a most interesting Bible Study; for it covers a wide range of Truth. In harmony with Jesus' instructions the Apostles had waited in the upper room for the Pentecostal blessing, as necessary to their qualification before beginning their great work as representatives and mouthpieces of Jesus and Jehovah. It came on the fiftieth day after Jesus' resurrection, in harmony with the type.—Leviticus 23:15-21; 1 Corinthians 15:20.

The Apostles received the begetting of the Holy Spirit, and with it certain manifestations of miraculous power which they were privileged to communicate to all believers by the laying on of their hands. These special "gifts of the Spirit" were evidently intended to assist in the establishment of the Church and to mark the Apostles as God's special representatives. These were but eleven in number until St. Paul was received of the Lord (2 Corinthians 12:11.) We still have these Apostles with us, represented by their teachings.



Pentecostal Sermon.

Although, later on, certain Bishops of the Church claimed to be Apostles also, they had no authority, according to the Bible, and could never convey any of the miraculous gifts. Our Lord refers to these as falsely claiming authority. (Revelation 2:2.) With the death of the Apostles and of those to whom they had committed these gifts, all such gifts necessarily ceased, being supplanted by the fruits of the Spirit, developed through knowledge, faith and obedience.

St. Peter's Sermon.

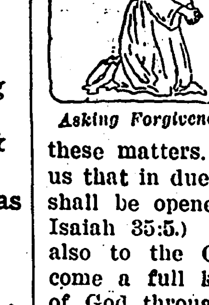
The eleven Apostles, exercising their gift of tongues, began to talk to the assembled Jews—not merely residents of Jerusalem, but thousands from all parts of the world, gathered at Jerusalem at that season, in harmony with the demands of the Law. From their dress, etc., the Apostles were recognized as Galileans. Much astonishment was manifested at hearing them speak in various languages.

The essence of the preaching was that Jesus, who had been crucified, had risen from the dead and had now shed forth this miraculous power upon His followers. This led to the prophecy of David which foretold Messiah's resurrection, saying, "Thou wilt not leave My soul in Sheol"—Hades. (Psalm 16:10; Acts 2:27.) The Apostle showed that this was fulfilled in Jesus, in that God had raised Him from the dead; but that it was never fulfilled in David, who was still in his sepulcher awaiting resurrection. As a prophet, David had merely foretold Jesus' resurrection.

With various details the preaching explained the righteousness of Jesus, the beauties of His teachings, the wickedness of those who had crucified Him, and the fact that the entire Jewish nation was guilty before God. As a people they were bound by their Law Covenant, and the action of their officials had brought condemnation upon the whole people. Three thousand believed. The case was so plain that they were pricked to the heart. They realized that Jesus was the Son of God, and that a great crime had been committed in crucifying Him. In further explanation they were told that they and their rulers had done this wicked deed ignorantly, and that God would graciously forgive those who acknowledged their sin and asked forgiveness of Him. They did so. Then they made a consecration of their lives, and became followers of Jesus.

Divine Favor to Return to Israel.

The Bible declares that although the Jewish people were cut off from God's favor because of their rejection of Messiah, nevertheless they shall one day return to Divine favor. For more than eighteen centuries their eyes have been holden, as are the eyes of the world in general. Only the few have their eyes of understanding open to see the truth respecting these matters. But God has assured us that in due time all the blind eyes shall be opened. (2 Corinthians 4:4; Isaiah 35:5.) To the Jew first, and also to the Gentile, will eventually come a full knowledge of the grace of God through Christ. It will then be for them to accept or to reject intelligently.—Acts 3:19-23.



Asking Forgiveness.

Another item of special interest is that the Hell to which Jesus went was the grave, the death state. God did not raise Him from Hell-fire, but from the dead. This same word Sheol, Hades, is used in the Bible respecting all mankind. Good and bad, old and young, of every nation go down to the Bible Hell; and according to the Bible they sleep there, awaiting the resurrection morning and the awakening of the dead—"every man in his own order."—1 Corinthians 15:23.

Bellevue, Wash., Jan. 7.

I believe my subscription is up this month. Sorry to stop the good paper, but I have not the money to spare this winter. With best wishes

Wm. A. BROWN.

APPRECIATIONS.

Huntington, W. Va., Dec. 31.

My subscription for the Tribune expires today. As much as I regret to discontinue receiving Pastor Russell's sermons, I shall have to ask you to stop the paper. I am in my 81st year, and have no way of making money. But I beg to thank some one for sending me the "Tribune" during the year of 1915.

Wishing the greatest success to the Tribune, and to all who are connected with it, I beg to subscribe

Yours most truly,
G. HOUCHINS.

Elkhart, Ind., Jan. 10.

For some time have I wanted to write you to express my appreciation of your stand in pubishing Pastor Russell's sermons.

Now in the last issue I see that you have made an admirable improvement in that particular feature. The larger type and nearly full page is noticeable. I enjoy the Tribune also for the labor news which to every laboring man are interesting. In all it is a clean good wholesome paper. Could I hear from a brother or sister who has any of the following issues of the Tower. 1900—Jan. 1. 2 copies, Mar. 1, 2 copies, Aug. 1, Dec. 15, 1901, Mar. 1, and Aug. 1, 1902, Jan. 1. Praying our Lord's blessing on you,

I remain sincerely Yours,
JULIA E. LOBERNICK,
1910 Blaine Ave.

Shamokin, Pa., Jan. 9.

We have renewed our subscription to your paper through the Watch Tower B. & T. Society. I wish to thank you for having sent my paper for so long after the time for its expiration. It is a welcome visitor as it comes to our home weekly. We appreciate its religious features, especialy Pastor Russell's sermons, also Bro. Nelson's articles on "Pastor Russell's Sphere in the Reformation." May the Lord continue to use you as in the past in spreading the glad tidings of great joy through the columns of your valuable paper.

LEWIS L. EVARTS,
Shamokin, Pa.

Ottawa, Kan., Jan. 8.

Enclosed find money order for which please renew my subscription to the National Labor Tribune, beginning with Nov. 12, 1915, and continuing for six months. I thank you for sending it on after my subscription expired, as I would not like to be without it, and had neglected to renew. I like the print very well; it is so easy on the eyes. I especially appreciate the religious features of the paper. In fact, I take it solely for the sermons of our beloved Brother Russell, as well as the testimonials of the friends, which I love to read. May you have a happy New Year is my wish.

CHAS. A. FIELD.

PastorRussell's Sphere in the Reformation

(Continued from Page 3.)

the other hand, who were both persecuted by institutionalism and forced to stand alone and witness for the principles they preached.

Calvin, when he challenged Servetus to debate in France, weakened and fled to Geneva and built an Ecclesiastical State where he had Servetus burned for his convictions. Had Calvin the convictions of Luther he would have welcomed the opportunity of witnessing for the truth while in France, even though it had resulted in the experience of Steven, the first Christian martyr.

The Swiss reformer Zwingli had the principles of the Reformation established in the church at Zurich, just as did Luther at Wittenberg. Dr. John Eck, who had debated with Luther and secured his excommunication, had arranged to have Zwingli appear before a council at Baden to discuss the issues in debate just as he did with Luther but had failed to secure his execution. Eck had cleverly arranged to have this debate at Baden where the people were not in sympathy with the Reformers—they had plotted to arrest him and dispose of the leader and thus quell the movement well started in Zurich. Zwingli obeyed the advice of the Council of Zurich, called to consider the proposal of Doctor Eck, and did not go to Baden for he felt that it was certain death. He carried on the debate through representatives just as did Calvin and Servetus through correspondence. Zwingli's representatives had their secretaries smuggle their reports of the disputations to him at Zurich over night and had the replies sent back for the next day. Here Zwingli exposed his representatives to the dangers he himself shunned. He thought his life was more important to the welfare of the Reformation than facing death for the truth he preached. Luther faced greater dangers and lived through them all, whereas Zwingli later took to the sword to defend the truth and was killed on the battle field long before Luther rested from his labors. Zwingli and Calvin were both lacking in the courage of Luther, and Zwingli held the same views on Reprobation and Election as did Calvin—he "was as Calvinistic as Calvin or Augustine himself." His preference for institutionalism to the extent of sacrificing principle and doctrine is indicated in the following remark concerning him: "The most open-minded and liberal amongst the reformers, he grasped the conception of a broad Christian union, beyond unessential differences in doctrine and ritual, to which it can hardly be said the Christian church has yet attained."

John Huss, the Bohemian reformer of the fifteenth century, influenced by the writings of Wycliffe, was summoned to appear at Constance to answer charges of heresy just as was Zwingli. Huss was promised safe conduct by the emperor, Sigismund, from and back to Prague, his home. He was arrested shortly after he arrived at Constance by the agents of the church and thrown into prison. In the trial that followed Sigismund was prevailed upon by the clerics to break his promise with Huss to take him safely back to Prague. They insisted that the council was superior to the emperor and "could free him from his word" and that he was "perfectly at liberty not to keep faith with a heretic." The emperor weakened and Huss was burned at the stake. His friends at Prague had anticipated this and endeavored to persuade him not to go, just as they did upon Zwingli. Upon leaving he wrote to his friends:—

"I am departing, my brethren, with a safe-conduct from the king to meet my numerous and mortal enemies * * I confide altogether in the all-powerful God, in my Savior; I trust that He will listen to your ardent prayers, that He will infuse His prudence and His wisdom into my mouth, in order that I may resist them; and that He will accord me His Holy Spirit to fortify me in His truth, so that I may face with courage, temptations, prison, and, if necessary, a cruel death. Jesus Churist suffered for his well-beloved; and therefore ought we to be astonished that He has left us His example, in order that we may ourselves endure with patience all things for our own salvation? * * * Why, then, should we not suffer, also, particularly when suffering is for us a purification? Therefore, beloved, if my death ought to contribute to His glory, pray that it had come quickly, and that He may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I may return without stain,—that is, that I may not suppress one title of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore you will never more behold my face at Prague; but should the will of the all-powerful God design to restore me to you, let us then advance with a firmer heart in the knowledge and the love of His law."

(To be continued.)

Men's Suits and Overcoats made to Measure

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Great News For Men!

More Than 3,500 Suits and Overcoats REDUCED

My, what a chance this is for a man to improve the state of his wardrobe! There are actually, in this sale alone more Men's and Young Men's Suits and Overcoats than in the complete stock of any other store in town—more styles, fabrics, weaves and colors—more assurance of finding your choice.

These reductions were taken from prices that were originally 20% less than the true value. Think what a saving these extra reductions afford you!

11.50
For Former $15, $16.50 and $18 Values.

15.50
For Former $20, $22.50 and $25 Values.

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For Former $30, $32.50 and $35 Values.

PANTS

1,000 pair of Men's and Young Men's Pants which formerly sold for $1.98 and $2.48—**Reduced to**.......... **1.75**

1,150 pair Men's and Young Men's Pants which formerly sold for $3, $3.50 and $4—**Reduced to**.......... **2.75**

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"THE BIG STORE"
5TH AVE. SMITHFIELD & DIAMOND STS.

Prosecutions against dealers of feeding stuffs for selling feeds under a guarantee for protein that was not sustained upon analysis have been made by the Department of Agriculture. The cases were in Chester and Cumberland counties.

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:
Engine Lathe Hands, first-class on Tool Work.
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Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

MONEY FOR CHRISTMAS.

The Christmas Savings Club started Dec. 27, but is still open to receive members. You can join by paying to date—three weeks.

4% Interest Paid.

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Frick Bldg., 5th and Grant St.

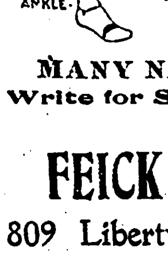
PROPER CROP ROTATION SAVES SOIL.

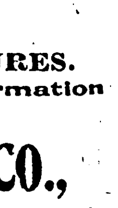
The general tendency among farmers throughout the State to raise only the soil-exhausting crops such as wheat, corn, oats, rye, buckwheat, timothy, the millets, Hungarian grasses, potatoes and others, to the exclusion of the soil-improving crops, the legumes, is brought to attention by one of the farm advisers of the Department of Agriculture.

"In the work I have done throughout the State," says the adviser, "I have endeavored without interfering with the rotation followed by the farmers, to introduce into the rotation with or after each soil exhausting crop, a soil improving crop. I plan to recommend a soil-improving crop that will not interfere with the original crop, but will furnish the soil with as much organic matter and nitrogen as is used by the soil exhausting crop in in its production.

"Advantage is taken in this operation for early spring and fall growth of the cool and moist weather legumes such as winter vetch, crimson clover, (where this clover will grow) red and alsike clovers, and the Canada field peas. For hot and dry weather growth I recommend the mammoth clover, the sweet clover, the cow peas and the soy beans. These legumes are raised with or follow the soil-exhausting crops and in this way a beginning is made in the development of a permanent agriculture."

ARTIFICIAL LIMBS





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22 1916

LABOR NATIONAL TRIBUNE

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Trade Unions Will Discuss Conscription

English Labor Leaders State Positions on Compulsory Service.

Thomas Reece, Staff Correspondent.

LONDON, Jan. 7, 1916.

The big topic this week in the labor movement of this country is the Government's proposal to adopt compulsory military service under certain conditions and within specified limits. It will be remembered that at the last annual trade union convention in this country hed last September a practically overwhelming vote was given against military conscription as a principle. Much water has flowed under London Bridge since then, however, and the immensity of the war that is being waged on the Continent of Europe is forcing all sorts of people to change life-long views. Conscription is certainly still distasteful to the British public. The Government is authoritatively declared to be considering a Bill to be introduced next week which shall authorize, if not conscription, then something very like it, although under another name. The British army is already immense in size and so far as can be gathered the only reason for proposing these additional military measures is to rope in those of the unmarried men of the country who have so far refused to enlist voluntarily despite big recruiting campaigns, many of these latter being organized by responsible trade union leaders. Lord Derby's campaign which finished a week or two ago was regarded as the last word in voluntary recruiting and it was alleged that if the figures did not come up to expectations some kind of compulsory measure would be introduced in the House of Commons. Hence next week's bill. We have not yet been told how many men finally came in under Lord Derby's scheme, so the public is unable to judge whether the numbers remaining unenlisted are few or great. Rumos puts the number of unenlisted unmarried men in the country now at from 300,000 to 650,000. The figures cannot be known with ary exactitude until the Derby figures are published.

Labor leaders met this afternoon to hear from Henderson, the representative of Labor in the Cabinet, the reasons which have induced the Government to decide upon a measure of compulsion. Whatever the outcome of this meeting, it is expected that a special session of the Trade Union Congress will be called immediately.

It is recognized that the forces of organized labor hold a very strong position, and one which enables them to make special terms and conditions. If they agree that the prosecution of the war demands compulsion for military service, they might well demand as a corollary the exceptional taxation of those members of the community exempted or incapacitated from bearing arms.

This afternoon's meeting may result in a qualified acceptance of the proposed Compulsion Bill; that is to say, there may be an arrangement made by organized labor with the Government under the Bill whereby the rights of labor and industry will be safeguarded. The compromise, if so it can be termed, will be strongly urged, the view taken by the supporters of the Prime Minister's recent pledge "that no more married men should be called up until all the single men were enlisted" being that the pledge was given at a time when it was necessary and in the belief that its fulfilment would never be required. Consequently it is felt that the trade union movement shoud now support it.

On the other hand, there is a powerful section which desires that the opinion of the whole of organized labor should be taken by means of a special Trade Union Congress.

The conviction is growing that the Compulsion Bill will follow the lines suggested—the measure of compulsion put upon the unmarried being that of presenting themselves for attestation.

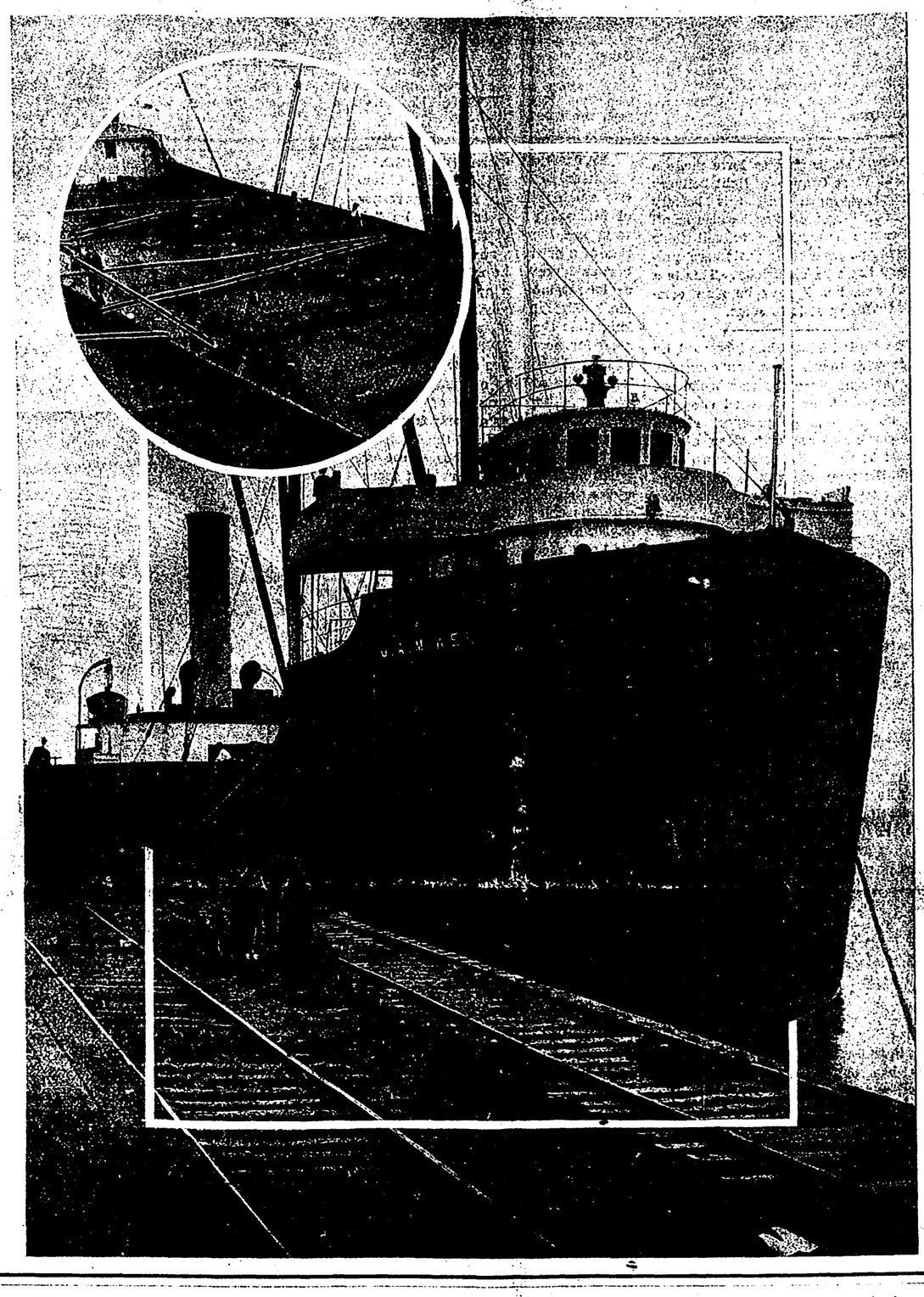
Three sections may be noted in the Parliamentary Labor party:

The small band of irreconcilables—Ramsay MacDonald, Philip Snowden, and E. W. Jowett. Other former members of the Independent Labor Party (which is a small constituent part of the Labor Party and which itself is officially anti-war) are entirely with the ministry, like G. H. Roberts, or supporting recruiting, like J. R. Clynes

Keen voluntaryists who have work-

Continued on Page Four.

UNLOADING FOREIGN RAILS IN U. S. PORT



This picture, which is reproduced through the courtesy of the Iron Trade Review, is one calculated to wake the layman to the dangers of a tariff for revenue only. It is an illustration of a freighter unloading foreign made rails at one of our lake ports, within a few miles of some of this country's biggest steel mills.

Copper Miners Being Starved to Submission

Strikers on Point of Exhaustion — Governor Aids Them

WASHINGTON, Jan. 20—Five thousand copper miners and their families are being starved into submission by the great copper mining corporations of Arizona.

Although their cause is just, and although Governor George W. P. Hunt has made a magnificent record of fairness in protecting their rights, the strikers will lose unless labor comes to their support with liberal contributions.

The strke fund is exhausted, and the miners' families are literally starving at Clifton and Morenci. Although most of them are Mexican or Spanish and able to live on flour and cheap Mexican beans, they cannot even get these simple articles of food. A friendly store-keeper who supplied them long after their funds were exhausted, has been forced to shut up his place and go away, ruined.

If the strike is lost, it will be worse than a local victory for industrial tyranny and oppression in Arizona. It may mean the political ruin of a Governor and Sheriff who have given a rare and splendid exhibition of just and fair administration of the law.

When the strike began the mine managers made a sensational exodus in order to convince the public that the strikers were desperate and lawless and to pave the way for bringing in hired thugs and strikebreakers.

Instead of taking the corporation program, Governor Hunt sent the adjutant general of the state militia to investigate. He reporttd that the strikers were orderly, that their grievances were real, and that all they asked was a conference with the manager. Hunt then sent militia to Clifton and Morenci, not to intimidate and terrorize, as in Colorado, West Virginia, New Jersey, Pennsylvania and other states, but to assist the people in every way possible. Sheriff Cash appointed strikers as deputy sheriffs and kept out the companies' gunmen.

Governor Hunt's best service to the cause of law and order, with justice, was to insist that no professional gunmen of strike-breakers should be imported by the managers. A large consignment of these trouble-makers were already on the way. Hunt ordered them kept out and they have been detained at a town some distance from the strike territory, where they are fed by the mine owners and carefully watched by officers of the law. The mine owners have not been allowed to procure the killing or wounding of a single worker and there has been no violence.

If the strike is lost, as it will be unless liberal contributions enable the men to hold out, Governor Hunt's just and enlightened policy will be discredited by the subsidized press, and it may be many years before another governor or sheriff will consider it worth while to give the workers a square deal. Governor Hunt's humanity and fairness have earned him the eternal hatred of the great corporations that exploit labor, and their powerful opposition will dog him through the rest of his life. Men in public office like Governor Hunt, willing to risk their political fortunes in the service of justice and humanity, are rare. Labor cannot expect others to follow his lead unless it can show the world that it appreciates his sort of a Governor and will hold up the hands of an official who does his duty.

If the Arizona strike fails, it will be largely because labor was less willing to make sacrifices for its own interests than was the Governor of the State, who had nothing to gain and much to lose by pursuing the course he has adopted.

One of the big questions of the day for organized labor is whether Governor Hunt is to be left in the lurch, and simiar conduct by other public officials discouraged for years to come.

Shipping Trust Aims to Kill New Law

Enormous Pressure Brought to Bear to Repeal Seamen's Act.

WASHINGTON, JAN. 19.—Within a few months of the Eastland horror in the Chicago river, with the Titanic, the Volturno, and Empres of Ireland tragedies of greed still fresh in the minds of the world, the shipping trust is already battering at Andrew Furuseth's Able Seamen's Act for safety at sea and fairness to American seamen.

Two bills in Congress to nullify the Seamen's Act have been introduced. One is in the Senate by Senator Gallinger of New Hampshire, the other is in the House by Representative Humphrey of Washington.

The whole labor movement is dircetly interested in protecting the Seamen's Act. Andrew Furuseth's success, with the especial help of Senator LaFollette, after twenty-two years of fighting, will, if left alone, restore another great employment to American workingmen, restore American ships to the seas, relieve the seamen's occupation from Oriental domination, and lessen the competition in land work in American coast cities.

The two bills in Congress are dangerous, but the worst danger that threatens the Seamen's Act is the danger from what has been called "limiting and softening" the enforcement of the law under the rule of the Department of Commerce.

The pressure for the repeal of the Seamen's Act, or for its defeat by non-enforcement, is enormous. The concentrated wealth of the shipping interests of the world is back of the efforts to keep American seamen underpaid slaves, to drive them from the seas, and to recruit the sailors of all vessels of all nationalities from cheap Oriental labor and from the helpless, hopeless outcasts of the capitals of Europe and America.

American shipping interests have from 300 to 400 million dollars invested in vessels flying foreign flags. Their interests are tied up with the federated shipping interests of all the world on all the seven seas.

These shipping interests fight the Seamen's Act because: (1), it makes the seaman a free man, free to quit his vessel in a port of call, as any other worker can quit his job; (2) it gives the seaman a right to receive half his wages if he quits, so that his individual liberty of action becomes real economic liberty; (3) it raises the standard of efficiency, provides that from 40 to 65 per cent of all crews must have had three years' experience as sailors, and requires 75 per cent of the deck crews to understand the language of the ship's officers; (4) it abolishes the present real crime by which the police power of the United States is now employed in every American port to hunt down the seamen of foreign vessels and force them back into involuntary servitude; (5) it increases the equipment for safety to passengers on all boats, and (6) because all these provisions, applying to all vessels, American or foreign, that touch an American port, will eventually raise the wages of all seamen, not only on American vessels but throughout the shipping trade of the world.

Most powerful interests, the combined shipping wealth throughout the world, are now assailing and trying to undermine the Seamen's Act. Will the people of the United States stand for it? Will Labor in the United States stand for it?

SHEET MILL WORKERS GET WAGE ADVANCE.

The bi-monthly examination of the sales sheets of the Brier Hill Steel company, Trumbull Steel company, Newport, Ky., mill and National Enamel & Stamping company of Granite City, Ill., was completed last week, showing that sheets are selling on a 2 per cent basis, entitling the sheet workers in the mills governed by the Amalgamated association scale to two-sevenths of the 12 per cent taken away last March. This advance is approximately 4 per cent.

The new scale effects the men employed at the plant of the Youngstown Iron & Steel company, all of the Niles and Warren sheet mills, besides plants located throughout the union belt.

On this settlement the manufacturers were represented by James H. Nutt, and the Amalgamated association by John Williams, national president; Walter Larkins, national vice president; Harry Gill of the Trumbull Steel Company of Warren and W. S. Collier of the Newport Rolling mill.

The examination of the sales sheets of the Republic Iron & Steel company, Western Bar association and Cleveland Rolling mill and Empire works of Cleveland, were made last week and the card rate was fixed on a $1.30 basis, entitling puddlers in the union mills to $6.20 a ton. This is the highest rate paid to puddlers for some years, and takes effect January 1, running during the months of January and February.

Oscar Pitt and William Mitchell of Cleveland represented the bar mill workers and puddlers in this examination. James H. Nutt acted for the manufacturers.

COMPENSATION FUND IS STABLE.

COLUMBUS, O., Jan. 19.—The state industrialcom mission, in a special report, shows in detail the absolute stability of the compensation fund and its ability to protect hundreds of thousands of employes and thousands of employers, despite the ruling of State Superintendent of Insurance Taggart, which permits private liability companies to do business in this state.

A suit to annul this rule is now pending in the supreme court, and is supported by the commission and the state federation of labor. The report declares this suit will end the contest, but the commission believes its figures show that a decision has been arrived at by employers and that their judgment is to stand by the state fund. The commission says its representatives were compelled to make personal visits to many localities and individual employers to counteract the campaign of misrepresentation carried on by opponents of state compensation.

ORGANIZING WOMEN WORKERS.

NEWARK, N. J., Jan. 19.—Organized labor is aiding the International Ladies' Garment Workers' union in its organizing campaign. It is estimated that 10,000 women workers are employed in over half a hundred shirt waist, corset and white goods factories in this vicinity. These workers do not average $5 a week, out of which they are compelled to pay two prices for cotton thread and needles. Employers are resorting to every petty effort in an attempt to keep their employes from agitation meetings conducted by trade unionists.

FREIGHT AND TALK COMPARED.

WASHINGTON, Jan. 19.—"The railroads get on the average 7 mills a mile for moving a ton of freight. The telephone company charges 6 mills a mile for carrying a three-minute conversation," said Congressman Lewis, in a speech in the house of representatives, last Monday.

The chairman of the house committee on labor was discussing government ownership of telegraphs and telephones when he made the statement that it costs an American citizen as much for his long-distance conversation over the wires, mile for mile, as it costs him to ship a ton of freight over the rails.

"You may realize how weighty your conversations sometimes are," he said. "They weigh about a ton on the long-distance wires." The speaker pointed to the benefits derived from parcel post as a demonstration of what may be accomplished by the "postalization" of means of communication.

AGREE ON COMPENSATION ACT.

LOUISVILLE, KY., Jan. 19.—A commission has finally agreed on a proposed workmen's compensation act and will submit same to the state legislature, now in session. An elective system of compensation is provided for, and employers may carry stock company insurance, carry their own risk upon proof of solvency, or insure in a state mutual similar to the Massachusetts and Texas plans. The maximum weekly benefit to be paid injured workers is placed at $12, and the maximum for death or total disability is $4,000.

The last legislature passed a compensation act, but this was declared illegal by Judge Dorsey on the ground that the state constitution prohibits a limit being placed on the amount of damages to be paid in case of death. Advocates of compensation held that this made it impossible for any relief under the present constitution, and the court of appeals modified Judge Dorsey's opinion.

"SAFETY FIRST" PROFITABLE.

HARRISBURG, PA., Jan. 19.—"Safety first" will mean a cash dividend to every employer insured in the state workmen's insurance fund, as state factory inspectors are indirect agents for the fund. When these officials inspect a factory or store they are provided with a blank which does not merely contain information about minors, their ages, ventilation, sanitary and other labor conditions, but includes safety conditions or lack of safety conditions. The reports are filed with the bureau of statistics of the department of labor and industry, where they are available for the state workmen's insurance fund.

DISCUSS IMMIGRATION BILL.

WASHINGTON, Jan. 19.—The committee on immigration of the house of representatives announces that beginning January 20 public hearings will be held on the pending immigration restriction bill. This bill is practically identical with the one vetoed by President Wilson, and which came within a few votes of being passed by the house over the chief executive's veto.

Senator Smith, of South Carolina, has introduced a restriction bill in the senate. He is chairman of the senate immigration committee. Congressman Burnett, of Alabama, who introduced this bill in the house, is chairman of the house committee on immigration.

A PRIMARY IS NOT AN ELECTION.

INDIANAPOLIS, IND., Jan. 19.—The state supreme court has upheld the compulsory primary election law, adopted by the last legislature. Section 10 of this act aroused the greatest controversy. In substance it provides that where a voter is challenged he must make affidavit that he voted more than one-half of the ticket of the party at the preceding election and that he will vote the ticket at the coming election. The court holds that a primary is not an election in the sense that the term is used in the constitution, and that political parties have the right to control their own primaries and may bar "outsiders."

Section 13 of the law was declared illegal. This provided that candidates must pay an entrance fee equivalent to 1 per cent of the first year's salary of the office for which they are running.

WHAT SCOTLAND THINKS OF US.

Dundee, Scotland, Jan. 1.

I have great pleasure in again renewing my subscription to your valued paper. Although its visits have been rather erratic for several months owing to the European war, yet it is as much appreciated as ever, so kindly continue sending it.

With continued good wishes.

Sincerely yours,

P. MURRAY.

LOAN SHARKS OUSTED.

DAYTON, O., Jan. 19.—The city welfare department reports that 10 loan shark establishments have been put out of business since the establishment of the department's division of legal aid, in 1914. The division has also given legal advice in defense against oppressive litigation by settling controversies amicably.

WILL ASK FOR WAGE INCREASE.

AURORA, ILL., Jan. 19.—The building crafts in this city are preparing to ask for a 5-cent per hour increase and Saturday afternoons off.

Give the wages of an hour's labor January 27, to relieve the Danbury hatters.

IMMIGRATION FIGURES.

WASHINGTON, Jan. 19.—There were 29,297 immigrants admitted to this country during last November, reports the bureau of immigration, department of labor. During the month of November, 1914, the number was 35,325, while 117,031 were admitted during November, 1913.

Of the 29,297 admitted last November, Italy led with 2,467. The stoppage of eastern European immigration because of the war is shown by the fact that Bulgaria, Servia and Montenegro furnished but 36 immigrants, while in November, 1913, the number totaled 1,067. Last November, Roumania furnished 7; in November, 1913, 515.

The November, 1915, report shows that 6,485 immigrants were ticketed to New York state, 2,233 to Massachusetts, 2,162 to Michigan, 1,702 to California and 1,406 to Pennsylvania. The southern states received their usual quota, 7 going to South Carolina, 11 to Kentucky, 12 to Georgia and North Carolina and 13 to Tennessee.

Of the total number of immigrants admitted during November, 1915, 3,849 were classed as laborers, 1,866 as farm laborers, and 2,561 as servants.

Pastor Russell's Sermon

Wilton, Maine, Jan. 9.

I see by the tag on my paper that my subscription expires the middle of January. I have enjoyed the Tribune since I have taken it; especially the religious feature of it, but I will be unable to continue taking it, so will you please discontinue it when the time expires.

Rspectfully yours,
MRS. HERMAN SANBORN.

Columbus, O., Jan. 9.

It is with deep regret I am writing you to ask that you kindly discontinue my paper, owing to circumstanc I am unable to continue. I have enjoyed our dear Pastor's sermons so much, and hope you will still be able to publish these good things which I know are indeed meat in due season.

Yours in the Christ.
MRS. NETTIE GEDTE

THE LORD JESUS AS A YOKE FELLOW.

"COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY-LADEN."

Self-Surrender Absolutely Essential to Discipleship—Advantages of the Poor. The Church's Course Contrary to that of the World. "Prize of the High Calling" Compared with "Restitution." Jesus' Mercy Toward Honest Doubters. Blessedness of Yoke-Fellowship With Christ.

LOUISVILEE, KY., Jan. 16.—Pastor Russell gave a practical address here today from the text, "Take My yoke upon you, and learn of Me.....; for My yoke is easy and My burden is light." (Matthew 11:29, 30.) The Pastor said in part:

We are to remember that our Lord used these words to the Jews; and that He was not addressing so much those who labored and were heavy laden in a physical sense as those who were burdened in a mental and moral sense. This class had been striving to keep the Law. They knew the terms of the Law Covenant, that "he that doeth these things shall live by them." (Leviticus 18:5.) But they were all dying; and they well knew that if they had been keeping their part of the Covenant, God would have kept His part.

This class is illustrated in the case of the rich young ruler who came to the Master, saying, "What good thing shall I do that I may inherit eternal life?" (Matthew 19:16-22.) He had been striving hard to keep the Law. It was no wonder that Jesus loved him; for he was a noble character. Then in kindness the Master told him in what respect he was still lacking. His heart was set upon his riches. So our Lord put him to the test. "If you are weary and heavy-laden with trying to keep the Law from your youth up," was the thought which Jesus presented, "and still cannot gain life, I will tell you the only way by which you can obtain life everlasting. It is simply to cease from your own works, and accept through Me, as a gift from God, the forgiveness of the sins which you cannot avoid. Then renounce all earthly things, become My disciple, and lay up treasure in Heaven."

But the young man departed sorrowfully; for he had much possessions. Others, however, poorer than this young man in worldly possessions, had also been striving to keep the Law—Peter, James, John, Nathaniel and the rest. Jesus presented Himself to them as the Messiah, telling them that if they would become His disciples and share with Him in the sacrifices of the present time, they should also share the Heavenly Kingdom hereafter. They gladly complied, unlike the rich young ruler, for they had less to fetter them to the earth.

We can readily see how riches of learning, of knowledge, of experience, of honor of men, of social standing, of wealth—riches in any form—would be something to hinder the majority of men from becoming followers of the Lord Jesus Christ. But our Lord had just one set of terms under which any and all may come to Him. There is no royal road to the Kingdom of God. Whoever does not care to come on His terms may stay away and wait for the opportunities of the next Age. God has a great deal in the future—Times of Restitution for a needy world. The Call of the Gospel Age is unique. Some learn of this Call; fewer accept it; and still fewer prove faithful to the end.

THE CHURCH VS. THE WORLD.

God's Plan for the world is to lift them up out of sin, degredation and death, back to all that was lost by Adam. But no one can get this Restitution now. However, it will not hurt men to know in advance that God is gracious, and that He has provided something good for mankind. As the Love and the Mercy of God shine into their hearts, they will come to love Him more and more. At present God is selecting the soldiers who wish to enlist in the battle now being waged between right and wrong. All others may in the future come into the family of God on a lower plane.

As Adam lost his sonship and all his possessions because of sin, so because of the deliverance which Christ will accomplish by and by, these sinners may come back into harmony with God and to all that was lost in Adam. Let us thank God on their behalf. But this will not hinder us from having some still better thing. The more we come to know our Heavenly Father, the better we love Him.

When we find that it costs something to be a disciple of Christ during the present time, we are all the more convinced of the value of the good things which He has for them that accept His Call of the Gospel Age. But during the Millennial Age it will cost something not to do God's will. For all such there will be stripes, and eventually destruction if they continue to be disobedient. But there will be blessings for all who will then walk in the way of the Lord. Now, whoever walks in the footsteps of Jesus must walk contrary to the spirit of the world. Yet this class are the happiest people in the world, even though the world, their own flesh and the Devil are all against them. Satan pays more attention to them than to other people. There is no need for him to give special attention to those who are asleep. But whoever is waking up will be beset with persecution, with worldly inducements and with everything to oppose His way.

But since He that is on their part is greater than all that can be against them, if only they retain their love, faith and obedience, the opposition will become a blessing. The Master told His disciples that all manner of evil would be said against them falsely for His sake. St. Paul also declared, "Yea, all that will live godly in Christ Jesus shall suffer persecution," in the present time. But there is a far greater reward for following Christ, for doing the Lord's will under present unfavorable conditions, than there will be for doing the Lord's will in the future. We are glad to suffer now that we may reign then, when the world's opportunity shall come.

THE CHURCH'S GLORIOUS HIGH CALLING.

The High Calling of the Church is the most wonderful opportunity which God has ever given to any of His creatures. Those who have made a Covenant of Sacrifice with God may have severe experiences now; but later the faithful ones amongst them will have glory, honor and immortality, and in the ages to come God will show the exceeding riches of His grace toward them through Christ Jesus. (Ephesians 2:4-7.) But who amongst those that have this hope would surrender it and take Restitution instead—a perfect human body, a perfect home in a perfect earth, perfect fruits, beautiful flowers and all the grandeurs of Restitution Times? Not one!

How did we attain this hope? By obedience to the Call contained in our text. By nature we were sinners, even as others, members of the fallen race. But as the Apostle points out, we recognized in our nature the Law of right and wrong. We still retained a part of what was originally given to Father Adam and lost by him. Humanity still has something left of the image of God in which Adam was created. The world in general know about the Golden Rule, "Do unto others as ye would that they should do unto you." But "there is none righteous, no, not one." Fallen humanity find it a hard battle merely trying to live right, to do justly by their neighbors, to be kind and just to family and friends.

To this class that have been trying to do the Lord's will and that have found it a hard task to live up to the Divine standard, our Lord Jesus says, "Come unto Me"—you who are weary and heavy-laden in your attempts to do what is right, to speak no slander, to treat your neighbor always as you would have him treat you. This class have found out that if God were to require perfection of them, they could never come to Him at all; for fallen humanity cannot measure up to His perfect standards.

But why should we come to Jesus, instead of going directly to God? It is because Jesus is God's appointed Way. (John 14:6.) God is aware of our fallen estate. He knows that we have inherited our weaknesses of mind and body. He could not accept us thus; hence He has provided for us a Savior and Advocate. He is seeking now for those who are striving to do right, those who realize the grandeur of His requirements in the Golden Rule. To this class He is sending a special Message. He is inviting them to have a share in the sacrifice of Christ.—Romans 12:1, 2.

HIS GLORIOUS PROVISION IN CHRIST.

But no sacrifice can come to the altar of the Lord except that which is without spot or blemish; and we are spotted and blemished. Therefore unless our Lord Jesus imputes of His merit to cover these spots and blemishes, we never could be accepted as joint-sacrificers with Him. He must do this before we can receive the begetting of the Holy Spirit.

Thus those who realize that they come far short of God's standard and need a Savior may come to the Lord. These enter by faith into the rest of God—not merely that future rest for the people of God who enter into the Kingdom, but even now, "We who have believed do enter into rest." (Hebrews 4:3.) We have rest even in these imperfect human bodies. We knew that there were weaknesses before, but we did not know how to get rid of them. Now we know that "the blood of Jesus Christ cleanseth us from all sin," from all unintentional weaknesses. How glad we are that Jesus died for our sins! that He has furnished by imputation a covering for all of our imperfections. So we are resting, trusting, refreshed by this knowledge.

"According to thy faith be it unto thee," says the Master. Our justification is all by faith. God does not purpose to justify those who cannot believe. Some can believe more easily than can others. But the time will come when all can believe.

For my own part, cannot believe as easily as do some people. I must have a certain amount of evidence. But the Lord was willing to accept St. Thomas even if that disciple could not exercise faith quickly in what he had not seen; in fact, the Master even gave him the demonstration which he needed in order to believe. But unless we can accept the Gospel Call with the evidence which the Lord has furnished, we cannot be of the Kingdom class at all. We do accept. We are resting in the promises by faith. The Apostle says, "The peace of God, which passeth all understanding, shall guard your hearts and minds through Christ Jesus." (Philippians 4:7.) Just as surely as we are children of God, and are living in covenant relationship with Him, so surely is this promise ours.

So then, if there be any dear friends present today who have not yet come to the Lord, we would give them this Message, "Come unto Me, all ye that labor and are heavy-laden; and I will give you rest." If you have not been trying to do the will of God, then you are not weary and heavy-laden. But if you have been trying, and feeling your impotency, then listen to this Call. Do not stop there, however. "Take My yoke upon you, and learn of Me," advises our Lord and Savior.

OUR GREAT YOKE-FELLOW.

A yoke is a symbol of servitude. By the use of this symbol our Lord implies that those who are set free, either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles, should take His yoke, should become His servants, should learn to do His will. A yoke is generally arranged for two; and since our Lord speaks of it as His yoke, we are to understand that He also is a Servant. Having come to do the Father's will, He invites us to become true yoke-fellows with Himself in the doing of the Father's will, to be co-laborers with Christ in the great work of the world's deliverance from sin and death.

The secret of the ability to wear this yoke, to have companionship with Christ in His service, and to have as a result a great blessing in our own hearts, lies in our learning to be meek and lowly of heart, as He was. It is impossible for the proud, haughty, self-willed, ambitious or worldly-wise to labor in the same yoke with Jesus, or to find the true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest.

Those who wear this yoke have the Divine assurance that all things are working together for good to them; that the heavier the burden now, the greater will be the blessing and the reward by and by; that the severer the experiences now, the brighter shall be their character and the surer shall they be of preparedness for the Kingdom. From this viewpoint every burden is light, not only because the yoke is easy, but because the Lord is their Yoke-fellow, and assumes the weight of the load for those who walk close to Him.

Having a strong, efficient Yoke-fellow is very different from trying to pull the load alone. Of our Lord it was written, "Of the people there was none" with Him. (Isaiah 63:3.) But how different it is with His footstep followers! Not only do they have brethren to encourage and assist them, but above all they have the Master with them. "Lo, I am with you alway, even unto the end of the Age," is His promise. Although we are now in the end of the Age, yet the Age will not close until the last member of the Church is called and proven. Moreover, the Lord will be with His followers all the way as a true Yoke-fellow.

"LEARN OF ME."

"Take My yoke upon you, and learn of Me," says the Master. If we have taken His yoke upon us, we are in His School, learning of Him. Yet at the same time we are being taught of the Heavenly Father. He says, "I will put you into the School of Instruction; and the One who has redeemed you I have appointed to be your Teacher. You are to be under the care of your Elder Brother." So we are learning the necessary lesson day by day, growing in grace, in knowledge, in character-likeness to our Redeemer, in all the fruits of the Holy Spirit.

What are the fruits of the Spirit? Meekness, faith, gentleness, patience, self-control, brotherly kindness, love. The Apostle says that these fruits are manifest—can be seen. "If these things be in you and abound," declares St. Peter, "they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:8, 10, 11. We must therefore exercise ourselves according to the Divine arrangements; and then we shall be ready for the graduation, when our Master shall say, "Well done, good and faithful servant; thou hast been faithful over a few things ——" you did not do very much, but you had the right spirit, you did the best that you could—"enter thou into the joy of thy Lord."

"For I am meek and lowly in heart." This is one of the main lessons in the School of Christ. Whoever has learned to be humble-minded, submissive, gentle, obedient, shall find rest of soul, and finally shall enter into His rest—the Kingdom rest. Then the sons of God will have perfect bodies, complete in every sense of the word. They will have the glory, honor and immortality which God has in reservation for those that love Him supremely.

Those who have learned of Christ have made God's work the chief interest in life. Therefore they do not give all of their time to the ordinary vocations of mankind. On the contrary, they are determined to follow the Master, to labor for the good of others, and to let the light of Truth shine out wherever they may go. Having become members of the Christ company, henceforth for them to live is Christ. Their work is to serve the Truth and the brethren, to suffer with their Lord now, and to reign with Him hereafter.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE SIXTEENTH CENTURY REFORMERS.

Essay III.

(Continued from last week)

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When Huss was delivered over to the civil authorities and led away to the place of execution, an immense procession followed, imposing military procession and priests and bishops in their costly and gorgeous robes, and the populace of Constance. When he was fastened to the stake and all was ready for the fire to be lighted, the martyr was given the oportunity to secure liberty if he renounced his errors. "What errors shall I renounce," said Huss, "I know myself guilty of none. I call God to witness that all that I have written or preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."

Luther proved to be equally as faithful to his convictions as was Huss before him. Huss and Luther in standing alone upon their convictions before the Council at Constance and the Diet of Worms is a vivid contrast to the conduct of Calvin and Zwingli. Luther's circumstances were somewhat similar to those of Huss. John Eck had proven that Luther was guilty of the same offenses that led Huss to the stake. Eck had placed the evidence in the hands of the Pope. Chales V, the new emperor of Germany, had just ascended the throne. Rome insisted upon him to silence Luther either by edict or otherwise. Luther was a subject of Fredrick, the Elector of Saxony who had maintained a neutral policy respecting Luther and practically said, "hands off." The elector had considerable influence with the emperor for he had been instrumental in getting the emperor upon the throne and insisted upon having Luther tried and his teachings refuted before he was silenced. This the papists opposed, for the Pope had previously excommunicated Luther and to have him tried would be to disregard the Pope's Bull. But Frederick requested "that Doctor Luther be furnished with a safe-conduct, so that he might answer for himself before a tribunal of learned, pious and impartial judges." Against the vain protests of the priests the emperor summoned Luther to appear at Worms.

Luther was anxious to appear before the emperor in the interests of the Reformation and said: "Let us take care that the Gospel be not exposed to the scorn of the ungodly, and let us shed our blood in its defense rather than allow them to triumph. Who shall say whether my life or my death would contribute most to the salvatron of my brethren?" To his friends who tried to dissuade him, he said: "Though the road to Worms was lined with devils I'd go just the same. Expect anything from me but flight or recantation. Fly I cannot; still less can I recant." At the trial they were very patient—every opportunity was given him to recant. To the emperor he said, in reply to a direct question: "Since your most serene Majesty and your Lordships ask for a simple answer, I will give it after this fashion: Unless I am convinced by witness of Scripture or plain reason (for I do not believe in the Pope or in councils alone, since it is agreed that they have often erred and contradicted themselves.) I am overcome by the Scriptures which I have adduced, and my conscience is caught by the word of God. I neither can or will recant anything, for it is neither safe nor right to act against one's conscience." And glancing over the assembly of dignitaries upon whose will his life hung, he concluded, "Here I stand, I cannot do otherwise, so help me God." Amen.

The trial resulted in the emperor ordering that Luther be conducted back to Wittenberg and issued an edict forbidding him to preach his doctrines to the people. The agents of the Pope tried to have him executed there and then, referring to the action of Sigsmund against Huss a century ago. John Eck, who appeared against Luther declared: "We have long consulted on this matter. Let your majesty rid yourself of this man at once. Did not Sigismund bring John Huss to the stake? We are under no obligation either to give or to observe the safe-conduct of a heretic." Fredrick had looked with favor upon the teachings of Luther and was favorably impressed with his noble conduct at this trial and prevailed upon the emperor not to break his promise of safe-conduct. The elector, together with many other princes present, concealed their sympathy with the reformer and his cause. Fredrick plotted to arrest Luther as soon as he reached his domain enroute to Wittenberg to keep him from falling into the hands of his enemies.

Huss accomplished more in the interest of the cause he represented by his martyrdom than he would have, had been as "expedient" as Calvin and Zwingli. The same applies to Luther's stand at Worms. The execution of Huss, and later Jerome, kindled a flame of indignation and horror in Bohemia. It was felt by the whole nation that they had fallen a prey to the malice of the priests. While the people may not always appreciate the doctrines in dispute, they could judge as to the conduct of the disputants. "By their fruits ye shall know them." The result was that the writings of Wycliffe and Huss were read with greater interest and by people who had formerly opposed them. Luther could not be said to be tempting Providence by a hazardous risk that would accomplish nothing, for the issues of the Reformation were at stake at this Diet. He represented all the reformers and those whom they influenced and he did not betray this momentous trust. Luther's mysterious disappearance enroute to Wittenberg had the same effect upon Germany as the execution of Huss had upon Bohemia. The people belived him dead and the papists gloated over their supposed victory. When he reappeared nine months later at Wittenberg, his followers hailed him as one raised from the dead.

Luther furnishes us with a splendid example of the power of God—the conviction that an intelligent appreciation of the truth produces and the Christian character that is developed in its contemplation, is at the bottom of such courage. Even Luther himself, in recalling the event, was surprised at his strength on the occasion: "It must indeed have been God who gave me my boldness of heat; I doubt if I could show such courage again.". Even Luther's enemies at this Diet felt the presenec of this noble character and he commanded their respect. Said Audin, a Romanist writer, concerning this occasion:—

"When the approach of Luther was heard there ensued one of those deep silences in which the heart alone, by its hurried pulsations, gives sign of life. Attention was diverted from the emperor to the monk. On the appearance of Luther every one rose, regardless of the sovereign's presence. It inspired Werner with one of the finest acts of his tragedy. Heine has glorified the appearance at Worms. The Catholic himself loves to contemplate the black gown in the presence of those lords and barons caparisoned in iron and armed with helmet and spear, and is moved by the voice of 'that young friar' who came to defy all the powers of earth."

Another Catholic writer, Roscoe, compliments the fidelity of Luther thus: "All parties must unite in admiring and venerating the man, who, undaunted and alone, could stand before such an assembly, and vindicate with unshaken courage what he conceived to be the cause of religion, of liberty and of truth, fearless of any reproaches but those of his own conscience, or of any disapprobation but that of his God."

Luther at the Diet of Worms, like Christ before Piate and St. Paul befort Agrippa and Festus, he witnessed a good confession. This confession launched the central truth of the Reformation upon Europe "the just shall live by faith." Some writers date the Reformation from this event. Christ's atoning blood was to sound the death knell to the doctrine of the Mass and Indulgence. "They overcame. . . . . (Papacy) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto dtath." Luther formulated seventeen articles containing the essence of the reformatory teachings. These he committed to Melanchthon for careful elaboration and they were presented by him to the Diet of Augsburg which was arranged for this special purpose. Luther himself could not be present at this Diet, he was forbidden by the princes and nobles that sanctioned it, for in the eyes of the law he was considered a dead man. Luther's teachings were formally ratified at this Diet and their formal action constitutes what is known as the Augusburg Confession. When Luther received a copy of the Confession he said: "I thrill with joy that I have lived to see the hour in which Christ is preached by so many confessors to an assembly so illustrious in a form so beautiful."

The principles of the Augustburg Confession became the issue of all the bloody religious wars that started in

(Continued on Page Eight)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

Trade Unions Will Discuss Conscription

(Continued from Page One.)

ed hard at recruiting, like Will Crooks and the railwaymen's leader, J. H. Thomas, who believe the results desired can be obtained immediately without compulsion.

A larger body, probably the majority, who have taken a less prominent part in the controversy. They would undoubtedly prefer to maintain the voluntary system, but may be relied on to support the Government in any step they may consider necessary.

In outside labor circles there is a general disposition to hope that immediate compulsion in the sense of conscription for the single men as yet unenlisted is not implied in the Cabinet's decision. The suggestion generally made is that unattested men—single men certainly—would be compelled to attend before the local tribunals to give reasons for their refusal or neglect.

Through the medium of the Parliamentary Committee of the Trade Unions Congress negotiations are to be reopened between the National Union of Railwaymen and the Craft Unions, regarding employees in railway workshops. I refer to a recent deadlock which occurred some time ago, both sides taking up an uncompromising attitude. According to an official announcement on December 28th the Parliamentary Committee's intention is to clear up a difficult position which, in their opinion, may bring about the disruption of the British trade union movement. The Executive of the National Union of Railwaymen have agreed to attempt to reach an amicable solution of the trouble, provided that the terms do not involve any sacrifice of principle affecting the basis and constitution of the Union.

Ben Tillett, the general secretary of the Dock, Wharf, and Riverside Workers' Union, is again with the British troops in France. This is his second visit to the trenches, and was made at the request of many of the soldiers themselves.

There was a case before the Metropolitan Munitions Tribunal on December 21st where two boys of fourteen obtained certificates of release on the plea that they were expected to work from 6 a. m. to 6 p. m and from 6 a. m. to 10 p. m. on alternate days at the rate of 5 cents an hour.

This brings before the public a serious social problem which has been engaging the attention of social workers in the East End for some time. The effect of long hours on the physique of these boys is sufficiently serious to have been brought to the notice of the Munitions Health Committee. There has recently been some improvement, the interval between the night-work spell and the day-work spell having been increased from 24 to 48 hours.

Lloyd George states, in reply to a question in the House about a month ago, that there were 2,600 boys between 14 and 16 working at Woolwich Arsenal and I am told by people who have gone into the matter that the number is now somewhere about 3,000. The usual hours of working are from eight to eight in alternate weeks of day and night work. There is, of course, time off for meals and it is not continuous labor. Most of the boys live a long way from their work, and are often away from home from half-past six in the morning till half-past nine at night, and often go short of sleep. They often fall asleep in the train going home. They earn anything from $1.75 to $12.50 a week on unskilled piecework, the amount varying according to the machine and the number of breakdowns. A great part of the money earned by these boys is spent on candy, moving picture shows, and so on. In normal times most of these boys would be learning a trade, but they have been drawn into the arsenal by the lure of high wages, where their work, however useful, to the nation it may be, will not help them to earn their living in after life.

"CHARTER APPLICATION."

Notice is hereby given that an application will be made to the Governor of Pennsylvania on Wednesday, February 9th, 1916, by Robert Lock, J. E. Gallagher, G. Arthur White, W. E. Troutman, Carl H. Booth, and others under the Act of Assembly entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29th, 1874, and the supplement thereto, for a Charter for the intended corporation to be called the Apollo Electric Steel Company, the character and object of which is the manufacture of iron, steel, zinc, nickle, brass, copper and allied products, and the sale of same, and for these purposes to have, possess and enjoy all the rights, benefits and privileges of said Act of Assembly and its supplement.

WALTER J. GUTHRIE,
Solicitor.

Give the wages of an hour's labor January 27, to relieve the Danbury hatters.

Appreciations.

Suffolk, Va., Jan. 10.

I have been pained to read in your issue of January 6th inst. a communication from a correspondent who signs himself Alfred Dripps, in which very serious charges are made against a brother in the Truth who is the editor and proprietor of a paper in which Pastor Russell's discourses are regularly published. For instance, said correspondent says the Labor Tribune is rapidly losing subscribers "because a paper in the northwest is obrogating (I suppose he means is trying to reregate, all others to the newspaper grave yard.")

All who read the above communication can have no difficulty in knowing what paper it is "in the northwest" which, he charges, is doing such a dirty business. I myself have been a reader of that "paper in the northwest", and I deem it my duty to say to you that I have never seen a line or a word in that paper which indicated any such disposition on the part of its editor and proprietor.

Again, your correspondent says in his communication, that "I am also told" (mark you, he does not claim to know the truthfulnes of what he says) that "this same man is trying to have the Truth headquarters moved to St. Paul, Minn." and in the sentence preceding that one, he again says "I am informed" (mark you again, he does not claim to know whether what he says is true or false' "that the editor of this western paper says he is going to be Pastor Russell's successor."

It seems to me that no man in his senses could believe that "the editor of this western paper" is such a consummate fool as to make either remark especially the one about becoming Pastor Russell's successor. Not only so, but since your correspondent indicates that he does not know whether these statements of his are true or not, charity to a brother in the Lord should have kept him from publishing such things, which, if true, would show that "the editor of this western paper" is worthy of the contempt of all lovers of decency.

For one, let me say that I do not for one moment believe a word of those charges, and I trust you will permit me to add, that such communications, if admitted to your columns, will do your paper incalculable harm. My first thought was to discontinue my subscription to your paper, but on reflection I decided not to do that, unless you continue to publish such letters reflecting on the character of a brother, which I earnestly hope you will not do.

This communication is intended for publication in your paper, if such shall be your pleasure, and I deem it but frank to inform you that I am sending a duplicate of it to the editor of "this western paper."

Very respectfully yours,
W. W. MURRAY, M. D.

Swissvale, Pa., Jan. 17.

I see my subscription has expired. I have been sick and just able to be about. I am sorry I cannot renew my subscription for another year, but have not got the money. May God bless you in your noble work in printing the sermons.

Respectfully,
MARGARET WAGNER.

Findlay, O., Jan. 12.

I am writing you to express my sincere apreciation of your noble and fearless defense for Truth and fair dealing as set forth by Pastor Russell, whose sermons you are weekly printing in the Tribune. Said sermons are truly the message of salvation proclaimed by the angels. I also admire your clean cut method in presenting facts along all business lines. With best wishes to the Tribune for 1916 and a happy New Year to you and all the Tribune readers, I am

Yours very kindly,
J. A. SHULER.

Royersford, Pa., Jan. 14.

I have renewed my subscription through the Watch Tower. I waut to thank you for the weekly treat you give me in your paper. It is a welcome visitor in my home.

May you have a successful year in 1916. With best wishes for the Tribune.

MRS. SARAH KELLEY.

Indianapolis, Ind., Jan. 14.

Have just renewed my subscription to your much appreciated paper through the Bible House.

You will please pardon delay in renewing and I wish to thank you for continuing to send it to me till I did.

Was very much pleased with the way the sermon was printed in the last issue with large clear type. Trust you can continue to give this much space in the future.

While we take your paper especially for the sermons by Pastor Russell, we enjoy reading the many other interesting things published.

Bro. Nelson's essays are also very good.

We wish your paper success and those connected with it a happy and prosperous New Year.

Yours truly,
JAMES F. MARTIN.

THE SONS OF GOD

Romans 8:12-30.—Jan. 23.

Divine Sonship Lost by Adam—Jews a House of Servants—Christ a Son. Head of the House of Sons—Evidences of Spirit-Begetting—Predestination of the Elect—To What Elected.

"For as many as are led by the Spirit of God, they are the sons of God."—Verse 14.

TODAY we have another wonderful lesson from the inspired Apostle Paul. It points out that the Church is a New Creation, begotten of the Holy Spirit and now being gestated for the resurrection birth to the spirit plane. There is no more important lesson than this. According to the Bible, Adam was created a son of God—in the image of God and only a little lower than the angels. (Psalm 8:5.) When Adam sinned, his relationship with God was forfeited. Forthwith he was a sinner under the sentence which God had foretold—not an eternal torment sentence, but a death sentence, accompanied with mental, moral and physical degeneracy.

After Adam's time there were no human sons of God—until Jesus. The Jews, received by the Lord under the Law Covenant, never understood themselves to be sons of God. Instead, they threatened to stone Jesus because He declared Himself a Son of God.—Heb. 3:5, 6; John 10:31-36.

Spirit-Begotten Sons of God.

St. Paul declares that no natural man can fully appreciate the deep things of the Bible; for God has had them so written that only the spirit-begotten can comprehend them. (1 Corinthians 2:14.) The Church is a company of regenerated beings. Once they were members of the Adamic race, and through sin "were children of wrath, even as others." (Ephesians 2:3.) But now they have accepted Jesus as their Redeemer, and the sacrifice of His life as the Atonement-price for their sins.

St. Paul at Rome.

When they accept the invitation to become Jesus' followers, He becomes their Advocate with the Father. By the Divine arrangement His meritorious sacrifice is applicable to them as a covering for sins past and imperfections future. This arrangement affords them opportunity to be accepted of the Father and begotten of the Holy Spirit, and eventually to attain joint-heirship with Christ in the Kingdom.

These regenerated, spirit-begotten children of God are not yet perfected; but if they continue in the School of Christ, the faithful will eventually reach perfection on the spirit plane as Sons of God, led by the Spirit. These, on Scriptural authority, exercising faith, are enabled to call upon God as their Father—"*Abba*, Father." Through the Word and their own experiences these receive the witness of the Spirit of God that they are His children, joint-heirs with Jesus—the grand perfection being dependent upon their suffering with Him. These have no obligation to the flesh; for they are New Creatures. These are no longer to live after the flesh, but in harmony with the Spirit of God as revealed to them through His Word.

In their weakness and ignorance these New Creatures might ask amiss. But God would not deal with them according to their imperfect asking. He would accept the spirit of their request. The groanings and desires of our spirits, our minds, will be accepted of the Lord as instead of our imperfect utterances in prayer.

Explanation of the Gospel Call.

Verses 28-31 declare that God has a special purpose in the special High Calling of this Gospel Age. Other Scriptures show that this Call is to joint-heirship with Jesus in His Messianic Kingdom, which is shortly to bless all mankind. To get a suitable class to be the teachers, rulers and judges of the world in the future has been the object of this Gospel Call. Jesus, the Head of the Church, was the first to respond and has been glorified. His followers, called during the Gospel Age, will be similarly blessed of God—glorified on the spirit plane, if faithful.

Privileged to Suffer.

Our Study concludes with an explanation of God's Call. God foreknew, purposed in advance, to have such a Church as the Apostle describes, to accomplish the work mentioned. But to be of that predestinated and glorified class, certain things were necessary; namely, all accounted worthy of a share in the Kingdom must be copies of God's dear Son—in heart, in character, and like Him also, in their resurrection, spirit beings. This is a glorious predestination, assuring us that God will have none others in the Kingdom than those who are character-likenesses of His Son Jesus.

Those called had brought to their attention this glorious opportunity. But before they could accept, they must first be justified through repentance and acceptance of Jesus as their Redeemer. Then they were glorified—honored—by being begotten of God's Holy Spirit and brought into His family as joint-heirs with Jesus, privileged to suffer for the Truth and to be glorified in connection with the Kingdom.

PICTURE OPERATORS GAIN.

GREENSBURG, PA., Jan. 19.—Motion picture operators have increased wages from $2 to $3 a week and secured better working conditions.

APPRECIATIONS.

Louisburg, N. C., Jan. 14.

Am renewing my subscription to your good paper through the Watch Tower Bible and Tract Society.

Have been a subscriber to the Labor Tribune quite a number of years, and enjoy it very much, and especially appreciate your efforts in upholding the Truth in publishing Pastor Russell's sermons.

Praying the Lord of the harvest to bless your paper as you use its columns in spreading the glad tidings of His coming Kingdom, I am,

Most respectfully,
MRS. JENNIE YATES.

Pine Level, N. C., Jan. 8.

Some unknown friend has been sending me the Tribune since Nov. 12, 1915 and I am ever so thankful, for I enjoyed the sermons fine, and pray the Lord may bless the Truth. I am sorry to tell you that I am not able to pay for it, so please stop sending it. With best wishes, I remain

MRS. J. E. EDWARDS.

Paso Robles, Cal., Jan. 8.

I believe my brother, Geo. Hill, subscribed for the paper for me, as it was sent to me without me being notified. Unless renewal subscription is made I will not be able to continue taking it, although enjoying it very much.

Sincerely,
ANNA E. PIDGE.

Pufur, Oregon, Jan. 7.

I hereby notify you to discontinue my subscription to the Tribune. I have enjoyed the different features of the paper for the last year, especially Pastor Russell's sermons.

Wishing you continued success, I remain

Sincerely yours,
M. E. MOYER.

Clarks Mills, Pa., Jan. 13.

I see by my subscription that my paper has expired. I thank you very much for all I have received, and also for Pastor Russell's sermons, which have been a very great help to me.

I now ask you to discontinue my paper until further notice. Hoping that you will be well rewarded for the part you have taken in sending abroad the good tidings of great joy which shall be unto all peoples,

From your humble servant,
JOHN BARTZ.

Rensselaer, N. Y., Jan. 13.

Am today renewing subscription through W. T. office and take the opportunity to let you know how much I appreciate the paper on account of Pastor Russell's sermons and the Sunday school lessons, and also to thank you for sending it regularly so long after subscription had expired. Praying that God may bless you for your work of spreading the Gospel by printing the sermons, I am,

Sincerely yours,
MRS. LENA G. PARSONS.

Warren, Pa., Jan. 14.

I write to say I find under the present circumstances I am not able to take your paper for the present year. While it is clean and wholesome in its pages, I have taken it only because it contained Pastor Russell's sermons and other writings along the Truth. I thank you for your fearless way of managing your own paper and wish you every success in upholding the right. I hope you may see your way to continue the sermons and have the same rich blessings continue. Wishing you a prosperous and happy New Year, I am

Respectfully your well wisher,
MRS. M. E. PHILLIPS.

Mt. Selman, Tex., Jan. 14.

I am renewing my subscription to the dear old Tribune through the Watch Tower office. We thank you very much for continuing the paper, as it was out Dec. 7, but we haven't missed a single copy. We apyreciate Pastor Russell's sermons so much and the letters too are interesting and helpful. May the Lord bless you in trying to spread the good tidings with Christian love.

Your brother and sister,
T. A. THURMAN AND WIFE.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

Luther's day and continued after his death for thirty years. Luther's superiority over the group of Reformers that rallied around his teachings is further indicated by the fact that he protested against using the sword to defend the gospel. Calvin, Knox and Zwingli, were apparently still blinded by the Papal maxim, "the ends will justify the means," for they advocated the carnal weapons of coercion and the sword against Papacy. Against all this Luther protested. While he leaned in the direction of the state for protection and saw no ill in the princes and nobles of state adopting the gospel as the state religion, he objected strenuously to the state taking up arms to defend the Truth and forcing it upon the people who could not appreciate it. Luther's sentiments on this question had been promulgated long before the carnal weapons had been employed in defense of the Reformation. Shortly after his return to Wittenberg from his prison at Wartburg Castle, he gave expression to the following paragraph, which will reveal his high perception of the power of God and it will be noted that Luther practically anticipated the teachings of Roger Williams and William Penn concerning religious toleration; note this in the following language of Luther:

"The mass is a bad thing. God is opposed to it. It ought to be abolished, and I would that everywhere the supper of the gospel were established in its stead. But let none be torn from it by force. We must leave results to God. It is not we that must work, but his Word. 'And why so?' you will ask. Because the hearts of men are not in my hand as clay in the hand of the potter. We have a right to speak, but none whatever to compel. Let us preach; the rest belongs to God. If I resort to force, what shall I gain? Grimace, fair appearances, cramped uniformity, and hypocrisy. But there will be no hearty sincerity, no faith, no love. Where these are wanting, all is wanting, and I would not give a straw for such a victory. God does more by the simple power of His Word than you and I and the whole world could effect by all our efforts put together. God arrests the heart, and that once taken, all is won. I am ready to preach, argue, write; but I will not constrain any one, for faith is but a voluntary act. Call to mind what I have already done. I stood up against the pope, indulgences, and papists; but without violence or tumult. I brought forward God's Word; I preached and wrote, and then I stopped. And while I laid me down and slept, . . . the Word I had preached brought down the power of the pope to the ground, so that never prince or emperor had dealt such a blow. For my part I did next to nothing; the power of the Word did the whole business. Had I appealed to force, Germany might have been deluged with blood. But what would have been the consequence? Ruin and destruction of soul and body. Accordingly I kept quiet, and let the Word run through the length and breadth of the land."

Rhonesboro, Tex., Jan. 14.

We have been receiving your paper for two years and have truly enjoyed its regular visits. I have never known a paper to be more promptly sent out. Wife and I usually race to the mail box on "Tribune day" to be first to feast on the good and interesting things it always contains.

Owing to financial conditions will ask you to please discontinue my subscription.

Your friend,
S. P. McWHORTER.

Our 5th Annual

Million Dollar Trade Sale

"NEW GOODS for Less Than Marked-Downs or Left-Overs are offered elsewhere" is the slogan of this Million Dollar Trade Sale. For months our buyers have had access to the best that the world is producing. Many and profitable were the prizes that fell to their lot—purchases for the most part above the reach and out of the question for stores of **lesser buying power.** In many instances, manufacturers of highest repute, knowing our tremendous requirements for this sale, offered us their entire outputs.

ESTABLISHED 1871
KAUFMANN'S
"THE BIG STORE"
5TH AVE. SMITHFIELD & DIAMOND STS.

HUMAN VALUES GO UP.

PHILADELPHIA, Jan. 19.—"An event which is shocking or dramatic or spectacular, even though its scene be far distant, impresses the people of this country more than an orderly but revolutionary economic change at home which vitally affects their own interests," says the North American of this city, in a leading editorial.

"Newspaper readers will follow the details of a Balkanbattle with closer attention than they give to the creation of a law which shifts the very foundations of our social system.

"A striking example of this habit of mind is to be observed in the fact that only casual interest has been manifested by the public in the new workmen's compensation law, which became effective on January 1. Yet that day saw the culmination of the most far-reaching social and economic change that has occurred in this state in our day.

"Hereafter, in Pennsylvania, lives which are destroyed and health and earning power which are impaired in industry will be paid for by the industry, in the same manner that broken or worn-out machinery has been paid for in the past. This marks the most important victory yet won in the commonwealth for the fundamental doctrine that the rights of human beings are superior to the rights of property.

"The new law, establishing the principle that human rights are paramount, provides that an industry which destroys a worker's earning power and his use to society shall make good his disability."

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:
Engine Lathe Hands, first-class on Tool Work.
Milling Machine Hands, on Tool Work.
Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.
Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

RAILWAY POSTAL CLERKS.

DENVER, Jan. 19.—Secretary Walter, of the Brotherhood of Railway Postal Clerks, reports that new locals of this organization have been recently formed at Albany, N. Y., Jersey City, Philadelphia and El Paso.

Men's Suits and Overcoats made to Measure

Nat Sanger $20 One Price Only You Save $10. I make $2. TAILOR

Down Town — Two Stores — East End

CHRISTMAS SAVINGS CLUB
Join the Christmas Savings Club. No finer way to save money was ever conceived. Club is still open. You can join by paying to date—four weeks.
4% Interest
THE UNION SAVINGS BANK
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Satisfaction Assured by wearing our Latest Model Perfection Limb.
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WE carry a complete stock of STARRETT'S and BROWN & SHARPE tools, as well as other fine tools and materials for mechanics.
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4% Interest on Time Deposits.
J. E. Roth, President. A. P. Miller, Cashier.
John McKain, Assistant Cashier.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 9. PITTSBURGH, PA., THURSDAY, JANUARY 27, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

Labor Differs As To Need of Conscription

Trades Unions Discuss Compulsory Military Service in Britain.

Thomas Reece, Staff Correspondent.

London, January 13, 1916.

The war has brought a period of abounding industrial prosperity to the workers in all our principal trades. Today the general average of wages paid is higher and the percentage of unemployment less than at any previous period in our history. Two causes are mainly responsible for this effect of the war. First the large number of men engaged in every industry who have voluntarily and patriotically responded to the nation's call; second, the enormous demand for munitions and all the other needs of a great army in the field.

Just at the present time reviews of the year 1915 are coming to hand. Perhaps, therefore, a glance back at the history of British labor in that year may not be out of place. The increasing demand for labor in all the principal industries, with the working of considerable overtime, accompanied by a general rise in the price of food and all other commodities, was the basis of the demand in the spring for increases of wages and war bonuses to meet the higher cost of living. The railway workers were among the first to move, and an agreement was made by the companies to pay a bonus for the period of the war of 72 cents per week to all employes earning $7.50 or less, and 50 cents per week to all men earning more. The underlying idea of helping the lower-paid workmen to meet the higher cost of living was an excellent one, but in practice it worked badly, causing dissatisfaction among the men holding the more responsible positions. An agitation began almost from the first day of the granting of the bonus, and in September a new arrangement was made, conceding the original demand made by the National Union of Railwaymen of an all-round bonus of $1.25 per week. This probably represents a weekly addition of $625,000 to the wage bill of British railways.

The miners' agitation for a war bonus proved the most difficult to arrange owing to the varying conditions of the trade, whether for the home or the export market. The miners' demand was made originally on a national basis, apart altogether from the economic position of the trade, to meet the increase in the cost of living. While conceding the principle of the demand that all the men employed were entitled to a war bonus, Premier Asquith ruled that the amount of the bonus must be fixed by the independent Chairman in each wage district. The award varied from 15 per cent in Durham, Northumberland and other districts, 17½ per cent in South Wales, 18¾ per cent in Scotand, to 23½ per cent in the English Federated area—15½ per cent on a new wage basis raised by 50 per cent. There have also been substantial advances in wages given in all the districts, and the money value of the war bonus and advances may be calculated at from $1.50 to $2.25 per week. In September the advances in wages in the coal trade were estimated by the Board of Trade to amount to $1,115,000 a week, and with the further advance of 5 per cent, and two advances of 6¼ per cent in Scotland and of 18 per cent in Northumberland the value of the advance in wage as compared with a year ago must be equal to $1,500,000 a week.

It is calculated that the advances since made in the coal mining, iron mining, pig iron, iron and steel, tin plate and other industries will further increase the addition to the wage bill up to $5,000,000 per week. It is also probably within the mark of estimating that advances have been made in other trades which have not been reported to the Board of Trade to the extent of a further $1,250,000 per week. This would bring the addition to the wage bill of the country to the huge total of $325,000,000 a year.

The returns from the trade unions and the insured trades show an unprecedentedly low percentage of unemployment. There has been work for every willing worker; for the unskilled an opportunity of acquiring skill and employment in many well-paid trades. Though there has been much industrial unrest, with agitation for higher wages and war bonuses, there has been a big diminution in the time lost by strikes and lockouts. The war has done much to put an end for the time of labor troubles. The only serious dispute was the stoppage in the South Wales coalfield in July with respect to the new agreement.

Turning to current affairs the most exciting topic of the moment is the at-

(Continued on Page Eight.)

Another Report On Cause of Rioting.

Federal Investigators Assail Steel Operators.

WASHINGTON, Jan. 26.—Startling facts about labor conditions in the steel industry throughout the country are presented in a report on the Youngstown strike in its bearing on the general situation, made public today by the Committee on Industrial Relations.

The report is by Basil M. Manly, director for the committee and author of the main report to Congress of the United States Commission on Industrial Relations. Mr. Manly was director of research and investigation for the recent federal commsision. and in 1910 had charge of the United States Bureau of Labor Statistics. investigation into labor conditions in the steel industry of the entire country.

Asserting that hours are more reasonable and conditions better at the Youngstown plants than in any other part of the steel industry, Mr. Manly tells how the United States Steel Corporation has been able to maintain oppressive conditions and low wages by ruthlessly suppressing attempts of its employes to organize. The report follows:

"The discontent in the industrial hell-holes known as the "steel towns" of Pennsylvania. Illinois, Indiana, New York, Maryland, Alabama, Colorado, West Virginia and Southern Ohio, is more bitter and has a deeper seated basis than in the plants of the Youngstown Sheet and Tube company, where the overlordism and exploitation of the steel workers had been at least salved with profit-sharing, accident prevention and compensation, and a measure of so-called "welfare work."

"I was in charge of an investigation of the steel industry for the United States Bureau of Labor in 1910 which covered every steel plant in the country and probed to the very bottom of labor conditions. I know that the wages paid in the Youngstown district are as high, the hours more reasonable if any system of twelve-hour shifts can ever be reasonable, the mills as well built, and the system of espionage and brutal bossism less developed, than in any part of the steel industry. In 1910 the wage for common labor in Youngstown was 17 cents per hour, in Eastern Pennsylvania, 13½ cents. The tube mills worked 10 hours day shift six days in the week, and 12 hours for five nights, as compared with 12 hours day and night for seven days a week in other departments. The management in Youngstown had not only done much to safeguard their plants, but had installed a non-contributory system of accident compensation and were supporting workmen's compensation as a state measure.

"There were armed guards and brutal bosses in Youngstown, but less conspicuous and insolent than in the steel towns of Pennsylvania, West Virginia and Colorado. The steel workers' villages in the outskirts of Youngstown were sickening exhibits of squalor and filth, but such is the typical condition of steel towns throughout the country. The mills were irregular in operation and unemployment was frequent and distressing, but even so the Youngstown mills had the reputation for low costs, big sales and steadier operations than other districts less favorably located.

"The entire steel industry North, South, East and West, is ripe for a strike, and the situation is not going to be relieved in the granting of a 10 per cent wage increase. The strike fever in the steel industry showed itself first in the Youngstown district apparently because the labor demand was a little keener than elsewhere.

"The investigation by the Bureau of Labor in 1910 covering all the steel plants in the United States showed that 65 per cent of all employes in the industry when working full time earn less than $15 a week, and that in the year of steadiest operation the industry had ever known, only 56 per cent of the employes, including even the high-paid rollers and petty bosses, had an opportunity to earn as much as $600 per year, if they worked every day the mills operated. This in spite of the fact that all investigations have shown that the very least a family can live upon with any degree of decency is $700 a year.

"The standard working day in the steel industry is 12 hours, in spite of the fact that the 12-hour day was condemned even by a committee of stockholders of the Steel Corporation. And while the public has been largely deceived by self-laudatory advertising of the steel companies regarding the abolition of the seven day week, the reports of the Bureau of Labor show that in the blast furnaces 80 per cent of the employes are still working seven days a week.

"Why have such conditions continued in so rich an industry Congress has investigated time after time, reformers have protested until they are blue in the face, and the industry has been muck-raked from top to bottom. "The answer is that the corporations, of which less than six produce 70 per cent of the steel manufactured in this country, are not only highly organized, but possess a complete agreement and understanding on matters of labor policy, while the workers are not only unorganized, but through a system of company espionage and terrorism more complete than that of the Colorado Fuel and Iron Company, every attempt at organization or even collective action is brutally stamped out and the leaders blacklisted. Organizers sent into the steel towns have been assaulted, meetings broken up by the company's guards and police, and the threat of discharge and starvation wielded over every man suspected of sympathy with ideas of organization.

"Youngstown is simply the first eruption from an industrial volcano that has many more dangerous craters. The whole mass is seething and strikes with ever increasing violence may be expected unless the pressure is relieved by a wage increase of not less than 20 per cent, a substitution of the eight-hour day for inhumane 12-hour day, and above all, the elimination of the system of industrial terrorism which is now maintained by the so-called "independents" as well as the trust to prevent orderly collective action on the part of the steel workers."

SHOES FOR SUFFERERS FROM THE WAR

Mrs. Price Post, prominent in the social life of Tuxedo Park and New York, is one of the many society women engaged in the work of obtaining shoes for the war sufferers of Belgium. She is seen in this picture with two little Belgian-Americans who have come with their mite to help the unfortunates in the country from which their parents came.

NEW PERIL TO WORKERS.

CHICAGO, Jan. 26.—Benzine and wood alcohol poisoning are the two newest forms of occupational diseases which will have to be combatted, according to the annual report of State Factory Inspector Oscar F. Nelson. Benzine poisoning occurs among makers and users of rubber cement in the manufacture of hats, clothing, leather, and rubber goods. Wood alcohol poisoning is prevalent among the makers of certain perfumes, hats, quick dryers in paints, and painted china.

As a result of the increase in the number of occupational diseases the state factory department has opened a clinic where employes may come to receive free examination and have their cases diagnosed.

WORD "ACCIDENT" IS DEFINED.

MADISON, WIS., Jan. 26.—The word "accident," as used in the workmen's compensation law, must be given a broad and inclusive meaning, rules the state supreme court in the case of Bystrom Bros. vs. Eric Jacobson. The case arose when a mason, in lifting a block, strained the muscles of the right side of his body. The company contended that this was not an accident within the meaning of the statute. Justice Marshal delivered the opinion of the court. He said that the English and American authorities quite generally agree on the broad interpretation of terms in workmen's compensation laws and that this court considers the legislature intended a broad interpretation of the word.

MINE HAZARDS REDUCED.

COLUMBUS, Ohio, Jan. 26.—A report by John M. Roan, chief mine inspector of the industrial commission, shows that in 1915 one out of every 758 employed in the coal mines was killed in mine accidents during the year, or one person for every 300,000 tons of coal mined. The total number of fatal accidents in mines during the year was 62, a falling off of nearly two-thirds since 1913.

WILL TEST WAGES BY LAW.

BOSTON, Jan. 26.—At the hearing before Supreme Court Judge DeCourcy to compel laundry proprietors to produce books to prove they are paying the minimum wage, attorneys for the defense announced they would test the legality of the law creating the state minimum wage commission. Judge DeCourcy suggested that this point be waived for the present, as the United States supreme court is considering the Oregon minimum wage law.

Under th Massachustts act the decision of the wage commission is not mandatory.

LITTLE ROCK, ARK., Jan. 26.—The decision of the United States supreme court in the Oregon minimum wage law case will have a bearing on the minimum wage law passed by the last state legislature. This law provides for a minimum wage of $1.25 for experienced female workers and $1 a day for female workers having six months' experience. The law was declared unconstitutional last summer by Judge Little of the Fort Smith circuit court and the state officials have appealed.

MUST ACCEPT SALARY.

COLUMBUS, OHIO, Jan. 26.—If a candidate for public office in this state promises voters he will not accept all of the salary of the position to which he aspires, this is bribery, under the corrupt practice act, rules the state supreme cout.

P. C. Prentiss was elected judge of the Henry county common pleas court. During his campaign he promised constituents he would decline to accept all the salary and would thereby save taxpayers $16,650 in six years. The supreme court now sustains the court of appeals that this is a violation of the law. The court, however, holds that the opponent of Prentiss is not eligible to the vacancy caused by the decision, and the governor must appoint.

PENSIONS FOR WIDOWS.

CHATTANOOGA, TENN., Jan. 26.—The Quarterly court of this county has ordered an appropriation of $4,000 for widows' pensions, to become available July 1. This is the maximum appropriation in counties where juvenile courts are held. The act was passed by the last legislature and provides for a pension of $10 per month for the eldest child under 16 and $5 per month for each additional child. Pensions will be under the supervision of juvenile courts.

INCREASE FOR STAGE EMPLOYES.

WHEELING, W. VA., Jan. 26.—State employes have raised wages approximately $1 per week per man. Stage carpenters, with $25 per week, receive the highest rate.

WANT 44-HOUR WEEK.

MINNEAPOLIS, Jan. 26.—Typographical unions of this city and St. Paul are in a joint movement to improve conditions of their job printer members. The new scale will include demand for a 44-hour week and wage increases from $21 to $24 a week.

MANUFACTURE OF EXPLOSIVES.

Census Bureau's Summary Concerning the Industry for 1914.

WASHINGTON, D. C. Jan. 26—A preliminary statement of the general results of the 1914 census of manufactures for the explosive industry has been issued by Director Sam L. Rogers of the Bureau of the Census, Department of Commerce. It consists of a statement of the quantity and the value of the various products manufactured, prepared under the direction of Mr. William M. Steuart, chief statistician for manufactures.

The figures are preliminary and subject to such change and correction as may be necessary from a further examination of the original reports.

Reports were received from 111 establishments engaged in the manufacture of explosives during 1914, the products of which were valued at $41,453,339. At the census of 1909 there were 86 establishments, with products valued at $40,139,661. The increase in the number of establishments reported is due largely to the fact that existing companies have built new plants at various points for shipping facilities.

MATERIALS USED.

The 111 establishments reporting in 1914 used as materials 15,832 tons of sulphur, or brimstone, 25,885 tons of pyrites, 190,960 tons of nitrate of soda, 29,002,008 pounds of glycerin, and 447,437,676 pounds of acids—sulphuric, nitric, and mixed—including 295,437,398 pounds produced and consumed in the same establishments. The manufacturers also reported the production and consumption of 61,280,242 pounds of nitroglycerin, 3,616,895 pounds of cellulose nitrates, and 29,891,837 pounds of nitrate ammonia and other materials.

CHARACTER AND VALUE OF PRODUCTS.

The explosives manufactured for sale amounted to 482,003,100 pounds, valued at $39,656,310, as compared with 487,481,252 pounds valued at $37,983,868, in 1909. The quantity of the output thus decreased by 1.1 per cent, while the value increased by 4.4 per cent.

The decrease in amount of explosives manufactured is due to the decreased production of nitroglycerin, which is used largely for torpedoing oil wells. The output of nitroglycerin dropped from 28,913,253 pounds, valued at $3,162 434, in 1909 to 3,560.581 pounds, valued at $866,120, in 1914, the decrease being 87.7 per cent in quantity and 72.6 per cent in value.

The production of dynamite increased from 195,155,851 pounds in 1909 to 223,000,073 pounds in 1914, or by 14.3 per cent; while the value increased from $18,699,746 to $20,560,501, or by 10 per cent.

"PERMISSIBLE" EXPLOSIVES.

The output of "permissible" explosives—that is, explosives for use in mines, which conform to the regulations of the United States Bureau of Mines in not igniting inflammable gases or evolving permanent poisonous gases—increased from 9,607,448 pounds, valued at $863,209, to 18,113,601 pounds, valued at $1,604,072, or by 88.5 per cent in quantity and 85.8 per cent in value.

Blasting powder shows a decrease from 233,477,175 pounds, valued at $9,608,265, to 208,316,125 pounds, valued at $8,536,756, amounting to 10.8 per cent in quality and 11.2 per cent in value.

PRDOUCTION OF SMOKELESS POWDER AND GUNCOTTON.

While the production of gunpowder decreased by 5,177,664 pounds in quality and $758,972 in value, or by 10.2 and 43.7 per cent, respectively, the production of smokeless powder almost doubled, but the figures for it can not be shown separately without disclosing the operations of individual establishments. The output of this product, therefore, is combined with that of guncotton, or pyroxlin, and the total included in "other explosives."

The production of smokeless powder, guncotton or pyroxylin, and "other explosives" increased from 9,155,223 pounds to 26,400,071 pounds, or by 188.4 per cent. This amount includes the production of establishments operated by the Federal Government. The output of this class of explosives by commercial establishments increased from 7,464,825 pounds, valued at $3,913,787, in 1909, to 21,327,684 pounds, valued at $7,111,406, in 1914, the quantity increasing by 185.7 per cent and the value by 81.7 per cent.

LOCATION OF ESTABLISHMENTS.

Of the 111 establishments in operation in 1914, 33 were in Pennsylvania, 11 in Ohio, 9 in Illinois, 8 in New Jersey, 7 in West Virginia, 6 in Oklahoma, 5 in California, 4 in Missouri, 3 in Kansas, 3 in New York, 2 each in Alabama, Colorado, Indiana, Massachusetts, Tennessee, Washington, and Wisconsin, and 1 each in Arkansas, Delaware, Iowa, Kentuckey, Maine, Michigan, Minnesota, and Texas.

WOMEN TO ORGANIZE.

BOSTON, Jan. 26.—At a meeting of women employed at stenographers, office workers and bookkeepers it was decided to organize and ask the American Federation of Labor for a charter. Low wages is one of the principal complaints of these workers.

"REPUBLICAN SUCCESS ASSURED"--BOURNE

National Situation is Analyzed by Bureau Head.

WASHINGTON, Jan. 26.—The Republican Publicity Association, through its president, Hon. Jonathan Bourne, Jr., today gave out the following statement at its Washington headquarters:

"Political dopesters all unite in saying that '1916 is another 1888;' meaning, of course, that again a Republican is to replace a Democrat in the White House and that Republican is to be named at Chicago in a convention where a dozen worthy men will contend honorably for the great prize.

"It is clear that one must go back to 1888 for any adequate parallel to present-day conditions. In 1892 a Republican president sought renomination. In 1896, 1904 and 1908 the nomination was determined long before the convention met. In 1912 there were conditions which can never again exist. Therefore it is to 1888 that Republican soothsayers must turn in constructing their horoscopes for 1916; and the parallel will be found to be most curiously exact. The field of candidates is about the same—one dominant and dominating Democrat in the White House, and a dozen vigorous and worthy contestants on the Republican side. From them, as in 1888, the Chicago convention will choose a leader to take the Republican message to the people.

"How will that message be received? Let 1888 answer that question, too.

"Benjamin Harrison carried twenty states and won the presidency. Those states are: California, Colorado, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin. In the electoral college of 1916 these states will have 286 votes, while a majority of the college is only 266.

"In 1888 Harrison failed to win in Connecticut, New Jersey and West Virginia. These states in 1916 will cast 29 electoral votes.

"Since 1888 the territories of Idaho, Montana, New Mexico, North Dakota, Oklahoma, South Dakota, Utah, Washington and Wyoming have been erected into states; and they will cast 45 electoral votes in 1916.

"The foregoing states have a total of 360 electoral votes, or 94 more than are necessary for an election.

"No reasoning Democrat makes any claim that Wilson can this year carry New York, Illinois. Indiana or Ohio. Few Democrats of any kind claim that Wilson can carry New Jersey. It remains to be seen, then, where, in the above list of states the Republicans are in any danger of losing and what those losses will amount to.

"In California it may be that the Hiram Johnson party will again run wild and thus give the state to Wilson. California has 13 electoral votes.

"Colorado has gone Republican only once since 1888. That state has six votes.

"Nevada, with three votes, has been Republican only once since 1888.

"Nebraska has twice voted for Bryan—but that is no sign that she will now vote for Wilson.

"Idaho has shown a divided allegiance since she became a state. So, too, have Montana and Wyoming. While Oklahoma and New Mexico have given their electoral votes to the Democrats.

"For the sake of argument we may assume that all these states will go for Wilson. In that case we must subtract 54 votes from the total 360 of Republican probabilities. There would still be left 306 reasonably certain Republican votes in the electoral college—or a majority of 31.

"Moreover, the chances are more than even that Missouri's 18 votes will be found in the Republican column; and there is more than a fighting chance of carrying Kentucky and Maryland against Wilson. Oklahoma, too, is debatable ground—and in no one of the states which have here been classed as probably Democratic can it be said that the Republican cause is without hope.

"In short, the political dope-sheet for 1916 is overwhelmingly Republican."

DODGE CITY CHARTER MANDATE

ST. LOUIS, Mo., Jan. 26.—Trade unionists are demanding that city officials comply with the new municipal charter mandate that all city employees shall receive the "prevailing rate of wages." Organized workers feared favoring inserting "union scale of wages," because of possible court annullment, but during the campaign the intent of the "prevailing rate of wages" provision was thoroughly understood by citizens. The legislative committee of the Central Trades and Labor Union is now urging city officials to appropriate money sufficient to comply with the law, but the plan is given little support. The committee reports to the central body:

"Statements have been made by the city officials that the increases demanded by organized labor will increase the city pay-roll between 15 and 20 per cent, or approximately $100,000, and that an increase of 2 cents may be necessary in the tax rate to meet this advance. In this connection we wish to note that these officials did not show any conscientious scruples in accepting the handsome increases in salaries given them by the new city charter."

HOW COLORADO LAW WORKS.

CHICAGO, Jan. 26.—At the last session of the Colorado legislature the state industrial commission was created. One section of this law provides that employers and employes shall give at least 30 days' notice before making any change in working conditions. The law further provides that in case the industrial commission is investigating a question of this character, and an employer forces a lockout or the employes a strike, the party or parties are guilty of a misdemeanor and liable to a fine of not more than $100.

Under this act strikes are illegal until the commission makes its award.

Writing in the Tailor, official magazine of the Journeymen Tailors' union Organizer Biggs, located in Denver, expresses this opinion of the act:

"If the negroes of Tennessee should ask for better wages or conditions at the beginning of the cotton picking season, and were restrained from enforcing their demands, and were compelled to continue working until the season was over and the cotton picked and were then given a hearing on the reasonableness of their demand, they would be in much the same position as are the journeymen tailors of Denver, Colo. But, fortunately for the negroes of Tennessee, they have more freedom to right their wrongs than have the journeymen tailors of Denver."

MINERS DEMAND INCREASE.

COLUMBUS, O., Jan. 26.—At the convention of Ohio miners it was agreed to demand a 10 per cent advance on machine and pick mining and a uniform inside and outside wage scale with a proportionate increase in the rate. It was decided to insist on the run-of-mine basis, which means that coal must be weighed before it is screened. The miners secured the passage of the Green anti-screen law, but this was practically invalidated by the next legislature when it passed the Gallagher bill. These workers, however, have enforced the run-of-mine basis through their local unions.

To prevent discrimination the convention declared that when men are employed they shall be accepted in the order they apply for work.

UNEMPLOYMENT LAW ILLEGAL.

BOISE, Idaho, Jan. 26.—The state supreme court has declared the unemployment law unconstitutional. This law was passed by the last state legislature and provided that county commissioners, when requested, should furnish employment to any one out of work. The commissioners of this county were defendants in the suit. They pleaded that there were no funds available for the employment of laborers, that the county has no work, and that efficient work requires tools, machinery and supplies. Supporters of the law insisted that the commissioners should devise ways to carry out the plain intent of the law.

The act was the first of its kind passed by any state.

SATURADY VERDICT LEGAL.

COLUMBUS, O., Jan. 26.—The state supreme court has refused to review the findings of a Cincinnati jury, which awarded a woman a verdict for $500 against W. H. Pugh on a note. Attorneys for Pugh raised the question that the jury might have hastily agreed on a verdict in order to get away and enjoy the Saturday half holiday, which is legal in this state.

The supreme court declined to be a party to this original attempt to thwart justice.

PROTECTION EXTENDED.

ALBANY, N. Y., Jan. 26.—The court of appeals has upheld the extra territorial phase of the workmen's compensation law. This means that a workman employed by a New York state concern is entitled to compensation under the laws of this state for injuries received while temporarily working in another state.

Pastor Russell's Sermon

AN APALLING LACK IN EVERYDAY LIFE

GREAT NEED OF AN AWAKENING ON THE SUBJECT OF JUSTICE

Neglect of the Principle of Justice Very Manifest in Christendom Today — God's People Should Cultivate this Principle Carefully — Their Responsibility Great — Justice the Foundation of Character — Love the Superstructure.

FORT WAYNE, IND., Jan. 23.—Pastor Russell delivered a very impressive discourse here today. His text was, "Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame." (1 Corinthians 15:34.) He said in part:

This exhortation is not addressed to the world of sinners, but to Christians, as are all of the Apostolic writings. If we were to translate the text a little differently, it might better give the Apostle's thought. For instance, "Awake to a proper appreciation of justice. Do not sin against justice in your lives; for some have not a knowledge of God respecting justice, the principles of righteousness. And this is to your shame."

We who are in the School of Christ recognize that the Lord is teaching us and is preparing us for a great work in the future. The work of the Church during the incoming Age is, according to the Bible, to be kings, priests and judges, to be God's representatives in the Messianic Kingdom. As kings, they will be sharers with our Lord Jesus in the ruling of the world. As priests, they share in the work of healing, instructing and sympathizing with the world. As judges, they will administer justice, will give stripes or rewards to mankind, during the thousand years of Messiah's Reign. Manifestly, therefore, it is proper that whoever hopes to be of these kings, priests and judges should now attain the qualifications of heart and mind which will make him competent for the work; for we may be very sure that God will not appoint any who are not properly qualified.

It is for this reason that God has been calling His Church out from the world during the last nineteen hundred years, and has been giving us the glorious instructions of our Lord Jesus and the Apostles and of the Law and the Prophets. All these things have been for our upbuilding in those qualities of heart and mind which will fit us for the great service to which God has called us.

But God is not testing His children according to their imperfect bodies; for He knows that we cannot do the things which we would. He is dealing with our spirits, our minds. Through the transforming influences of His Word, He is giving us a new mind; and it is this new mind which He receives into His family. This becomes the New Creature. (Romans 12:1, 2; 2 Corinthians 5:17.) We accept a new will, the will of God, instead of our own wills, and the Divine arrangements instead of our own plans and purposes. Thus God is dealing with us as His children, according to this new relationship into which we have come by faith and obedience; and through Christ our Lord we are reckoned perfect in God's sight.

THE KNOWLEDGE OF GOD'S WILL.

But how can we be perfect in will when our bodies are imperfect? We answer, as did the Apostle, "To will is present with me, but how to perform I find not." (Romans 7:18.) He did not always succeed in carrying out his will for righteousness. So it is with every one who seeks to walk in the footsteps of Jesus. We all know how to WILL right, but how to DO right is the problem.

Gradually we learn that God will not judge us according to the imperfections of our flesh; for so long as we remain faithful, these blemishes are covered with the robe of Christ's imputed righteousness. Therefore we do our best to show our Heavenly Father that we are trying hard to do right in every act, word and thought. And since He expects every member of His family to have a perfect will, it becomes a personal question as to what is the will of God for us. So we seek diligently to prove "what is the good and acceptable and perfect will of God."

To prove what is God's will means to come to a knowledge of His will, to demonstrate it for ourselves. If we are faithful, we are progressing in this more and more as the days go by. At first we had a little knowledge, and this we put into practice. As we grew in grace and in knowledge, we became better acquainted with the will of God; and it was for us to put this increased knowledge into practice also. This knowledge of the will of God we obtained, not in any supernatural way, but through the study of the Bible.

Whoever has come into the family of God has given up his own will and accepted instead God's will. Whoever has not given up his own will to the Lord is not His child. As the Apostle declares, "If any man have not the Spirit of Christ, he is none of His." (Romans 8:9.) The spirit of Christ was the spirit of full surrender to the Father's will; and as we come to this same condition, we give up our own wills and take instead the Divine will. This we do because it is the proper course for all who desire to follow in our Redeemer's steps, and because our own wills have proved to be unsatisfactory to ourselves. Our minds and our bodies are so imperfect that we have frequently gotten into difficulty through doing our own will. Therefore we are glad to know and to do the will of God, especially since we see that it is so gracious a will.

During the present time it is the will of God that His children shall have trials, difficulties and polishings, in order that these experiences may develop in us a God-likeness of character, a crystalization of character, that will render us fit to be used of God in the great work which He has appointed to the Lord Jesus, that we might thus become joint-heirs with Jesus Christ our Lord in that Heavenly Kingdom which is designed of the Father for the blessing of all the families of the earth.

JUSTICE FIRST, THEN LOVE.

Sometimes Christian people see the doctrine of love in the Bible, and forget that there is a lesson which precedes love. This primary lesson is the one to which we draw your attention today. It is the lesson of justice—righteousness. Our text really signifies, "Awake to justice!" We must all learn to distinguish right from wrong and to practice what is just, right. Justice is righteousness.

The Law of God was given to the Israelites at Mount Sinai to show what justice means. They were not asked to do anything more than justice. "Thou shalt not kill," said the Law; for to take another's life is wrong, except when God's own Law demands it. "Thou shalt not steal." To do so is wrong, unjust. "Thou shalt not bear false witness." To do so would be an injustice.

Thus we see that the Law of God given to the children of Israel amounted to this: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself." To do justice to your neighbor as you wish that neighbor to do justice to you is the essence of the Law of God given to the Jews for their treatment of others.

Did God give this same Law to the Church? Yes; so far as the spirit of the Law is concerned. God's Law is over all of His creatures. But during the Law Dispensation there was a special Law Covenant which God had made with Natural Israel. No others have ever been under that Law Covenant. The Jew who could keep that Law perfectly could live forever; and, having everlasting life at his command, he might have the opportunity of becoming a part of that great antitypical Spiritual Israel which was to bless all the families of the earth. This our Lord Jesus did. Moreover, in His statement of the Divine Law to Spiritual Israel, He "has magnified the Law and made it honorable," by showing how far-reaching and comprehensive are its requirements.

No intelligent person will question the propriety of dealing justly with every one in the world. This subject has many ramifications in all the affairs of our daily life. The principle of justice enters into every transaction, even the most trivial. It applies not only to our dealings with the world at large, but with every member of our own family. The principle of justice must be recognized with our own as well as with others. If all might get this thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized.

PRACTICAL APPLICATION OF JUSTICE.

If this principle of justice were recognized and followed, men would not be shooting one another today over in Europe. On the contrary, they would be doing something better, something good one toward another, just as they would wish others to do toward them. But men are not living up to this standard of righteousness, of justice. It is entirely ignored by governments and by individuals. The general excuse for violating the Golden Rule is, "It would never do for us to grant to others what we would expect for ourselves; for others would take advantage of us; they would not do their part; they would not reciprocate." Say the British, "It would not do for us to practice the Golden Rule toward the Germans; for we do not know what they would do to us." The Germans advance the same kind of argument.

This course of conduct is not the fear of God, but the fear of man; it ignores the fear of God. God says that if Christians are afraid of men and of nations and of what these may do, we are carnal, are living according to the flesh, are like the unbelieving world. How shall we who have come into relationship with God through the Lord Jesus Christ, we who have given our lives to Him, do under such circumstances? Shall we say that we fear to trust this principle of justice in our lives, that we do not dare to carry it out in every word, thought and act? Are we afraid to trust God and to obey Him?

God did not say that we were to observe the Golden Rule whenever others observed it toward us, and to ignore it whenever others failed to observe it toward us. On the contrary, we are to practice it on every occasion, regardless of what others do. Then we shall know that all things shall work together for good toward us, because we shall be in line with God and His arrangements. He has power to overrule in all of life's affairs. The very least that we must do is to give justice to one another; and to do so will mean a great blessing to our own characters.

Whoever is violating the principle of justice, the Golden Rule, in his home or in the Church of Christ or in business or social relations should, if he is a Christian, examine the matter earnestly and prayerfully, and "awake to righteousness (justice), and sin not." Thus to do violence to justice is sin; and so far as our knowledge goes, it is a sin that prevails everywhere. Many have not a proper appreciation of this fact. They do not see that justice is the very foundation of all character, of all right living. It is the foundation of the Throne of God. (Psalm 89:14.) In vain does any one practice love to his fellow creatures or even toward God while he is at the same time violating the principle of justice toward that one. Only after we have rendered justice are we at liberty to practice love toward another. Then we may do as much as we are able along the line of love. Justice first, love afterwards.

RESPONSIBILITY OF GOD'S PEOPLE.

Those who are children of God are expecting shortly to be made the judges of the world. As the Apostle says, "Do ye not know that the saints shall judge the world?" (1 Corinthians 6:2, 3.) Moreover, God is seeking now to develop in our hearts and lives, in our characters, those principles which He desires. Therefore, unless we are just in our very hearts, unless we appreciate this principle of justice and rejoice to practice it, we shall not be fit for the Kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give each creature the rights which belong to it. The results are with God. Thus doing, shall we not be preparing our minds, our hearts, for the glorious condition which the Lord has in store for His faithful children?

We are not to think that the Kingdom of God is to be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the bestowal of the Heavenly reward. God shows mercy in connection with our sins and the weaknesses against which we are striving; but He will not allow in that Kngdom one individual whose character is not suitable. Those whom He approves for joint-heirs and rulers with our Lord Jesus must represent the principles of righteousness and must know how to apply those principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the Kingdom.

The Bible everywhere pictures God as the great Representative of Justice. If we receive a place in the Kingdom, it will b apportioned us on the basis of works, on the basis of our growth in grace, in knowledge, in character-likeness to our Lord Jesus. If we have been justified by faith in Jesus' blood, if we then have made a covenant with God and have been begotten of His Holy Spirit, He wishes to see us go on to perfection as New Creatures. We are not to think that our Heavenly Father is uninterested in us, and that He will coldly and indifferently judge us. On the contrary, we are to remember our Lord's assurance, "The Father Himself loveth you."—John 14:21.

SOME DEARER THAN OTHERS

This is a very beautiful text—"The Father Himself loveth you." This is not said of the world. We know that God has a love for the world—"God so loved the world that He gave His Only-Begotten Son" to die for them. But our Lord is here declaring God's love for the Church, who are as dear to Him as "the apple of His eye." (Zechariah 2:8.) Just as we protect our eye lest anything should hurt it, so Jesus and His Church are very, very precious to their Heavenly Father.

From the very moment that God accepts any as His child and begets that one with His Holy Spirit, from that moment He especially loves him. He has appointed our Lord Jesus, our Redeemer, to be our Elder Brother, to take charge of us as the sons of God. He is the Head over this House of Sons, as St. Paul points out. (Hebrews 3:5, 6.) The Father loves us in much the same way that an earthly parent loves his children, and for the same reason. Yet as an earthly father may find a difference in the degree of his love toward his several children, so with God. Some are very dear children, because they are very dutiful, very obedient. So in proportion as we are zealous to do our Father's will, we have more of His love.

While the Father loves the spiritual babe, yet He does not expect as much of the babe as of the grown child. As we develop, therefore, the Father's love increases. He wishes to see us so earnest that we will seek to know what things are written in His Book, and that we will develop a character like His own. Jesus said, "Be ye like unto your Father in Heaven." This is possible; for Jesus has a character like the Father's, and we are to become like that dear Son.

In conclusion, let us remember that if we are true, loyal children of God, all our blemishes are covered by the robe of Christ's righteousness; and if we are doing with our might what our hands find to do in this great matter of justice, dealing with all along the lines of the Golden Rule, we are showing the Father that we appreciate this principle as the foundation of His Government. Upon this sure foundation we shall build a superstructure of love. Thus shall we be blessed and made ready for the Kingdom.

Attica, O., Jan. 23.

My subscription will expire January 20th, and desiring to thank you for your bold stand for truth and righteousness and exposing frauds and errors, and especially your fearless manner of presenting to the public Pastor Russell's sermons and other scriptural helps. We are glad you have given them such prominence of late with larger type and more space. Surely they are a great help to the world at this time of awful conflict in Europe. Trusting you will continue to give us these helpful sermons, for we know your reward is sure. To prove my appreciation of your favors, you will find enclosed order for $1.00, for renewal for another year. Heretofore I renewed through the Watch Tower; this will save time, etc., and you will understand.

Yours respectfully,
MRS. G. H. JORDAN.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE SIXTEENTH CENTURY REFORMERS.

Essay III.

(Continued from last week)

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LUTHER'S PERSONALE.

Judging from the great achievements of the reformers during the life of Luther, and the fact that he was the leading spirit of the group, he must have been a remarkable man. "In no other instance have such great events depended upon the courage, sagacity and energy of a single man, who, by his sole and unassisted efforts, made his solitary cell the heart and center of the most wonderful and important commotion the world ever witnessed." He must have had an amazingly strong faith to risk the dangers and endure the poverty which was his lot. Melanchthon, who knew him personally and worked with him, said of him: "He is too great, too wonderful, for me to describe. Whatever he writes, whatever he utters, goes to the soul and fixes itself like arrows in the heart. He is a miracle among men." The following quotation will give an insight into the human side of this remarkable character and indicate that he was a very versatile man.

"There was probably never created a more powerful human being, a more gigantic, full-proportioned MAN, in the highest sense of the term. All that belongs to human nature, all that goes to constitute a MAN, had a strongly-marked development in him. He was a model man, one that might be shown to other beings in other parts of the universe as a specimen of collective manhood in its maturest growth."—Dr. C. E. Stowe.

"I know of few things more touching, than those soft breathings of affection, soft as a child's or a mother's, in this great, wild heart of Luther's . . . I will call this Luther a true Great Man; great in intellect, in courage, affection, and integrity; one of our most lovable and precious men. Great not as a hewn obelisk, but as an Alpine mountain, so simple, honest, spontaneous; not setting up to be great at all; there for quite another purpose than being great. Ah, yes, unsubduable granite, piercing far and wide into the heavens; yet, in the clefts of it, fountains, green beautiful valleys with flowers. A right Spiritual Hero and Prophet; once, a true Son of Nature and Fact, for whom these centuries, and many that are yet to come, will be thankful to Heaven."—Carlyle.

"Luther's quality of mind, heart and attainment were transcendent. Though naturally meek and diffident, when it came to duty and conviction he was courageous, self-sacrificing and brave." . . . "Honest naturalness, grand simplicity, and an unpretentous majesty of character breathed all about him. An indwelling vehemency, a powerful will, and a firm confidence could readily be seen, but calm and mellowed with generous kindness, without a trace of selfishness or vanity. He was jovial, free-spoken, open, easily approached, and at home with all classes. . . . In society and in his home he was genial, playful, instructive, and often brilliant. His Table-Talk collected by his friends, is one of the most original and remarkable productions. He loved children and young people, and brought up several in his house besides his own. He had an inexhaustible flow of ready wit and good humor, prepared for everybody on all occasions. He was specially fond of music, and cultivated it to a high degree . . . 'I have no pleasure in any man,' he said, 'who despises music. It is no invention of ours; it is a gift of God. I place it next to theology.' . . . But if he was rough betimes, he could be as gentle and tender as a maiden, and true to himself in both . . . Feared by the mighty of the earth . . . the children loved him, and his great heart was as playful among them as one of themselves. If he was harsh and unsparing upon hypocrites, malignants and fools, he called things by their right names, and still was as loving as he was brave."—Rev. Joseph A. Seiss.

"The personal appearance of this extraordinary man," continues Seiss, "is but poorly given in the painted portraits of him. Written descriptions inform us that he was of medium size, handsomely proportioned, and somewhat darkly complected. His arched brows, high cheek-bones, and powerful jaws and chin gave to his face an outline of ruggedness; but his feature were regular, and softened all over with benevolence and every refined feeling. He had remarkable eyes, large, full, deep, dark, and brilliant, with a sort of amber circles around the pupil, which made them seem to emit fire when under excitement. His hair was dark and waving, but became entirely white in his later years. His mouth was elegantly formed, expressive of determination, tenderness, affection and humor. His countenance was elevating, open, brave and unflinching. His neck was short and strong and his breast broad and full."

This statement of Rev. Seiss regarding the refined features of Luther interwoven with the general rugged contours of his face is but what is to be expected from a man governed by the Spirit of God to the extent that Luther was. Audin, his Catholic biographer, confirms this: "His voice was clear and sonorous, his eyes beaming with fire, his head of the antique cast, his hands beautiful, and his gestures graceful and abounding—at once Rabelais and Fontaine, with the droll humor of the one and the polished elegance of the other."

Luther, in common with Pastor Russell, had a frail body and did not enjoy good health. His appearance did not indicate this. Though compactly built, he was generally spare and wasted. One of his friends says "his body was so reduced by cares and study that one could almost count his bones." He himself makes frequent allusions to his wasted and enfeebled body, but did not attribute it to his work—he rather insisted that the measure of health he enjoyed was derived from his enthusiasm and work. His remarkable vigor and vivacity was, as is with Russell, a case of mind over matter. He was a small eater. Melanchthon says: "I have seen him, when he was in full health, absolutely neither eat nor drink for four days together. At other times I have seen him for many days, content with the slightest allowance, a salt herring and a small hunch of bread per day."

A great deal of what has been said in these descriptions of Luther portrays Russell as well. In fact all Christians should have many things in common. Their special vocation is to develop the character likeness of Christ—"conform to the image of His Son." One thing that all truly great men have is candor, honesty, sincerity; these are the fundamental principles for character development. But there is a difference between character and personality—one is an attainment and the other is a gift. Christians can be measurably alike in character attainments and differ materially in their talents and natural inclinations; the latter is what produces their individuality. Two men may arrive at the same conclusion but by different methods, due to their inherent peculiarities. Luther excels Russell in some respects and the reverse also applies. Luther as an orator and writer surpasses Russell.

The man from Long Island may be said to be a very versatile man, but not to the extent of Luther. Our German reformer, like King David and Beecher, was a well balanced man. Prominent people coming in touch with the Brooklyn divine have admitted that he is a remarkable personality. His striking appearance and dignified deportment attracts unusual attention everywhere. I have been in the dining room of a hotel when he entered unannounced and immediately the usual chatter and rattle of dishes stopped. Adaptability is a gift that he has to a marked degree; he is not the same with all for the reason that people call out the qualities they can reciprocate and others are not called into play. ("Love is but the reflection of a man's own worthiness from other men.") He is habitually radiant, cheerful and kind, but can be ironic and sardonic—he will rebuke those who deserve it anywhere. I have seen people in his presence lifted to a state of ecstasy and delight quite foreign to their natures, and others so embarrassed that they could not speak. Some quake and tremble in his presence and he does not know it, and others feel perfectly at ease. I have talked with people that said they could not stand his heavy hand of discipline in the old "Bible House" who left to return later and fall into line in the interest of the cause. He has been branded an egotist yet he is naturally meek and diffident and feels uncomfortable in the public gaze; he has the proper estimates of his abilities and achievements and does not shun to declare them; remember they also branded Luther an egotist for taking issue with the accepted schools. He will condescend to men of low estate and make them feel at home and will match wits with the best of the clever and cultured. His humor does not consist of memorized jokes but of fine mental distinctions. Luther was a hilarious joker. Beecher could be heard for squares when he broke out on one of his peals of laughter. Russell smiles.

Emerson has said that all denominations "are the lengthened shadow of one man." This is true in a certain sense only. The followers of the Reformers are by no means a reflection of their leaders. Modern Presbyterians are superior to Calvin and Catholics today are better than those of

(Continued on Page Eight)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

Labor Differs as to Need of Conscription

(Continued from Page One.)

titude of organized labor towards the compulsory military service proposals of the Government. These are now published. The details, which may be altered slightly, are briefly as follows: All single men and childless widowers between 18 and 40 (inclusive on August 15 last) will be regarded as having given their consent to join the army under Lord Derby's scheme for service for the duration of the war. Ministers of religion and men rejected since August 14 are excepted from the measure. Three appeal tribunals will deal with claims for exemption, and exemption will be allowed to men employed in necessary national work; men who are the sole support of dependents; men physically unfit; and those who conscientiously object to combatant service; but in the last case the exemption will be "from combatant militay duty only."

A large body of opinion in organized labor is opposed to conscription or compulsory military service. How large this body is may be partly determined today (January 6th) when the specially convened Trade Union Congress has finishtd its session. There is no doubt, however, that the clause exempting from the "killing" side of military service those people who have conscientious objections to fighting will swing a considerable portion of anti-conscription feeling round in the Government's favor. "Conscientious objectors" to military service however, will be required to give their services as above indicated in the non-combatant branches of the army which may include such dangerous occupations as mine sweeping and collecting the wounded on the field of battle. Writing these lines as the trade union specially convened congress is proceeding one or two facts for the better understanding of this convention may be mentioned. The assembly is called in fulfillment of a resolution carried at the annual Trade Union Congress held in Bristol last September. At the same time the present convention is not confined to trade unions. There will be delegates from trade councils in various towns and from organizations like the independent Labor Party which, although numerically weak in membership compared with the four million members of trade unions, are yet powerful in orators, thinkers and organization. Furthermore at least one-third of the trade unionists of the country are now serving with the colors, and, therefore, their present views cannot have been ascertained on these proposals. About nine hundred delegates have gathered under the presidency of Harry Gosling, chairman of the Parliamentary Committee of the Trade Union Congress. The Miners' Federation of Great Britain has refused to attend the congress as it has its own special convention meets on this question on January 13th. At the same time although the Miners' Federation is not represented as a body, over 60 delegates will attend specifically from the South Wales Miners' Federation, a constituent body of the Miners' Federation of Great Britain, but, of course, having powerful local autonomy. Differences of opinion will manifest themselves at today's congress and so many wide and deep ones have been revealed in the preliminary discussions that it has been thought best that these differences should be fairly thrashed out in public.

Yesterday a number of trade union executives met in London to discuss the Government's proposals. A specially summoned conference of the executive committee of the National Union of Railwaymen was held at Unity House, Euston Road. A. Bellamy presided, and there was a full attendance of the executive including J. H. Thompson, M. P., J. E. Williams, general secretary, and W. Hudson, M. P.

The conference passed a resolution strongly opposing compulsory service. The executive committee of the Miners' Federation of Great Britain met in the Westminster Palace Hotel. Last night Smillie, the president, said the following resolution had been unanimously passed:—

That we endorse the action of the officials of the Federation in sending word to the districts not to be represented at the Labor Conference tomorrow, and that a conference of the districts of the Miners' Federation in Great Britain be called for Thursday, January 13, to consider both tht question of the Government's Compulsory Military Service Bill, and also the attitude of the Federation in regard to future conferences which might be arranged by the Joint Labor Board.

This means that the Federation as a body will not be present at today's conference.

At a special meeting of the executive of the South Wales Miners' Federation held last night at Westminster Palace Hotel, a resolution was adopted expressing regret at the determination of the executive of tht Miners' Federation of Great Britain earlier in the day not to be represented at today's Labor Congress, and while reluctantly abiding by that decision regrets that the special miners' conference fixed for January 13 could not have been held in time to allow of the miners being represtnted today.

The meeting expressed its uncompromising hostility to any action of the Government to enforce compulsory military service, and resolved to convene a conference of the South Wales miners at Cardiff on the 12th, with a view of again protesting against any such action and "to continue to oppose to the fullest extent this interference with the rights of the people.

A deputation of five was received by the Executive of the Miners' Federation of Great Britain yesterday from the National Union of Railwaymen, including A. Bellamy, president, J. E. Williams, secretary, and T. Louth organizing secretary.

Bellamy stated that the railwaymen desired an expression of opinion from the Miners' Federation as to their attitude towards the resolution passed by the Trade Union Congress on the question of industrial unionism.

A friendly exchange of views took place, in which Smillie explained that the federation had not fully considered the question yet. A further meeting will take place, if necessary, at an early date.

The Boilermakers' Society met in London yesterday to consider the Government's proposals. While no official disclosure of policy was made, it is understood that opinion was very much divided, delegates from the north and north-west being strongly in favor of compelling unmarried eligible nonattested men in their respective areas to join the army.

The Gas Workers and General Labors' Union also considered the subject at a special meeting.

The New Year's honors list included two well known labor names, both these gentlemen having been made members of the Privy Council. One man was George N. Barnes, who has represented the Blackfriars Division of Glasgow in the labor interest since 1906, and is well known as a former general secretary of the Amalgamated Society of Engineers. As a platform speaker he has rendered good service to the national cause since the outbreak of the war. He is a member of the Government Committee for Soldiers and Sailors' Pensions and Allowances.

The other new Privy Councillor, Will Crooks, Labor Members of Parliament for Woolwich, has become highly popular throughout the country during the war as a result of his assiduous platform campaign on behalf of recruiting. He is in all situations an invincible optimist, and was popular in all parties even before the war.

On January 4th an increase in the minimum rate of wages for tailoresses employed in the wholesale bespoke and ready-made tailoring trade fixed under the Trade Board Act, 1912, came into general operation in Great Brit ain. The new rate is 7 cents an hour, instead of 6½c. as hitherto. Payment of the extra farthing an hour came into limited operation last July, but the Board of Trade will now, as provided by the Act, make the higher rate obligatory on all concerned. In addition to the wholesale trade the retail bespoke tailoring trade now comes within the scope of the Trade Boards Act, and the minimum rates for this section, which also came into general operation, are the same as for the wholesale trade. Tailoresses in Ireland are also to benefit, for the minimum rate in that part of the kingdom is to be increased from 6 cents to 6½ cents an hour.

Appreciations.

Pittsburgh, Jan. 22.

As one who in times past has secured for you upwards of 300 subscribers amongst the Truth people, I presume to make reply to a letter by "Albert Dripps" which appeared in your issue of January 6th, the writer of which is unknown to me, and, so far as I can learn, unknown also amongst the members of the Pittsburgh ecclesia.

The referred to letter makes an unwarranted attack upon Wm. L. Abbott, of the Enterprise, who personally is well and most favorably known to me, has been entertained in my home, and is highly esteemed by all who know him.

I agree with Albert Dripps that the Labor Tribune has nobly stood by the Truth people and their interests; has most commendably presented in its columns the sermons and other religious features from the pen of the world-renowned Pastor Russell, and is worthy the patronage of all supporters of the doctrine he advocates in his relentless efforts to espouse the cause of Christ. But I must refute every charge he makes against the editor of the Enterprise as positively untrue. He admits having no evidence, but bases his conclusions upon hearsay and surmise, a thing not tolerated in even the worldly courts, much less shall a Christian do so. Such a letter tends to hurt the Labor Tribune amongst our people, who, first of all, regard justice and fairness as essential to a Christian life, and "Justice is the foundation of God's Throne." Real Truth people do not indulge in an attack upon individuals, a fact that this man Dripps needs to learn if he would forward the Truth interests and the interests of the Labor Tribune.

Wishing you continued success, I am yours, in the service of the Lord,

Ever faithfully,
J. A. BOHNET.

Everett, Mass. Jan. 22.

Thank yau greatly for continuing your good paper when the time has expired. Pleas excuse me. Am renewing through Watch Tower. Your labor and love will have great reward.

Sincerely,
MRS. J. M. WOODRUFF.

Fort Wayne, Ind., Jan. 24.

Kindly discontinue sending me the National Labor Tribune as I am unable to renew the subscription. It was sent to me the past year by a friend, which I appreciate. I enjoyed Pastor Russell's sermons especially. Thanking you kindly, I am

MRS. B. T. VAIL.

STILL THEY COME.

The Tribune is in receipt of $2 from Mrs. M. DeMuth, of Highland Park, Ill., to pay the subscriptions of two friends of the Truth who are unable to pay for the paper for 1916. We have added two to our list, and we have no doubt two hearts will be made glad by the recipient of the favor of our sister. There are others who could emulate the example of this friend of the Tribune and a builder-up in the faith of the Truth.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

ST. PETER'S SERMON ON PENTECOST

Acts 3.—Jan. 30.

National Sin of Killing Jesus Pointed Out—God's Mercy and Willingness to Forgive—Immediate Repentance In Order to Get the Chiefest Blessing. Afterward "Times of Restitution." Church Officials Offended Because People Were Taught the Truth.

*"Times of Refreshing shall come from the presence of the Lord; * * * Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."—Verses 19-21.*

IN receiving the Holy Spirit at Pentecost, the Apostles received not a spirit of fear, but of courage and of a sound mind. Full of this courage St. Peter and St. John, leaders amongst them, went up to the Temple to pray, probably expecting that the Lord would there bring them into contact with the most devout Jews, thus giving them an opportunity of testifying the Gospel to this class. There they beheld a poor, lame beggar. Perceiving him to be a man of faith in God, St. Peter spoke to him. The man looked up, expecting to get money. But St. Peter said, "Silver and gold have I none; but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise and walk."

The Lame Man Healed.

Astonished at such an offer of blessing, the man endeavored to obey. St. Peter took his hand, thus assisting him in the exercise of faith. God's blessing attended. His feet and ankle bones became strong; and he accompanied the Apostles through the Temple, shouting praises to God and acknowledging that Divine mercy had come to him through them.

A Notable Restitution Sermon.

A concourse of holy Jews immediately gathered about. Now came St. Peter's opportunity for a great witness to the Lord. In meekness and humility he said, "Why look so earnestly on us, as though by our own power or holiness we had made this man walk?" He then declared that this miracle was a manifestation of God's mercy through Jesus; that it was done in the name of Jesus, the Redeemer, who had died for the sins of the world. Then he proceeded to tell his hearers that the nation had wickedly crucified the Savior. But he also assured them of Divine mercy, and declared that they might still repent and return to God's favor, but only by renouncing their relationship with those who had done this evil and by taking their stand for the Lord.

Very briefly and comprehensively the Apostle stated the Divine Plan as a reason why his hearers should consecrate themselves to God. They should repent of sins personal and national, should be converted, turned around, to know and obey the Lord, to be followers of Jesus, whom they had crucified. The result of this course would be the covering of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately their sins would be blotted out completely with the glorious change of the First Resurrection.

Following this blotting out of their sins and the giving to them the new bodies, free from sin and blemish, would come the Times of Restitution, foretold by all the holy Prophets. These would be Times, or years, of Refreshing, as well as Restitution—a thousand years. Therein would be fulfilled all God's promises to Abraham and to all the Prophets and to Israel—that in Messiah's glorious Kingdom the earth would be brought to Edenic conditions. (Isaiah 60:13; 66:1.) Restitution is the Bible Message. All things will be made new by Messiah's Kingdom, although it will require 1,000 years to accomplish this.—Rev. 21:3-5.

The Great Antitypical Moses.

St. Peter showed that Moses had foretold the calling out of a special Messianic class. (Deuteronomy 18:17-19.) Jesus is the Head of this class, and the Church is the Body. Moses was a type of this great Christ, and said to the fathers, "A [greater] Prophet [than I] shall the Lord your God raise up unto you from amongst your brethren." God raised up Jesus first. Since Pentecost He has been raising up brethren of Jesus—the Apostles first, then all the saintly characters of these past eighteen centuries, called according to God's Purpose to be the members of the Body of Christ, otherwise styled the Bride. The full raising up of these will not be accomplished until the resurrection of the Church is completed.

Preaching Restitution.

When this great Antitype of Moses shall have been lifted up, then will come the time for the blessing of the world. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution—mentally, morally and physically—and thus to everlasting life. But whoever rejects that Prophet, the glorified Christ, will be destroyed—not preserved in torment.

The Apostle explains that God's blessing would begin with Israel, Abraham's children. Then the door of opportunity will open to the Gentiles. As soon as the foreordained number of the Elect are glorified, the Restitution work will begin.

FAVORS LABOR SAFETY BUREAU

WASHINGTON, Jan. 26.—The bill providing for a bureau of labor safety in the federal department of labor has been reported favorably to the house by the committee on labor.

APPRECIATIONS.

Graham, Va., Jan. 23.

I am yet an appreciative subscriber to the National Labor Tribune and look forward each week for its coming. For the first place because of its having in full our dear Pastor Russell's wonderful sermons; also other religious features of like nature.

There is evidence, too, each week in the columns of this great workingmen's paper that Labor is not satisfied with present conditions but longs to see better days, when man's inhumanity to man will not make so many mourn. We, the Bible students, who have been enlightened and encouraged by the Lord through an understanding of His word, as substnatially upheld and elaborated in "Studies in the Scriptures," (otherwise known as "Millennial Dawn") are also laborers and have no affiliation with any clan or condition that is against labor; yet we are for the Lord and His ways for He alone can save us.

So we say to brethren and many friends who read the Tribune: let us be "standpatters" for righteousness and freedom, remembering the preparedness of ourselves is what God wishes for us. We, most of us, like Gideon are poor and many of us "least" in our Father's house, but our Lord, who is our "might," has said to us as to Gideon, "Surely I will be with thee."

T. R. LEEDS.

Kalamazoo, Mich., Jan. 22.

I wish to use this opportunity to state that I enjoy reading your paper, especially Pastor Russell's sermons, and think you deserve great credit for the fine, readable manner in which they are printed.

Yours truly,
W. C. GREGG.

Ottawa, Kan., Jan. 12.

My papa wants me to ask you to please discontinue the paper. It was sent through the kindness of a friend. Papa is an old minister, and an old soldier, and is sick, and in poor circumstances and not able to take it. We appreciate it and enjoyed it. Please stop the paper.

Respectfully,
H. ENSLOW.

Santa Ana, Cal., Jan. 12.

I wish to express my appreciation of the Tribune, for the space it devotes to Pastor Russell's sermons, and so many other articles in behalf of the Truth.

I have been taking the Tribune over two years, and I feel that it is my duty to continue to do so as long as you publish our pastor's sermons in such an excellent manner.

I do not know of any other paper that uses such nice large type for the sermons or as good quality of paper, making them easy to read, for both old and young.

I am sorry to note that so many of the friends have been obliged to discontinue their subscription of late.

Sincerely yours.
W. L. EVANS.

Pittsburgh, Jan. 22.

As being a constant reader of your paper since Pastor Russell's sermons were first printed therein, it is truly with sorrow to see so many who have to give up receiving the same on account of financial conditions. Yet we hope others do not lose sight of why the sermons were given to the public press, to go out beyond self, where there is a spiritual famine in the land. Yet to the ones who are really handicapped I would like to state to them the following verses through your kindness:

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off and rest
to gain.

My soul, thou, too, should to thy
knees
When daylight draweth to a close,
And let the Master lift the load and
grant repose.

Else how couldst thou tomorrow meet
with all tomorrow's work to do,
If thou thy burden all the night didst
carry through?

The camel kneels at break of day
To have his guide replace his load
Then rises up anew to take the desert
road.

So thou shouldst kneel at morning's
dawn
That God may give the daily care,
Assured that He no load too great
will make thee bear.

Respectfully yours,
ROBERT J. CRAIG.

Newport News, Va., Jan. 22.

You will find enclosed 56 cents in stamps to cover price cost of the American Whitaker Almanac, and we, me, my wife, and daughter Clara, have for some time back wanted to write expressing our appreciation for your stand as a hero in giving so much space to Pastor Russell's sermons and Sunday school lessons and the series of essays on "Theology Achievents" by N. E. Nelson.

We do appreciate the change in printing as it is so easy to read. We look with joy for it when we see it come. Every thinking laboring man should appreciate and patronize the Labor Tribune because it stands not one whit behind in setting forth the non-kept promises of presidential candidates. My prayer is: May the dear Lord please you as in days gone by.

I will send in one more subscription for myself through the Watch Tower Bible and Tract Society, as I love to have one to give away and will send in the money for that 81 year old friend, G. Houchins, Huntington, W. Va. You kindly continue sending it. We love to read the testimonials of the friends. You may put this in your most valuable paper and you may depend on our support in spreading the glad tidings of great joy through the columns of your much loved paper.

Wishing a happy New Year and unfailing prosperity, we remain,

Sincerely yours,
MR., MRS., and daughter CLARA HAUSER.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

Luther's day. But Lutherans are inferior to the great German reformer—they have retrograded from his teachings and example. That the spirit of Luther is dead in the professed followers is indicated by the fact that they refuse to go beyond the teachings of their founder and join hands with other sects to persecute others that attempt to push a little further north in Bible study. To those of Luther's followers, and others that honor his name and work, who have joined hands to besmear the character and misrepresent the teachings of the last of God's standard bearers—Pastor Russell—we present the words of Luther respecting his enemies: "They have already torn to pieces my honor and my good name. All I have left is my wretched body; let them have it; they will then shorten my life but a few hours." And in reply to enemies of Russell who point to methods of advertising himself in connection with his lectures and brand him as an egotist in taking issue with the accepted schools, we remind them of another statement of Luther: "Who does not know that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death?—Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions."

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8147 Suits and Overcoats in every known style, in every good material, in every new weave, for every Man. Three tremendous purchases of America's finest Clothing received in the past few weeks from the foremost manufacturers in Rochester, Baltimore, Philadelphia and New York. These, combined with our own vast stocks of "Quality" Clothes, make this sale pre-eminently the Greatest in Half a Century. Every Garment guaranteed as to lining, material or fit.

The woolen Market has been steadily advancing ever since the war. During the past year alone there has been a 10 to 30% rise. One maker says, "It's not a matter of buying and paying the high market prices; difficulty is to secure delivery—Woolens and Dye Stuffs Clothing will cost more, it must cost." Most Cloth—this and have already increased their prices, yet the le are based on our regular 20% lower prices and not on—Buy a Suit and Overcoat or Two Suits—it will be insur—gher prices that must come.

10.50	195	SUITS	WORTH $13.50
	540	SUITS	WORTH $15.00
	365	SUITS	WORTH $16.50
	384	OVERCOATS	WORTH $13.50
	675	OVERCOATS	WORTH $15.00
	268	OVERCOATS	WORTH $16.50
14.50	275	SUITS	WORTH $18.00
	490	SUITS	WORTH $20.00
	245	SUITS	WORTH $25.00
	247	OVERCOATS	WORTH $18.00
	420	OVERCOATS	WORTH $20.00
	540	OVERCOATS	WORTH $22.50
18.50	360	SUITS	WORTH $22.50
	280	SUITS	WORTH $30.00
	145	SUITS	WORTH $32.50
	327	OVERCOATS	WORTH $27.50
	483	OVERCOATS	WORTH $30.00
	241	OVERCOATS	WORTH $22.50
23.50	186	SUITS	WORTH $35.00
	14	SUITS	WORTH $40.00
	33	SUITS	WORTH $42.50
	164	OVERCOATS	WORTH $35.00
	97	OVERCOATS	WORTH $40.00
	36	OVERCOATS	WORTH $45.00

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FAVORS COMPENSATION.

RICHMOND, Va., Jan. 26.—In a special message to the general assembly, Governor Stuart recommended legislation that would provide for workmen's compensation, a preferential primary for selection of candidates for state offices and the appointment of a commission to study the question of rural credits with a view of establishing such a system in Virginia.

ASK WORK FOR FAIR EMPLOYES

SAN FRANCISCO, Jan. 26—Pres. Moore, of the exposition management, announces that a special employment bureau has been established to find work for former employes. It is stated that the exposition has had on its payroll at one time over 4,000 employes, and practically every profession, calling and trade is represented.

"CHARTER APPLICATION."

Notice is hereby given that an application will be made to the Governor of Pennsylvania on Wednesday, February 9th, 1916, by Robert Lock, J. E. Gallagher, G. Arthur White, W. E. Troutman, Carl H. Booth, and others under the Act of Assembly entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29th, 1874, and the supplement thereto, for a Charter for the intended corporation to be called the Apollo Electric Steel Company, the character and object of which is the manufacture of iron, steel, zinc, nickle, brass, copper and allied products, and the sale of same, and for these purposes to have, possess and enjoy all the rights, benefits and privileges of said Act of Assembly and its supplement.

WALTER J. GUTHRIE,
Solicitor.

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:

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Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

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NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 10. PITTSBURGH, PA., THURSDAY, FEBRUARY 3, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

Union Congress Votes Against Conscription

Alleged that Body Did Not Represent Organized Labor.

Thomas Reece, Staff Correspondent.

LONDON, January 22.—The special labor congress summoned in London to discuss the government's compulsory military service bill on January 6th gave a big vote against compulsion, the balloting being actually 783,000 for the government measure and 1,998,000 against. The proceedings were very lively and the real fear in the minds of the delegates seemed to have been that compulsory military service would lead to compulsory industrial service. This jarred some.

Chairman Bellamy of the British National Union of Railway men declared afterwards to me that he had never attended any national labor convention that was more generally representative than was this special Trade Union Congress. With the exception of the miners, he declared that every industry in the country was represented at the congress. He defended the congress against charges of misrepresentation of the views of labor and declared that taking away the whole of the vote of the Independent Labor Party at the congress and also the whole of the votes of the trades councils and local labor parties, leaving thus only the purely trade union vote, there would still be a big majority for the anti-compulsory service resolution.

Secretary Naylor, of the London Society of Compositors, may be quoted as declaring, on the other side that this special particular congress was largely unrepresentative of organized labor. It is difficult to convey his reasons briefly but the soundness of many of them cannot be disputed. The congress was emphatically not a trade union congress pure and simple. It was a mixed convention called together in a hurry to consider a resolution which was badly drafted and which endeavored to hit the happy mean between the pro-compulsionists and the anti-compulsionists and fell to the ground between the two, leaving the field open for an anti-compulsion amendment which thereupon swept the board and became the resolution of the congress. It has to be borne in mind that there are easily more than a million trade unionists in the army now and none of their views were obtained prior to the voting of the congress. Furthermore, there were plenty of delegates present who represented not trade unions but non-trade union labor and Socialist organizations, whilst there was also overlapping.

Compositors' secretary Naylor declared that no one can say definitely what is the opinion of the trade union rank and file on the Compulsory Service Bill. There was no time to take a plebiscite of the membership and only a very few unions were able to call delegate meetings. At the same time he agrees, as we all agree, that it is up to the government to secure the support it wants by proving the necessity for the compulsion bill. Suspicion is the mother of opposition; remove that effectually, and organized labor will not be found wanting in any respect. Conscription has a nasty sound in British ears and the government has avoided the word, preferring compulsory military service; but it has not been able to remove suspicions in the minds of the working classes that some underhanded move is possible. The feeling amongst them for what is vaguely called "Conscription of Capital" is very widespread. The workers think there should be less borrowing and more taxation of wealth, together with at least a recognition of the expendiency of nationalization as regards national essentials, such as mines, railways, and especially munitions. Finally, there is the very real suspicion that conscription, if once admitted, will develop into industrial compulsion. An explicit and solemn pledge on this point from Asquith, Lloyd George and Lord Kitchener would do much to restore national unity.

So much for the special labor congress and its representative or unrepresentative character.

The resignation from the government of the three labor members of the ministry, Henderson, Brace, and Roberts, which followed necessarily upon the vote of the above mentioned congress, is another date in the Parliamentary history of the labor movement. In a table of such dates, the first would be 1874, when two working men made their appearance in Parliament. They were Thomas Burt, who was elected in that year for Morpeth, and Alexander Macdonald, who was returned for Stafford. Burt was returned as a Liberal, but Macdonald was helped in by a Labor Representation League, and was therefore the first

(Continued on Page Eight.)

G. O. P. Leader Analyses Income

Senator Bourne Says Wilson Administration Blames Failure on War.

WASHINGTON, D. C.—The Republican Publicity Association, through its President, Hon. Jonathan Bourne, Jr., today gave out the following statement at its Washington headquarters:

"The European war is the official goat of the Democratic party. Every failure of the Administration's policies is blamed to the mighty convulsion abroad. But the persistent argument of the Department of Commerce, and Democratic leaders, that our declining customs revenues result chiefly from the war's curtailment of our importations is rebutted by the Department's own figures. The true reason is to be found in increased imports of duty-free goods, or goods paying minimum rates of duty under the Democratic near-free-trade tariff law. The bureau of foreign and domestic commerce recently published a statement to the effect that revenues for the fiscal year 1915 were 27½ per cent below the 1914 revenues. But imports were only 11.6 per cent below the 1914 record. For the last few months imports have steadily increased in volume, those for November, 1915, being $11,000,000 greater than for November, 1912, under the Republican tariff law.

"The following table shows the value of our imports for the past four calendar years, the customs duties collected thereon, and the average yearly rate of duty on all imports: (Imports for December, 1915, included in the total for that year, are approximated, based on the imports entered at the 13 principal customs districts of the United States, handling 92 per cent of total imports.)

1912 (1)—Value of imports, $1,818,000,000; Duty collected, $326,340,000; Average duty rate, 18%.
1913 (2)—Value of imports, $1,792,600,000; Duty collected, $310,800,000; Average duty rate, 17.4%.
1914 (3)—Value of imports, $1,789,250,000; Duty collected, $241,250,000; Average duty rate, 13.5%.
1915 (4)—Value of imports, $1,790,000,000; Duty collected, $198,606,000; Average duty rate, 11.1%.

(1)—Full year under Republican law.
(2)—Last three months under Democratic law.
(3)—Last five months under war conditions, temporary curtailment.
(4)—Full war period.

"An analysis of the table shows that in 1915 (a full year war period), imports fell off but slightly over 1½ per cent, compared with 1912 (a full Republican year), but customs revenues fell off over 39 per cent. Compared with 1913, nine months of which was under Republican law, imports fell off a little over one-tenth of one per cent, but customs revenues fell off 36 per cent. Compared with 1914, five months of which was war period, imports were practically the same, but customs revenues fell off 18 per cent. Comparing the first calendar year of the Democratic tariff law (1914—five months of war) with 1912, imports fell off a trifle over 1½ per cent, while customs revenues dropped 26 per cent; imports were nearly the same as for 1913, but customs revenues dropped off over 22 per cent.

"In this respect things are going from bad to worse. For the past five or six weeks imports have been on a Democratic free trade basis, and the average rate of duty on imports entered at the 13 principal customs districts of this country has been between 8 and 9 per cent. Notwithstanding these facts, the estimates submitted by the various departments of the government,—those made public, together with supplemental estimates furtively presented — represent increases over previous estimates which, if appropriated by Congress, will more than offset the additional amount estimated as being necessary to be expended on the first year of our preparedness program. We are rapidly approaching the worst financial muddle in the history of the United States Treasury."

FAVOR COMPENSATION CHANGES.

LANSING, MICH., Feb. 2.—A committee appointed by the state federation of labor is considering changes in the Michigan compensation law. Meetings have been held in Detroit and in this city and it has been decided to recommend that the waiting time be reduced before benefits are paid and increasing compensation rates. While the committee will favor asking the legislature for these changes, it is believed thatt he referendum will have to be finally invoked.

LABOR TO BE EXPLOITED BY FAKE BENEFITS

Gross Receipts Will Be Twenty-five Thousand Dollars--Labor's Share Twenty-six Hundred Dollars

The carnival of graft is on, and extensive preparations, with the most elaborate setting are under way preliminary to putting into execution the contrivances for extracting, in the most extraordinary manner at least $25,000 from manufacturers, merchants, bankers, employers of labor and politicians.

Of the monumental sum, $2,600 goes to labor and for the latter stipend the name of labor is sold with all the privileges that would gratify even the highest expectation of the most desperate highwayman.

On Monday a meeting was held at which the ground work was laid and the conclusion reached that the cudgel to be placed in the hands of each "representative" of labor is a "credential" bearing the seal of the Allied Trades council and this "endorsement" given under authority of union labor is sufficient to blackmail any captain of industry, employer of labor, banker, merchant or politician.

Never before has labor been sacrificed and the principles of trades unionism placed on the auction block as at present and unless the more conservative leaders shall take hold and wrest from the control of the extortioners, who are responsible for the deplorable condition into which labor has fallen, all hope of recovery will be lost.

Everywhere the question is being asked, Are men like John Williams, Van Bitner, Padgett, of Typographical Union No. 7, and Shaffer, of the street car men going to submit to this mob who seem to be in control at present; are these men going to permit the name of the Allied Councils to be used for the purpose of threatening or blackmailing the employers to whom they go for recognition of their union.

Men high in the councils of labor now fully realize the opinion prevails that union labor is a joke and the very principles extolled are merely a farce in which the misleaders are daily taking part.

Everywhere the question is asked why should men be permitted to intimidate employers of labor or threaten them into either giving up money in the form of "donations" or "advertising" in what may be called a "program," or other sheet when no equivalent is given in return.

No honest union man has given the union farce advertising dodge any thought without coming to the conclusion that it is the rankest kind of blackmail and this, too, perpetrated under the guise of aiding union labor when in reality abundant evidence is at hand to show the spoils go chiefly to individuals who are drawing large salaries for their work as business agents.

Only this week the "official" program was awarded to a prearranged "expert" solicitor and this premature granting of the "contract" was to outwit the new officers in the event a change should take place at the election which is scheduled for this Thursday evening.

The last year's "program" is declared by labor leaders to be nothing less than a crime as nothing is given in exchange for the money taken save page after page of advertising punctuated here and there with a cut of some prominent labor leader. This for the purpose of giving the hold-up the aspect of standing for labor, when in reality the unfortunate labor leaders are used as a blind to give this infamous undertaking the color of respectability.

There are two McGraths running for the presidency of the Allied Trades Councils, one of the "politicians," Bob McGrath, who with colleagues placed James McKee of the plumbers on the auction block and disposing of Jim sat under the plum tree himself. Honest Jim McKee was sacrificed and Bob was made the candidatee, but McKee remained in the running and so did McGrath. McKee had the sympathy of all honest men, McGrath the contempt; both were defeated but in the defeat of McKee labor lost out. McGrath was the victim of his own strategy. This same McGrath is trying to defeat P. J. McGrath, secretary of the street railway employes. The latter a splendid young man who has the respect and esteem of every man who knows him. A type of man that represents labor and stands for all its principles which are his highest ideals. Bob McGrath appeared before the legislative body in Harrisburg during the last session of the legislature and in the very presence of that august body he declared he represented 2,000,000 trades unionists. Bob sacrificed McKee and ran for office, but those who remembered Bob's vauntings of representing 2,000,000 are now wondering what happened to the army. The election returns indicate he was a general without an army and his idle vaperings after election culminated in a roar of laughter and a ridicule of labor's strength.

If labor is to be lifted from the ignomy into which it has fallen the present gang must be cleaned out and McGrath of the railway employees must be elected. To save labor something must be done as those who once looked upon labor as standing for the principles of honesty and fair dealing look upon it now as though it were a band of pirates and the very name of "union" has actually become a stench to the nostrels of decency.

The general conversation in labor circles is the enormous graft propositions that are being worked in the name of labor and how long is labor going to stand for it. The more reputable leaders are holding themselves aloof from contamination and the "business" agent is looked upon by every employer as nothing more than a professional grafter. This condition has been brought about by the abuse heaped upon labor and by the practices of hold-up men who can roll around in automobiles and with the same contempt that a highwayman sticks a gun under the nose of his victim the employer or the politician is assailed.

No regard is shown for the toiler: he is sold with the rest. The unfortunate workman believed he was being honestly lead but he has awakened with a sudden jolt to a realization that he is not even considered in the deal. The "business" agent hands him what is coming to him and the "union" is worked to perfection.

The $25,000 raid, however, it is contended promises to climax all previous efforts and the division of the spoils was well parcelled out before the "contract" was awarded. The plan of campaign has leaked out and it is rumored that every employer of labor is to be made a victim. Should he refuse to come across a significant hint that danger lurks in the vicinity of his plant is to be handed him. The plant is not to be pulled immediately, but the organizer is to be given a quiet tip of the "prevailing" conditions and effort is to be made to organize or if there is an organization some flimsy excuse is to be trumped up for action. Bankers must come across and merchants, of course are always included. The brewers and the saloonkeepers, as well as liquor dealers always want legislation and they are swell feed for the vultures.

They are compelled to "produce" under the threat that "labor" will be against them or that the "union" refuses to endorse the legislation they want. It is estimated that in this state alone over $1,000,000 is contributed by the brewers and liquor dealers to legislation or political influences necessary to protect that business and that out of this vast sum the "labor" grafters get a monumental portion.

There are to be elected Congressmen. State Senators, Representatives to the House, and in addition to a United States Senator an Auditor General and all these are to be pie for "labor." It makes no difference what their past record is or what their future policy is to be. The attitude toward labor is not material; the endorsement of "union" labor is to be handed over to any one who "comes across" and pays the price.

The grafting has not only been practiced in the name of organized labor but until the election of President Padgett of the Typographical Union No. 7, the union label has been regarded as a monumental joke. The allied printing trades label has been peddled by the labor grafters in every shop and irrespective of whether the organization prevails or not the label is there for use and can be found when needed.

In all fairness it must be said the grafters have no influence with the Amalgamated Association, the United Mine Workers, the Street Railway Men, or the Printers, nor the Plumbers so far as McKee can control the organization. There are other organizations that are honestly administered but never in the history of trades unionism were there so many vicious and foul practices as at the present time and the extent to which this infamous gang has gone is almost unlimited.

Employers have lost confidence, and the conditions described are dawning upon the unsuspecting laborer who has been devoting his time to honest toil and until recently could not conceive of the crimes that are committed in the name of the "union."

The question has been asked why is it that the manufacturing industries no longer tolerate union labor. The answer is that the men themselves have lost confidence and have no desire to become identified with labor unions. The "business" agents no longer strive for the interest of the men, but are bargaining and selling labor either to a political clique for some other source for personal revenue.

(Continued on Page Five.)

Labor Unions Want Tariff Commission.

Organizations Pass Resolutions Demanding Creation of Non-Partisan Body.

By Luke Grant.

With one voice the labor unions of the country are demanding that Congress enact a law creating a permanent non-partisan Tariff Commission. Taking their cue from the action of the San Francisco convention of the American Federation of Labor, the unions are adopting resolutions and sending letters to the Senators and Representatives in Congress.

In Chicago especially the unions have been active. The Chicago Federation of Labor, the Federation of Musicians, the cigarmakers, carpenters, streetcar men and other unions have written to Senators and Congressmen. What have the unions done in your locality? You believe in the idea of taking the tariff out of politics, but are you doing anything to help the movement along?

Every labor leader of prominence has indorsed the movement to take the tariff out of politics. The advantages are so many that there is no argument on the other side. But that is no proof that Congress will act. Many times organized labor has asked for legislation that it did not get. Its wishes have been ignored more often than they have been respected. It requires persistent effort to get results.

Samuel Gompers, president of the American Federation of Labor says: "In my judgment there ought to be something done by which the tariff question might be taken out of politics and adjusted scientifically and beneficially." Mr. Gompers does not advocate measures that are not for the benefit of the wage-earners of the country and there is no man who has had more experience with the evil effects of tariff-tinkering than Mr. Gompers.

Frank Duffy, secretary of the United Brotherhood of Carpenters and Joiners and vice president of the American Federation of Labor says: "I firmly believe that if the tariff question can be taken out of politics, much will have been done for the uplift and advancement of the wage-earners of the country."

"If we must have a tariff system," says John F. McNamee, editor of the Locomotive Firemen and Enginemen's Magazine, "then it is vastly better that the tariff question be taken out of the realm of politics and handled scientifically by a Tariff Commission, than that it should continue to be utilized as a campaign issue and a periodical disturber of business conditions."

These men and hundreds of others in the labor movement speak with authority and from experience. The tariff question has been a periodical disturber of business. It will continue to be so until it is taken out of politics. No other country in the world makes its tariff policy a political issue. The tariff question affects the business life of the country and any legislation on the subject should be the result of the most careful inquiry and serious study. Schedules should not be juggled by politicians for the purpose of furthering party or personal ends. They should not be the result of political compromises, as they have been in the past and as they will continue to be until the methods of making them are changed.

Congress should create a Tariff Commission with full powers of investigation. The Commission should be authorized to hear and investigate all complaints and recommend such tariff changes from time to time as may seem necessary to put and keep the tariff on a fair and equitable basis. It should have power to work out a scientific tariff system, to the needs of the whole country. This county never has had a definite tariff policy and the result has been business disturbance, uncertainty and loss of employment to wage-earners with each national election.

Opposition to a Tariff Commission is gradually disappearing. Leaders in all the political parties are beginning to feel the weight of public opinion. President Wilson has admitted a change of mind on the subject and is now advocating the creation of a non-partisan Commission to deal with conditions which inevitably must arise after the close of the European War.

Organized labor is a powerful factor in the affairs of the country. Its demands will receive attention, if they are made known in the proper manner. The time to act is now. Don't put it off and say, "Let the other fellow do it." Have your union adopt a resolution favoring a Tariff Commission and send it to your Senators and Congressmen. Let them know you are interested and watching developments at Washington. This is a campaign in which you have interests as stake. Show that you are alive to your interests.

NO LOCAL OPTION BILL WILL BE PASSED IN 1917

Brumbaugh Appointments Weaken Chances of Anti-Liquor Legislation.

After weeks of diplomatic manouevering upon the part of Republican leaders in Pennsylvania to bring about harmony in party circles the decks are now being cleared for a fight. Diplomacy has failed. Penrose with his back against the wall has been forced to stand up and battle.

Within the next few weeks representatives of the Brumbaugh-Vare and Penrose-McNichol factions will have carried the fight into every county in the state. So far as Penrose and McNichol are concerned it is a battle for life. If they are defeated now they will be through politically. If they surrendered without a fight the same would also be true.

Penrose did not court a battle. It was the last thing he wanted. But threatened desertions of his lieutenants to the Vares in the event of his surrender forced the senior United States senator into the fray.

On one issue alone will there be harmony—the candidacy of P. C. Knox for United States senator. All factions have agreed to support the former secretary of state for this office.

But the elimination of this fight leaves plenty of other issues to be fought over. Chief of these are:

The election of a state treasurer and auditor general.

The election of delegates to the National Republican convention.

The election of state committeemen.

The election of members of the State senate and assembly.

And interlaced with all these issues with the exception of that of the election of National delegates is the question of local option.

The liquor interests of the state are up in the air. They are afraid of Brumbaugh and his local option pledges. They don't know whether the Vares are to be trusted with control of state politics—yet they realize that the Vares had it in their power to have passed a local option bill at the last session of the legislature.

Then there is the "suspicious" candidacy of Mr. Ambler, speaker of the House of Representatives. Mr. Ambler is a protege of Governor Brumbaugh and is backed by him for the powerful position of auditor general. Ambler is said to be as dry as the Sahara desert, and with the support of the Brumbaugh-Vare-Magee organizations throughout the state undoubtedly will win. But, reason the wets, will not the nomination of Ambler make easier the nomination of dry members of the legislature?

Again the wets do not feel inclined to allow Brumbaugh to obtain control of the state committee, because such control might result in the writing of a local option plank into the Republican State platform.

Undoubtedly the fight for control of the state committee will be warm, as much may depend on its outcome. With P. C. Knox growing stronger every day as a presidential possibility, the control of this organization will be much sought after by both factions. For should Knox be named as the standard bearer of the Republican party at Chicago, in June, the party in Pennsylvania would be without a nominee for United States Senator. Penrose wants control of this committee so that in the event of such a vacancy, he could make E. V. Babcock senator. Brumbaugh will also seek to control it for similar reasons, although not in the interest of Mr. Babcock.

So far as delegates to the National convention are concerned there will be little opposition to the Brumbaugh slate except from professional political interests. The people as a whole evince but little interest in such a contest except in such cases as in 1912 when it becomes an issue between figures of National interest. But as it appears as if sentiment in favor of real presidential possibilities will not crystallize until after the primaries there will be little interest in this particular fight.

But the liquor interests of Pennsylvania have little to fear from Governor Brumbaugh. There will be no local option bill passed by the legislature of 1917, unless the Vares turn in the Philadelphia delegation for such a bill at the eleventh hour. Brumbaugh's actions do not corroborate his utterances on local option. As proof of this it is pointed out that he has not attempted to fortify his position for a wet and dry fight by a single appointment. No man recognized as a champion of the drys has been put into any office of consequence. On the contrary, nearly every one of the present governor's appointees are men who have been identified with wet politics.

And while all these appointees will go along with the governor on the major portion of his political program, it would be impossible for them to become local optionists without severing lifelong political friendships and thus risking their own dethronement as party leaders.

No one realizes this better than Mr. Brumbaugh. He knows that when it comes to a showdown that ninety per cent of his lieutenants will refuse to aid him put a local option measure on the statute books.

Of course, no one expects that the governor in naming men for the many responsible public offices of the commonwealth should use as a criterion of fitness the applicants local option or anti-local option tendencies. He has named, in a majority of instances, able and respected officials.

But there are many instances where, were he sincere in his local option utterances, he could have fortified himself for the enactment of such a measure in 1917, by a more judicious distribution of patronage.

Pastor Russell's Sermon

Scranton, Pa., Jan. 26.

We are still enjoying your excellent paper and appreciate the religious features especially. We rejoice that the Bible teaching as expounded by Pastor Russell has such a good channel through which to reach the people. We rejoice when we notice a paper which seeks to serve a righteous cause as we believe the Tribune does.

Very sincerely yours,
E. F. YORK.

York, Pa., Jan. 26.

Have renewed our subscription to your grand paper through the Watch Tower Office. Have been getting the paper for a few years and found it very satisfactory. Also appreciate the change in the type, in which the sermons are printed, for it is the religious part of the paper that attracts our attention.

Hoping that it may always be your object to print "Glad Tiding of Great Joy" we wish you a very prosperous year. Yours truly, J. H. MARTIN.

CALL OF THE CHRIST BOTH HEAD AND BODY.

"AS HE WAS, SO ARE WE, IN THIS WORLD," SAYS THE APOSTLE

God's Work During the Gospel Age Peculiar — Justification Now Imputed, Not Actual — Purpose of This — Robe of Christ's Righteousness — Begetting to New Nature — New Creatures Tested in Blemished Mortal Bodies — God's Deep Love for the Church — Dear as the Apple of His Eye — High Calling and Restitution Vastly Different — Church's Experiences Like Their Lord's — Only a "Little Flock" Walk the Narrow Way — Attune With the Infinite.

FALL RIVER, MASS., Jan. 30.—Pastor Russell delivered an able discourse here today, from the text, "Christ also suffered for us, leaving us an example, that ye should follow His steps." (1 Peter 2:22.) He said in part:

The Call of the Gospel Age has been unique. During this Age there is a different kind of justification from what the world will have during the next Age. The world will eventually have actual perfection of body, mind and morals. But now, in His manifold Wisdom God has a different arrangement, so that from the time when we hear the Lord's Call and accept His conditions, we receive justification by faith—imputed justification, not the real thing; for it does not make us actually perfect. We have the same brain, the same body, as before. It is merely a matter of reckoned righteousness.

But why will God reckon us right when we are wrong? He does so because we accept the One whom He has appointed to be our Advocate. "We (the Church) have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1.) By and by the world will have a Mediator; but the Church have an Advocate. We come to the Father through Him. We give ourselves by consecration to God, realizing that His arrangements are all in Christ. When we have done this the merit of Christ is imputed to us and covers all our blemishes. This merit is figuratively called a wedding garment—an allusion to the plain white garment given to each guest at an old-time Jewish wedding.

The pure white robe of Christ's righteousness is put on by all who become disciples of Jesus. We are not appearing in the filthy rags of our own righteousness, but in the perfect robe of our Lord's furnishing. When we gave up our own wills and God accepted our sacrifice, we received the begetting of the Holy Spirit and became New Creasures in Christ. (2 Corinthians 5:17.) Old things passed away, and all things became new. This robe of Christ's imputed righteousness covers our flesh, which is imperfect. The New Creature needs no covering; for it is begotten of God. It is only because the New Creature has not yet received its new body that it needs its old body as a tabernacle and as an instrument of service.—2 Corinthians 5:1-10.

This was not true with us before we became Christians. It is only since we became New Creatures that we are not at home in the body. God has prepared a Heavenly, spiritual body for every one of us who are His people. This spiritual body He will give us in due time, but not until we develop the necessary character in these old bodies. It is as if He said to us, "Keep this old body for a while, and let Me see how you will make out with it. Let Me see how you will fight against the flesh. Remember, however, that you are not to fight with carnal weapons, but with the weapons of My spirit."

As Christians, we have the whole armor of God—the helmet of salvation, the girdle of truth, the breastplate of righteousness, the shield of faith, and the Sword of the Spirit, with which to fight against the Adversary and the imperfections of the flesh. (Ephesians 6:12-18. The mind is the great battleground. Surrounded by the imperfections of the old nature and beset by temptations from without, we find it necessary to wage a continual warfare, to fight a good fight, that we may come off conquerors, yea, "more than conquerors, through Him who loved us" and gave Himself for us.

"THE FATHER HIMSELF LOVETH YOU."

Meantime God is not looking coldly on and indifferently. "Like as a father pitieth his children, so the Lord pitieth them that reverence Him." (Psalm 103:13.) He is deeply interested in those who have become His children and are seeking to walk in the footsteps of His Son. "The Father Himself loveth you," said the Master. (John 16:27.) This is one of the most precious texts in the Bible, and one of the most wonderful as well. We might see how God could feel an interest in us as His offspring; but to think that God loves us, if we have become members of the "us" class!

"God so loved the world (with a sympathetic love) that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." (John 3:16.) But this love that God has for the Church is a special love, such as He had for His Only Begotten Son. (John 17:26.) They are as dear to Him as the apple of His eye. He sees to it that nothing shall hurt them. When the eye is in trouble, it has the attention of the whole mind. So it is with God's care for the members of His Church. We are very glad to have this special love which has led God to put upon us the robe of Christ's righteousness. Our Father is not now looking upon us as sinners; for our imperfect flesh is covered by the robe. But the flesh is not to be preserved. Our bodies have been presented as a living sacrific. (Romans 12:1.) They are to be consumed.

HIGH CALLING vs. RESTITUTION.

It is a wrong thought to suppose that God will give us who have consecrated ourselves the best of everything for our mortal body, and will so guard us as to prevent any injury to our body. It is the New Creature that the Father is preparing for glory, not the natural man; and this He is doing by means of His precious promises, which are all made to the New Creature. The old nature is perishing. God will not give us Restitution. That blessing is for the world in the future.

We who have received the High Calling cannot get Restitution. Like the child who went to buy a cake with a penny, and who found that he could not keep the penny and get the cake, we cannot get the glory of the High Calling and at the same time hold on to earthly blessings. We have become heirs of the Heavenly things, having been begotten again as spirit beings, like the Lord Jesus. Therefore let us not think that God is offering us Restitution also. We are to sacrifice our humanity. If you find that you have no sufferings for Christ, you have every reason to question whether God is dealing with you as a son.

God delivered up Jesus freely for us all, and permitted His enemies to smite Him, to spit upon Him, to put a crown of thorns upon His head, to mock and to crucify Him. Jesus truly said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." (Matthew 8:20.) The Father permitted all this because He was dealing with Jesus as His Son, whom He had begotten to a new nature, and who was demonstrating His worthiness by obedience in the things which He suffered. If we are true to the Lord, it will be so with us, even as it is written: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."—Hebrews 12:5-11.

BUT FEW FIND THE NARROW WAY.

God did not choose angels for this High Calling, but all who have received the begetting of the Holy Spirit, all who have been received to become joint-heirs with Jesus Christ. He must choose every one of them, because of the honorable and exalted position to which He has called them; and every one of them must receive chastening, disciplining, testing. It is a wonderful thing that God wishes to test the loyalty and faithfulness unto death of every one who will be of that glorious company. So then, instead of thinking that you are having such great trials, that you are always in some kind of trouble, that you are peculiar in that respect, you will rather think, "How is it that the Lord lets me have so few of those terrible trials? I should think that He would wish to prove me more thoroughly."

Not many will prove themselves worthy. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," said the Master. (Luke 12:32.) It is only a "little flock" that the Father is calling out now. He is the Chief Shepherd of this "little flock," who walk the narrow way. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:14.) The Heavenly Father is the One who has called us. We are following Jesus because God has appointed Him to be the Captain of our salvation, whom the Father made perfect through suffering. Every one who follows Jesus must first be called, then proven and found faithful through sufferings, even unto death. In all this the Father is deeply interested.

THE COVENANT BY SACRIFICE.

I remind you, dear friends, you whom God has called, if indeed it be that you have heard His voice, that Jesus did nothing but what He heard from the Father. He said, "My word is not Mine, but the Father's who sent Me." So the Message that Jesus gave us is the Message of the great Chief Shepherd, the Father. This Message coming to us from the Father has been for the purpose of calling us now to be His sheep. "Gather My saints together unto Me," saith Jehovah, "those that have made a Covenant with Me by sacrifice." (Psalm 50:5.) As the Apostle puts it, "Ye see your Calling, brethren."—1 Corinthians 1:26-29.

This class are called to make a Covenant with Jehovah God by sacrifice. There are those who will come into covenant relationship with God without sacrifice, but not during this Age. But those who come now are called to sacrifice. There are no exceptions. If you are not a sacrificer, then you are not of this class. These have heard the Father's Call, and have presented their bodies to be living sacrifices, holy acceptable unto God. (Romans 12:1.) Jesus, our great High Priest, has made an atonement for our sins, and thus has made possible our approach to the Father. He has become our Surety, our Advocate, and makes us acceptable as sacrifices.

At the age of thirty, Jesus came to John the Baptist at Jordan. He came as soon as it was possible under the Law. There He presented Himself to the Father. What He did on that occasion we all know. The Prophet speaking for Jesus and telling what were His heart sentiments, says, "Lo, I come to do Thy will, O, God!"—everything written in the Book of the Law and the Prophets. Everything that God had caused to be written respecting the Messiah Jesus was ready to do.—Psalm 40:6-8.

There was the serpent which was lifted up in the wilderness by Moses. There was the bullock slain by the high priest, Aaron, on the Day of Atonement, in connection with the Tabernacle service. There was the lamb that was slain every spring at the Passover. All this was "written in the Book" concerning Him, the Lamb of God. It was prophesied, too, that He would be led as a lamb to the slaughter, and that as a sheep before her shearers is dumb, so He would not open His mouth.—John 3:14; Isaiah 53:7.

When at the time of His consecration Jesus said, "I come to do Thy will, O My God, as in the volume of the Book it is written of Me." He could not then understand all that was written. But nevertheless He said, "I delight to do Thy will, O, My God!"—Whatever Thou hast written in the Book, show it to Me, dear Father. I cannot see it clearly now; but whatever is there, I will delight to do it, no matter how severe or how great the sacrifice. Then Jesus symbolized His consecration unto death by His baptism in the Jordan, thus showing forth both His death and His resurrection.

CONSECRATION MUST BE TO GOD ONLY.

This same figure of baptism in water is for all the consecrated, and it becomes an outward confession that whatever is written in the Book concerning us we will gladly do. We rejoice to do the will of God, and desire that His will may be done in us, even as it was done in our Master. This is the only kind of sacrifice that God will accept. Not all of God's people see this point, however. One says, I have consecrated myself to my church. Another says, I will consecrate myself to God and then will try mission work. Still another says, I will consecrate myself to work for God in the temperance field. But God has not asked them to do these things. He says that we are to consecrate ourselves to Him alone and to put no restrictions whatever around our sacrifice. "Thy will be done in me, whatever may be that will," should be the sentiment of our hearts.

So then we see what God has arranged for us, and how reasonable it all is that we should have been invited to become partakers of Christ's sufferings now in order that we may become sharers in His glory to follow. It has been an invitation, not a command. A command to sacrifice our lives would not have been just. God sets before the Church a great prize. (Philippians 3:13, 14.) He has made no threat, used no force. If we do not wish to come without being forced, we cannot come at all. He has merely sent forth His Message; and wherever that Message goes, it appeals to certain hearts, and to those only.

IS YOUR CO-HEARER IN TUNE.

The Gospel Call is like the message that goes forth from the wireless telegraph instrument. Waves of sound go out from that instrument clear across the Atlantic Ocean. But it is not everybody that can catch the message. The sending instrument is tuned to a certain key. If one has a good co-hearer, or receiving instrument, and yet does not have it properly tuned, he cannot receive the message. Often it is necessary to tune the co-hearer higher and higher before it gets in tune with the receiving instrument.

So you and I must have been in tune with God before we could hear His Message; and we must continue to keep in tune with Him if we would continue to receive messages from Him. God's messages pass over the heads of millions of people, and they do not hear. "Eyes have they, but they see not; ears have they, but they hear not." "Blessed are your eyes, for they see; and your ears, for they hear." In Jesus' day many had co-hearers that were not properly tuned to receive the Message of the Son of God; and they refused His words. Their thoughts were not attune. So it is today. God is finding the humble and sincere, those who are in tune with Him.

I trust that we are in tune to receive the Message which our God is sending forth; that we have true co-hearers, and are keeping our instruments in tune with the Infinite One, so that we shall be able to hear the Message more and more fully; that we are continuing in that love which rejoices to lay down life itself in His service; for God has foreordained that all who would be of the Church class in glory must be copies of His dear Son. None others can obtain the prize of the High Calling.—Romans 8:29.

"CHANGE" OF THE CHURCH AT HAND.

Judging from the Word of God, we believe that the Church will soon reach the end of her race course. We certainly are in the time when "men's hearts are failing them for fear." Every financier and every statesman is fearful respecting the future. The things coming upon the earth are causing great perplexity. But the Lord's true people, as they see these things beginning to come to pass, are lifting up their heads and rejoicing, knowing that their deliverance draweth nigh.—Luke 21:26-28.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE SIXTEENTH CENTURY REFORMERS.

Essay III.

(Continued from last week)

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ARMINIUS.

Arminius was a native of Holland. A professor and preacher of high reputation. He was tutored under Theodore Beza of Geneva, a rigid Calvinist. At Basle he was tendered the degree of doctor of Divinity. He was made a professor of theology at the university of Leyden. Like Luther, and unlike Calvin and Knox, he did not cause any commotion in the sphere in which he moved until he was in his forties. From then on his troubles began. He was constantly engaged in a series of bitter disputes with the opponents in which his manhood was manifested to be dignified and honest, his argument clear, bold and vigorous, principally framed from Paul's epistle to the Romans on the question of Election. He carried out the ideas of Knox concerning man's Free Agency and coupled the doctrine of Election with it—Conditional Election as against Calvin's Absolute Predestination.

Arminius was commissioned to defend Calvinism by opposing the changes which the ministers of Delet had proposed to make, just as our American clergy who were ashamed of the Westminister Confession of Faith, tampered with it to hide its true character. He was the first college professor of influence since the Reformation to recognize and publicly proclaim the distinction between Foreknowledge and Foreordination. He made this discovery by examining the Scriptures that his opponents used against Absolute Predestination and proved himself exceptional in having the courage of his convictions in publicly adopting the thought he had been commissioned to refute. Men of his type, in the limelight, feeding on public approval, who dare to stand for a germ of truth at the possible expense of loosing a professorship of a prominent college, are rare indeed. In this respect he proved himself superior to Luther, who, in a dispute with the Swiss reformer Zwingli, on the question of Transubstantiation, on perceiving that he was wrong, was too stubborn to embrace the truth. Ability to yield is often a sign of strength. In justice to Calvin we mention the fact that he also discovered Luther's doctrines in an attempt to refute one of his pamphlets that reached France; but Arminius' superiority is attested by the fact that he retracted in public, Calvin in secret.

From this moment on Arminius was forced to defend the truth he discovered. His principal opponent was Gomar who served to draw him out and develop his ideas, just as was John Eck, Luther's and Zwingli's; Calvin and Knox sparred; Wesley was developed theologically by Whitefield a Calvanist; and Russell was started in creating by Paton and Barbour, who both became infected with Darwinism. Dr. Eaton and Elder White, who both debated with Russell, did not serve this purpose, for his theology stands as originally written. His debates were simply a clever ruse to get his sermons in the secular press after the debates—The Pittsburgh Gazette and the Cincinnati Inquirer, and a hundred others that followed their example.

Arminius further demonstrated his manhood in the bitter conflict with the clergy of his day, who were forced to protect their prestige as beacon lights of the people, by his persistency in proclaiming the teachings of the Bible on Conditional Election, especially when he offered to arbitrate the custion in applying to the states of Holland to convoke a synod for this purpose. His stormy career cut his life short, and he did not live to see the matter through. He died in the dawn of the seventeenth century. His strenuous public life was supported by a peaceful domestic happiness which rewarded him with seven sons and two daughters.

Arminius elaborated upon the doctrine preached by Knox before he succumed to Calvinism, and both reformers have the singular distinction of not having found a sect of followers that grew into a powerful denomination as has been the case with other reformers. After the death of Arminius his followers gained strength and boldly asserted their views but remained in the minority. They presented to the assembled states of Holland a "Remonstrance" (from which they were styled "Remonstrants"). They were opposed so strenuously by the Calvinists that at times the state was obliged to protect them from personal violence. The Dutch Republic finally issued an edict of full toleration of both parties. While the Armenians were constantly decreasing in number their doctrines were spreading amongst others. The principles they formulated were adopted by other sects, especially in England. In fact the Armenian principles are the very foundation of Evangelical Christianity and are held by multitudes of individual members of the churches whose formularies are Calvinistic and also modern Catholics. The essence of their teachings has been summed up in the following five propositions:

(1). That God had indeed made an eternal degree, but only on the conditional terms that all who believe in Christ shall be saved, while all who refuse to believe must perish; so that predestination is only conditional. (2). That Christ died for all men, but that none except believers are really saved by His death. The intention, in other words, is universal, but the efficiency may be restricted by unbelief. (3) That no man is of himself able to exercise saving faith, but must be born again of God in Christ through the Holy Spirit. (4). That without the grace of God, man can neither think, will, nor do anything good; yet that grace does not act in men in an irresistable way. (5). That believers are able by the aid of the Holy Spirit, victoriously to resist sin, with the possibility of falling from grace.

The period commonly called "The Reformation" was from Luther to Arminius when the church and state were linked. The reformers lived stormy tumultous lives, torn by plot and counterplot. Only bold, rough and coarse men could have defied the reigning power and done the work that God had intended for them—He used both good and otherwise. Life is a sequence and, we, today are what we are because of what these men were and were not. Our modern civic life is the fruit of their labors and these liberties and advantages produce men of a more marked variety and type. Whereas those of the past were, owing to their environments, were more or less of a given type, all having a dash of lavender, it will develp in our endeavors to give a description of the subject of our sketch that Wesley, Beecher, Miller and Russell are of decidedly different types of temperament and training, yet with this in common with all, that of being governed by principle or emotion, good and bad.

The great variety in the natural characteristics of modern reformers, as in contrast to those of earlier periods, is due to the fact that modern civilization is essentially individualism as in contrast to the corporate life of the Reformation period. The liberty of applying natural endowments, to come into possession of themselves by developing the dormant power, is possible only where men are unmolested by the violence the early reformers experienced. The modern facilities of education amongst the common people has put the reformers of our day in direct contact with the people where their endowments and human characteristics are brought into play. Their progress in reform is just as effectual as that of earlier centuries if not more so, though not so noticeable generally as with the reformers of the earlier period who affected politics directly and the people indirectly. The political principles growing out of the Reformation period have become fixed and crystalized into governments and serve to protect modern individualism.

Concerning the close of the Reformation at the end of the 16th century,

(Continued on Page Eight)

PASTOR RUSSELL PHOTOS.

Large size, suitable for framing for your home, from the negative so universally admired by the friends and taken by Bro. Mitchell himself a few years ago. These enlargements are works of art, a perfect likeness, and beautiful in tone and finish. 5x7 inches, 15c; 8x10, 65c; 11x14, $1.25, 16x20, $3.50.

MITCHELL STUDIOS,
619 So. Broadway, Los Angeles, Cal.

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

Union Congress Votes Against Conscription.

(Continued from Page One.)

Labor member. In the eighties Burt and Macdonald were followed into the House by a number of trade unionists—mostly miners—who were both inwardly and outwardly indistinguishable from the average Liberal M. P., and the next date of importance is 1892, when Keir Hardie, who first struck the independent note, arrived in Parliament in company with J. Havelock Wilson and John Burns. It was in 1906, after the electoral successes of that year, that Labor ceased at least to be a "group" and became a party.

Meanwhile, in 1886, Henry Broadhurst, who had been elected for Stoke in 1880 as a Liberal working man, was given an Under-Secretaryship by Gladstone, this being the first inclusion of a trade unionist in the Administration. Burt was the first member of his class to become a Privy Councillor—it was said that he was the first Privy Councillor who had worked underground in the mine. It was in 1905 that a trade unionist first became a member of the Cabinet. This was John Burns, a member of the Amalgamated Society of Engineers. Roberts, who has just resigned, was the first trade unionist to be one of the Government Whips.

The following statement has been communicated by the National Advisory Committee on War Output, which works in co-operation with the Ministry of Munitions, to several trade unions whose members are engaged in the production of munitions. I give the exact wording of this message as it is too important to risk misrepresenting; it has aroused very mixed feelings as can well we understood:

His Majesty's Government have given earnest attention to the financial position of the country, to the great and increasing demands which will still be made upon its resources to meet the needs of the war, and to the imperative need for economy in all forms of expenditure and consumption, both public and private. They have also had regard to the general advances of wages that have already been given since the beginning of the war, and to the measures already taken to tax or limit the profits of undertakings. His Majesty's Government have come to the conclusion that, in view of the pressing emergency, any further advances of wages (other than advances following automatically from existing agreements) should be strictly confined to the adjustment of local conditions where such adjustments are proved to be necessary.

The above announcement is a corollary to the appeal made by the Prime Minister to the wage-earning classes, at the labor conference on December 1, to abstain in the interests of the conservation of the national resources from pressing demands for anything like a general increase in wages. In support of the appeal the Prime Minister mentioned that since the beginning of the war 4,500,000 work people had obtained a rise, on the average of about 84 cents a week on their rates of wages, as distinct from their total earnings.

It is stated semi-officially that the application of the Joint Shipyard Trades for a wages advance of 15 per cent throughout the country has been refused by the Board of Trade arbitrators, in conformity with the Government decision. The application was put forward on behalf of 150,000 shipyard workers. If this assertion proves to be officially confirmed it will certainly go a long way towards supporting the organized labor view that the Government is anti-labor even in these days when the productive capacity of the working man is being taxed to the uttermost and with his willing assent.

Amongst the new proposals for federating trade unions is that of the affiliation of the London and Provincial Vehicle Workers union to the National Transport Workers federation. The executive council of the vehicle workers have agreed upon a certain policy, which, if ratified by the branches, will bring the vehicle workers within the operations of the newly formed triple alliance of the railwaymen, miners, and transport workers.

The Committee on Wage-earning Children, in their annual report, state that the tendency of the moment is to go back and to remove some of the restrictions on child labor. The committee are watching events carefully, and are using their power to prevent, as far as possible, the lowering of the school age and the granting of special exemptions. The committee feel that there is no excuse for exempting children from school until those over school age and all available female labor has been utilized, and at present there is no proof that this has been done, or that with re-organization the need for child labor would still exist. In fact, many adults who offered their services for harvesting in the summer holidays were not called on; nor were the soldiers used to any great extent, presumably on account of the wages that had to be paid. Unfortunately, those members of local authorities and employers who have always been opposed to education have been able to plead urgent public necessity, and have obtained cheap child labor.

INCOME TAX LAW IS UPHELD.

WASHINGTON, Feb. 2.—The United States supreme court has unanimously upheld the constitutionality of the income tax provisions of the Underwood tariff act in a decision that interprets in the broadest manner the taxing power of the federal government.

The effect of the decision will be to increase sentiments for higher taxes on large incomes. Representative Hull, the author of the law, said:

"The decision has unfettered the income tax as a source of revenue. All doubt is removed and congress is left much freer to act. I believe that congress will take advantage of the opportunity to amend the law materially. Without any unusual or unjust charges it can be made to yield $185,000,000 to $295,000,000 a year, as against $85,000,000 a year at present."

According to last year's returns there were 357,515 incomes subject to the federal income tax. Included in the list were 60 of $1,000,000 and over. The minimum amount taxed, $3,000 to $4,000, was paid by 82,764 persons. It is predicted that a definite movement will now be started to levy on large private fortunes to pay for the army and navy increases.

Appreciations.

Norfolk, Va., an. 28.

As my subscription for your much appreciated paper expires in the month of February and I here wish to thank the kind friend who has sent it to me for the past year as I have read it with joy and many blessings have come to me through the sermons of my beloved Pastor Bro. Russell who caused me to seek and search our Father's words more diligently leaving all things in his hands to be worked out by Him for my God and His glory. I truly thank the loving Father for His goodness to me and I can say, dear friends, I know I have passed from death unto life because I love the Brethren. After reading I pass from one unto another that all may read of the Great God's love for His little ones and of the love of our dear Redeemer for the world of mankind. I know and realize, dear editor, it is worthy of the support of all who love Truth and who wish to walk in the footsteps of Jesus. Also, I wish to congratulate its editor on the stand he has taken in the support of present Truth against this evil day of opposition for we are indeed nearing the end and we see that Michel will soon stand up and claim his kingdom as we see these things how can we keep from singing, I love the dear paper and all the Lord's little ones and I ask their prayers that I may walk by faith the narow way along the home stretch and faint not but be strong and courageous in Him and His blessed promises that I may build up treasures in heaven and touch lightly the things of this world, esteeming them of little value, that I may live for Him and Him alone. So I will say please discontinue the paper. It is with regret I ask it being a lonely widow whose means are limited, I must bid it adieu. May God bless the editor and his work of spreading the Truth. My goal is Christ and Christ alone.

Yours in the bond of Christian love,
ELLA MAY McCLOUD.

Albany, N. Y., Jan. 26.

I am sorry to drop my subscription to your valuable paper but can't see my way clear to take it but we wish it the success it deserves for holding up the Truth. May the good work go on.

Sincerely yours,
MRS. MARY REDDISH.

Ogden, Utah, Jan. 24.

Please accept my heartfelt thanks for sending me your valuable paper. I have not missed a single copy since my subscription expired the 15th of November. I notice it is paid for until the 11th of March and I know it is through some dear friends generosity that I am still permitted to feast upon the good things published in the Tribune. My main interest is in the religious features, it is indeed meat in due season that we are provided with through that faithful servant, Pastor Russell. Thanking you again, Mr. Editor, and also the dear unknown friend, I remain,

Yours truly,
MRS. M. C. FRIESE.

Cleveland, Ohio, Jan. 28.

Am glad to note, since the beginning of the year, the larger type and consequently increased space given to Pastor Russell's sermons. Previous to this your type was larger than that in which the sermons are usually printed and I hope this added improvement will enhance its value in other eyes as it does in mine.

I greatly enjoy N. E. Nelson's articles and hope to see them later in book form.

May the high standard of the Tribune in all its parts be continued.

Respectfully yours,
J. P. KLASEN.

Kansas City, Mo., Jan. 29.

My subscription having expired some time since, I renewed it for another year through the W. T. B. & T. Society. I wish to express my thanks for your efforts in presenting the Truth, the medium of Pastor Russell's sermons. I especially appreciate the change to larger type and the absence of so many typographical errors that formerly crept into the sermons. The labor articles and other departments are all of interest to these interested in the signs of the times. Assuring you of my best wishes for the coming year. I remain,

Yours, etc.,
T. L. MARSHALL.

Paterson, N. J., Jan. 27.

I notice by the wrapper around the Tribune that my subscription expires on the 27th inst. and regret to be in the position (for reasons best known to myself) of having to ask you to discontinue sending me the paper.

I take this opportunity of expressing my appreciation of your fearless publication of the Truth, both secular and sacred. I have especially enjoyed the religious features of your paper—Pastor Russell's sermons, and other items which you have from time to time published.

Wishing you a prosperous New Year and venturing the hope that you will continue in your firm stand for righteousness, I am,

Yours truly,
MAE J. RAU.

THIS IS A BOOST.

Princeton, N. J., Jan. 12.

National Labor Tribune,
Pittsburgh, Pa.
Gentlemen:

Kindly discontiue sending me the NATIONAL LABOR TRIBUNE when (or before) my present subscription expires. Too much Russell.

Yours truly,
S. G. CRAIG.

62 Hodge St.

Read the interesting article on Page Five entitled, "A Short Sketch of the Talmuds."

OBEYING GOD RATHER THAN MEN

Acts 4.—February 6.

The Courage of God's Servants—St. Peter the Spokesman Before the Sanhedrin—Taught In the School of Jesus—Wonderful Results—When to Obey Men and When to Disobey.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

ST. PETER and St. John, arrested for preaching Christ as the Healer of the lame man in the Temple, were called before the Jewish High Court—the Sanhedrin, composed of seventy learned Jews. When we remember that the Apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and the learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given by St. Peter. It astonished the Sanhedrin, too. They wished to arraign the Apostles, not for healing the lame man, but rather for preaching Jesus.

However, under the guidance of the Holy Spirit, St. Peter wisely drew attention to the fact that they were on trial really for healing the sick. Again he disowned any power ou the part of himself and his companions. Admitting that they were merely ordinary men, he credited the miracle wholly to Jesus. What a lesson for all who represent the Lord as His ambassadors!

How courageous indeed were the Apostle's words! He was not only preaching that Jesus was the real Messiah, whom the Jews had long expected, but he was declaring that the Sanhedrin had murdered Him. It was the truth, and necessarily uttered. To have evaded the point would have shown fear: and the Apostles would have failed to make a proper impression on the Sanhedrin and the auditors. How much St. Peter crowded into a few words, according to this record! He identified Jesus the Nazarene, whom they had crucified, as the One whom God had manifestly approved in the raising of Him from the dead, and as the Messiah.

Before the Sanhedrin.

The Sanhedrin Perplexed.

St. Peter quoted from David's prophecy (Psalm 118:22), saying, "This is the Stone which was set at nought of you builders, but which is become the Head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given amongst men whereby we must be saved." If there was a force and a sting in these words to his hearers it was because they were seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard St. Peter on Pentecost! But, alas! education, honor of men, high station, often put the possessors of these advantages at a disadvantage. Pride, self-conceit, hinder many from receiving the simple Message of the Gospel.

Perceiving the boldness of St. Peter and St. John, and noting that they were ignorant and unlearned men, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus." They knew of His power with the people through the Spirit of God and of His straight-forward presentation of the Truth. They recognized these men as of the same character—as filled with Jesus' Spirit. To this day this is true of His followers. All of the Lord's people should cultivate such a spirit as to be copies of Jesus and of the faithful Apostles.

The Sanhedrin were perplexed as they perceived that the disciples had really turned the tables upon them and charged them publicly with being the murderers of the Son of God, the Messiah. They could say nothing. So they put forth the Apostles from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid lest talk of this kind about Jesus and about themselves as being His murderers should spread amongst the people. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus.

The Apostle's Witness.

Courage In Preaching the Gospel.

Then was shown the marvelous courage of the Apostles. They replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs Jesus' followers to be subject to the powers that be; but Christians are to recognize that there is a still higher Law and a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from God. Through Jesus God had commanded the disciples to preach the Gospel Message of the efficacy of the death of Jesus for the cancellation of sins and of His future return to set up His Kingdom to release mankind from the bondage of sin and death. It was therefore their duty to preach this Message.

"How did Christmas go off at your place?"

"As usual. Christmas eve we wrapt all the presents we gave, and Christmas day we rapped all the presents we received."—Life.

APPRECIATIONS.

Delaware, O., Jan. 23.

Every once in a while I cannot refrain from saying a word for the Labor Tribune. The article on "Reformers" by N. E. Nelson alone is worth much more than the price of the paper. While I can get our Pastor's sermons in other papers, I get various other good in the Tribune that I do not get elsewhere.

Now just a few words, please, to Mr. Albert Dripps whose letter appears on the eighth page of January 6th Tribune. This letter makes you appear to bear the character of an illustrious predecessor written up in the article above mentioned, and in the same issue: Calvin, who was "domineering and accusative," and whose intolerance has been denounced by his own followers.

The two newspapers are different and each fills its place, 1 Pet. 4:10. You know our teaching forbids evil surmising; and the three you gave, I know are untrue and should not be repeated. "Live and let live."

Let us not step on another's head so that we may rise the higher, and more especially on a babe in Christ. "Woe be to that man by whom the offense cometh," "better for him that a millstone," etc., Matt. 18:6,7.

I write this in the spirit of Christian love.

Your sister in the blessed hope,
ALICE C. COLLUM.

Modesto, Col., Jan. 22.

I am renewing my subscription for the Labor Tribune through the Watch Tower Bible and Tract society of Brooklyn, N. Y., and take advantage of this occasion to thank you for your good, clean way of managing an up-to-date labor paper.

I must say to you that it has been all of forty years since the Tribune first entered our home. Of course I was but a small boy then and my father subscribed for and read the paper chiefly on account of the labor news that it contained. But my interests in its columns are the good, sound theological reasonings of Pastor Russell, and the many other similar contributions, such as Hiram and Manda, also the essays of Bro. N. E. Nelson.

May our God richly reward you in your eagerness to serve His people.

Sincerely yours,
J. G. KENNEDY.

Tullahoma, Tenn., Jan. 12.

From some cause I failed to receive issue of January 6 and dislike to miss a single copy because of its many good features. The National Labor Tribune is the first secular paper of which I have knowledge that gave prominent and favorable space to Pastor Russell's writings and I have taken it for many years because of this fact. Have just renewed again through Watch Tower office. I am sixty years old but the knowledge of "present Truth" and the Lord's providence has so favored me that I read all the good things in the Tribune without the use of glasses; but I am pleased to see the wider columns, large type and leaded lines now used in publishing Pastor Russell's sermons, and am sure the special feature will be greatly appreciated by a large number of your readers whose eyesight is becoming dim.

Always pleased to see so many letters from the friends in "our paper." 2 Thess. 2:16,17.

With all good wishes and prayers for the Lord's blessings upon you abundantly and always (Philemon 20:21.)

Sincerely yours,
C. H. MAYNARD.

Asheville, N. C., Jan. 29.

I have renewed my subscription to the Tribune through the Watch Tower.

I appreciate the hermons and other religious features of your paper. I also admire the fearless, unprejudiced spirit manifested by the editor. He stands like a wall of adamant against the cowardly insults of self important bigots.

Be not discouraged, our noble, brave Mr. Editor, there will always be plenty fair minded subscribers to stand with you in your honest endeavor to give each and every one a "square deal."

The good old Tribune is true and tried; cannot be improved upon, and evidently stands beyond just criticism.

Very respectfully,
MRS. M. V. GENTRY.

Kansas City, Kan., Jan. 28.

We have renewed our subscription to your valuable paper through the Watch Tower Bible & Tract Society, and wish to thank you for having sent our paper for so long after the time for its expiration. It is a welcome visitor at our home every week. We like the print very much; it is so easy to read.

We appreciate the religious features of the paper, especially Pastor Russell's sermons.

Wishing the greatest success to the Tribune, and to all who are connected with it, we beg to remain,

Very truly yours,
MR. and MRS. A. H. HUYCK.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

the Rev. Thomas Witherow, Professor of Church History in Magee College, Londonderry, writes in "The History of the Reformation," Bible Class Primer, pages 82, 83, as follows: "Whether owing to these means of counteraction, or that the movement had simply spent its force, with the year 1580 the Reformation reached its close. During the sixty years of its existence (1520-1580- it exercised intense influence over Europe. It gained to its side the majority in North Germany, Denmark, Sweden, Norway, England, Scotland and Holland. It was checked however, and won but a minority in Switzerland, France and Hungary. In Belgium, Italy and Spain it was extinguished in blood. Its direct influence was not felt anywhere outside Northern and Western Europe; the Greek Church remained untouched. By 1580 the movement was at an end; the religious fervor of the first Reformers had then cooled. The great leaders had gone down to the grave. Their followers had divided into parties—Lutherans, Presbyterians and Anglicans and had begun to strive with each other. As they grew weak by division, the members of the Romish Church became more united among themselves, and more active in their work. The abuses, which had made for them so many enemies, now withdrew out of sight. Political arrangements arranged a wall of separation between Protestant and Catholic countries. Men were no longer open to persuasion on religion. Each man had taken his side, and refused to change. The children of each new generation inherited the convictions and antipathies of their parents. Parties crystallized each around its own principle, and refused to melt again under any ordinary solvent.. Since 1580, individual changes have been frequent, and new nations, not then in existence, have come into being, more especially in America: but, leaving out of sight the conquests of modern missions in Madagascar and the southern seas, Protestantism, since the sixteenth century, has not been adopted as the faith of any people who were previously in subjection to the Pope . . . The countries which were Protestant in 1580 are Protestant still."

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

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EXTRA NEWS FOR MEN

QUALITY CLOTHES

1-3 to 1-2 Less

Men who realize the gravity of the Woolen and Dye situations are buying liberally in this sale—Saving thereby 1/3 to ½ from present prices and protecting themselves against the inevitable advance in Clothing costs that must come—and soon.

2,427 Suits and Overcoats, values from $13.50 to $16.50..... $10.50

3,076 Suits and Overcoats, values from $18 to $25..... $14.50

1,826 Suits and Overcoats, values from $27.50 to $32.50..... $18.50

847 Suits and Overcoats, values from $32.00 to $37.50..... $23.50

PANTS ALSO 1-3 to 1-2 LESS

Lot NO. 1 — Offers 1,637 pairs of pants, worth $1.98 to $2.48; choice, $1.60.

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LOT NO. 3 — Offers 1,219 pairs of Pants, worth $4.50, $5 and $6; choice, $3.60.

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ESTABLISHED 1871

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"THE BIG STORE"

5TH AVE. SMITHFIELD & DIAMOND STS.

LUMBER EMPLOYES RAISE WAGES

NORTHAMPTON, MASS., Feb. 2.—Striking employes of the Connecticut Valley Lumber company at Mount Tom have raised wages 10 cents a day. About 200 workers are affected.

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:

Engine Lathe Hands, first-class on Tool Work.
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Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

SLIGHTED.

"I do wish," observed Mildred, "that Santa Claus had brought me a new doll for Christmas."

"But your old doll," her mother answered, "is as good as ever."

"So am I as good as ever," the little girl retorted, "but the doctor brought you a new baby."—Tit-Bits.

SUGGESTIVE.

"Does your wife favor useful gifts?"

"Too much," replied Mr, Meekton. "Last Christmas she bought me a nice, new coal shovel."—Washington Star.

"CHARTER APPLICATION."

Notice is hereby given that an application will be made to the Governor of Pennsylvania on Wednesday, February 9th, 1916, by Robert Lock, J. E. Gallagher, G. Arthur White, W. E. Troutman, Carl H. Booth, and others under the Act of Assembly entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29th, 1874, and the supplement thereto, for a Charter for the intended corporation to be called the Apollo Electric Steel Company, the character and object of which is the manufacture of iron, steel, zinc, nickle, brass, copper and allied products, and the sale of same, and for these purposes to have, possess and enjoy all the rights, benefits and privileges of said Act of Assembly and its supplement.

WALTER J. GUTHRIE,
Solicitor.

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LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 11. PITTSBURGH, PA., FEBRUARY 10, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

Cost of Living Goes Up Faster Than Wages

British Labor Gets All-Round Increase but Necessities Mount Higher.

Thomas Reece, Staff Correspondent.

LONDON, Jaunary 26. 1916.

The picture of the condition of the working classes in war time presented in the annual review of employment, wages, prices, and disputes by the Director of the Department of Labor Statistics is, on the whole, a very cheerful one. It is true that the review, which is just published in the Board of Trade Labor Gazette, records a continuous increase in food prices, and shows that at the end of December last year the housewife had to spend $7.25 to buy food which in peace time cost her only $5. But this is only one of several factors in the situation.

While prices were rising the percentage of unemployment, already low in January last, continued to fall throout the year, almost without interruption, until the lowest figure on record (0.6 per cent) was reached in November and December. At the same time wages have been rising substantially, owing to war bonuses and special advances; very many more women and girls have been employed; and there was a considerable falling-off both in the number and the length of labor disputes.

A year ago retail prices of food were about 18 per cent above the normal prices of July, 1914, the month before the war. On the first of the present month the corresponding increase was 45 per cent. The months during which the greatest increases occurred were January (chiefly bread and flour), May (meat), and September (tea and sugar duties.)

The percentages quoted relate to the price of food only, and not to the general cost of living. The articles included in the calculation are beef and mutton (British and imported), bacon, fish, flour, bread, tea, sugar, milk, butter, cheese, margarine, eggs, and potatoes. There was also a substantial increase in the prices of boots and clothing, particularly in the second half of the year.

The demand for labor was unprecedented. The insufficiency of workpeople became more and more pronounced as the year advanced, and was very acute at its close, owing to the active recruiting campaign in the autumn and early winter. A few industries, including the building trades and some branches of the clothing trades, were relatively quiet; though even in these there was very little unemployment. In the large majority of trades the great difficulty was scarcity of labor, which was met to some extent by the working of overtime. The dearth would have been even more severely felt, but for the transfer of workpeople from one industry to another, the "dilution" of skilled by semi-skilled and unskilled labor, and by the greater employment of women and girls. "Speaking generally," the report states, "the growing shortage of male labor can only be met by a very much larger influx of women into industry than has yet taken place."

Early in the year 1915 the increased cost of living led to a demand for higher wages, and in February a sharp upward movement began, largely in the form of war bonuses. The industries primarily affected were chiefly those directly concerned with the manufacture of munitions or the transport of troops and supplies (engineering and shipbuilding, railway service, dock labor, and carting); but the movement spread to nearly all the important industries, and by the end of the year the aggregate increase far exceeded all previous records. The general level of wages was raised by transfers of labor to munition and other factories specially concerned with war requirements.

In the industries for which statistics are available 3,165,000 workpeople were reported as having received war bonuses or increased rates of wages, amounting in all to over $3,015,000 a week, an average of about 92 cents a head. The mining, metal, engineering, shipbuilding and textile trades account for nearly three-fourths of the total number of workpeople affected. In addition, it is estimated that more than 1,500,000 workers in industries for which full particulars are not known received advances of about $1,375,000 a week.

From the above facts it will be seen that even put at its best aspect the rise in wages last year was not equal to more than a dollar per week per cent whilst food prices have neutralized this and to all intents and purposes knocked another dollar a week off the average working man's money. Against this, however, of course is to be set the working man's increased income through working extra hours,

(Continued on Page Eight.)

Horrors of Peace Reflected In Reports.

Army of Innocents Slaughtered and Maimed Annually in U. S. Industries.

From George P. West.

WASHINGTON, Feb. 9.—Two hundred and fifty thousand men, women and children are killed each year in the United States and 4,700,000 are wounded because our statesmen remain silent in the fact of the daily atrocities wrought in times of "peace" by our system of economic and industrial exploitation.

Such is the toll each year in the United States of poverty and its offspring, preventable disease. The figures are altra-conservative, being but half the total number of deaths and illnesses, which, according to the highest medical authority, could be prevented by stamping out poverty or merely by appropriating a third the cost of one battleship for the public health.

They do not include the 100,000 American babies killed by poverty each year before they reach their first birthday. These and the quarter million older persons die annually as victime of a system by which the few are protected by government in the ownership and arbitrary control of the land, natural resources and machinery that should be a source of life and well-being to all.

No President or ex-President lifts his voice against the ceaseless slaughter wrought by "peace" in America. Yet of babies alone, the toll is one thousand times greater each year than that of the Lusitania torpedoing.

STATESMEN IGNORE ISSUE.

Instead of attacking the injustice and dishonor and cruelty of exploitation at home, or appropriating money with which the death-toll could be cut in half, our statesmen propose to spend hundreds of millions to defend principles and ideals that have been openly and repeatedly violated here at home without protest, and that are flouted and crucified by men who pose as our leading citizens.

Nor can anything else be expected until the victims, the workers and producers, awake, organize, and match their power against that of those who now exploit them unchecked.

The Committee on Industrial Relations has used figures at the head of this column which have been carefully computed from United States Census reports by competent officials who aided the committee. Surgeon-General Rupert Blue of the United States Public Health Service is authority for the statement that fifty per cent of deaths from preventable disease can be prevented.

The figures help to explain why those who see the struggle to conquer the world for humanity and justice as the only real struggle refuse to let the issue be clouded by wrangling between diplomats over points of honor that are raised only when the exploiting classes of two nations come into conflict, and that are ignored when these classes are committing artrocities on the workers of the same country.

The committee in the present bulletin will present evidence showing that poverty is the direct cause of a peace toll of misery, suffering and death in this country surpassing that suffered by the armed forces of any belligerent country in Europe.

Governmental neglect is the second cause, and the facts about it will be disclosed in a second bulletin. But in the money now piling up in New York banks to the credit of men who are preparing an imperialistic campaign of world expoitation were distributed in higher wages, cheap credits, and lower rents, there would be no need for governmental action.

WHAT GORGAS SAYS.

Major General William C. Gorgas is the man who cleaned up Panama and made possible the digging of the Canal. He is the highest medical officer of the United States army, and a scientist of world reputation. He said:

"The preventable mortality in this country is greater than the mortality caused by the European War. Science knows that the chief cause of disease is poverty; that disease can never be eliminated so long as people are forced to live poorly and close together."

Here are the figures compiled in cooperation with government experts and endorsed by them, showing how poverty kills.

In Brookline, Massachusetts, live the well-to-do, and the rich of Boston. Babies die in Brookline at the rate of 76 per thousand. In South Bethlehem, where live the steel workers, whose

(Continued from Page 4.)

LABOR'S GRAFT BURDENS TOO HEAVY TO BEAR

Mayor Armstrong Denounced, but Able to Reveal the Secrets of a Ten Thousand Dollar Hold-Up.

Union labor as now exemplified by the alleged advocates of labor in the Pittsburgh district are degenerating into an aggregation of political bargainers and a coterie whose baneful influences have done more to destroy the principles of organized labor than anything that has occurred within the memory of the Tribune.

Why is it that at the last meeting of the Allied Trades Council not a hundred delegates voted for the officers at the annual election? Why is it, the question is asked, that in the greatest industrial city in the world only a handful of delegates can be mustered to join in an election that should be of such vital importance? What has become of the boasted strength of "organized labor"? Within a radius of 30 miles of this city at least a million men are employed and yet the "union" has been so weakened through the vile practices perpetrated in the name of labor that those who extoll the principles have become the laughing stock to the multitudes who toil for a livelihood.

No arguments of importance can be advanced against the principles of trades unionism, but the very mention of the "union" or the "organization" has become an object of scorn, the vilest ridicule and the worst contempt. For the consciencious exponent; the real and true representative a Gibraltar has lifted itself in his path and the impediments have become so colossal that even the stout heart of a Garibaldi would utterly collapse were the task of labor's redemption assigned to him.

Not in the annals of unionism has organized labor been under the control of such reckless bands or irresponsible "representatives" at the present time and the pity is that the innocent are the sufferers while the guilty are assuming an air of resentment; loudly expressing their pretended indignation and vociferously proclaiming their "innocence" before the real charges have been made.

On last Monday night a mouthing mountebank under the pretense of protest viciously assailed Mayor Joseph G. Armstrong, for his refusal to violate his obligations as the chief executive of the city, and permit a band of thugs to override the police department and threaten the safety of the people.

The Mayor has been exceptionally generous in permitting blackmailers to operate in the city under the cloke of the "union" and another amazing feature is that the manufacturers and the employers in general have so patiently submitted to the painful ordeal of being sandbagged and bludgeoned as long as they have.

The manufacturers and business men of the city need have no fear of shocking the Mayor's sensibilities; there need be no reluctance in telephoning the Mayor or paying him a personal visit in which his attention may be called to the infamous practices now in vogue. The Mayor is perfectly familiar with the profligates in the labor movement and his familiarity with the operations of the skilled labor grafter will undoubtedly surpass the most sanguine expectation of any who may choose to place before him their experiences.

The Mayor has been a close observer and if he so wishes he can relate a circumstance with a thrill that would surpass even Othello's matchless tale to Desdemona. Almost within the shadow of his office there lurks ample proof of a clean-up which encompassed a cool $10,000 plucked from the manufacturers by "representatives" of the "union." The swag was dragged off and later divided. There was no bullion about it, but brand new, crisp $1,000 bills—ten of them; and some of these later on exhibition in one of the safe deposit vaults within an easy distance of the present location of the Mayor's office, who sits now in veneration and awe when visited by an oligarchy who vauntingly boast of their divine right to control the destinies of labor in the Pittsburgh district.

The Mayor is not blind either to a graft escapade of a party made up of more than one soul who accompanied with $500 as the first installment of their allotment left for Atlantic City or thereabouts and after enjoying the balmy sea breezes for a day or two withdrew to the Girard National Bank, in the City of Brotherly Love and there the gaunt spectre of infidelity stalked out with another $1,200. Who asks was it graft? Was it blackmail? Labor or its "representatives" may apply any cognomen, but there is no doubt about the treachery; the perfidity of which can only be compared with the clique that now has labor by the throat and the toiler upon his knees begging with the same pathetic plea that the slave besought his master for mercy in the blackest days of slavery.

What has become of labor's strength? It is not manifested in "organizations." The representative leaders have too high a regard for the principles which they advocate to permit themselves to be contaminated by association with an element sentoriously proclaiming the "benefits" of the "union" when the "benefits" accrued are thrust into their own pockets. There are local unions who have business agents of whom it is said no effort is made to secure members or induce others than those employed by the city to join. The reason is given by the "business" agent himself that if others were admitted and the strength of his "organization" increased he would lose his graft as a business agent. Another may be elected and the former's usefulness ended. There are other "representative" gentlemen who have for reasons better known to themselves shifted their cards from one local to another until at last the only local available into which such "representatives" could jimmy themselves was one in which the English language was not spoken and neither being able to understand the other the said "representative" may practice his perfidy with an air of bravado that is fitting only the knave who is sacrificing the honest toiler to the highest bidder.

There are business men galore who do not hesitate to tell how they have been intimidated and threatened; how they are gouged and blackmailed by an aggregation alleging to be working in the interest of labor and representing the "union." Only during the week a representative of one of the largest firms in the city told the story of how the manager had been importuned for a "donation" to aid labor. The firm was about to "donate" $100 when some one suggested the advisability first of investigating. Upon investigation it was found no such organization existed.

The blackmail propositions that have been introduced and put forth in the name of labor are appaling and the vicious assaults made upon the business interests of this city in the name of labor have become such tremendous burdens that merchants, manufacturers, bankers, and business men in general are resenting them and look upon the work as that of an organized gang of the most prenicious and nefarious type.

Under the pretense of controlling thousands of workmen in the mills, factories and shops a special band has been selling and bargaining all labor and it is said preparations are now under way to confer with Chairman Sam Jamison of the Republican County Committee on the one side and Ex-Mayor Magee, whom it is said will lead the Brumbaugh faction, on the other for the sale and transfer of every employe in Allegheny county. This auction, compared by past campaigns should bring all the way from $1,500 to $3,500.

This knock-down-and-drag-out sale of the citizen voter does not in any way include the "program" privileges to hold the candidates up for from $50 to $100 each as the minimum, and there is no limit to the minimum.

The sale includes the "endorsement" by labor of every candidate no matter what his principles, so far as his platform is concerned he may vote any way he wishes. If he wants the seal of labor placed upon his "credentials" he may have this at the price of an extra $500 for a common legislature and for congressman $1,000. If the latter is in new crisp bills the amount looks better and the mob can whet its chops with much deeper affection for the candidate.

The real truth is that the "endorsement" of union labor has no longer any effect upon the voting masses and the sooner the political leaders begin to realize the truth of this the beter it will be for both the interest of labor and the public in general.

That has been clearly demonstrated in every campaign for the last ten years and no more clearly was it proven than in the last campaign when Bob McGrath, president of Iron City Trades Councils with the backing of Mayor Armstrong, the entire city and county administration and the influence of Ex-Mayor Magee and his friends. McGrath's defeat, too, was more overwhelming when it was known that Register of Wills, Willian Connor, was ill during the greater part of the campaign and unable to carry on his contest as he otherwise would have, had illness not interfered with his canvas.

Mention the numerical "union" labor to any man of sense in the city or whisper it to the real honest conservative leader and for the answer mark the grin of contempt that sweeps over the face. No one realizes this better than Mayor Armstrong and the Mayor's cabinet consists of a few who know the labor game from Alpha to Omega, so none of them are deceived by its alleged strength when wielded by the mob that pretends to carry it in the hollow of the hand and pass it over to the faction that produces the largest amount of money.

Manufacturers, bankers, merchants and politicians are sick of the "union" grafter and blackmailer. They no longer fear him; his day is done but these parasites are still sucking the life-blood from those who have scruples and are sincere: To the politician the "endorsement" by the "union" of a candidate for appointment to office is an impediment as it means only the sentiments of a clique who have already collected their share of the spoils in real money and labor's "endorsement" has no influence.

It is common knowledge that nothing signalizes defeat more definitely than the "endorsement of "union" labor and candidates look upon it with horror, but this does not discourage the parasite. He lands upon the back of his victim and the pest sticks until driven off by a pittance or a "donation."

Are the employers of labor going to recognize this aggregation or are they going to resist the encroachments of these brigands; are men of intelligence going to permit themselves to be clubbed into submission by a good-for-nothing clique of rowdies? The time is past for trifling; the day is gone for the slugger and the welfare of the labor movement depends as much upon the attitude of the employer as it does upon the honest leader to rid itself of the extortioner and the parasites that is living upon the unsuspecting toiler whose days labor is his capital while the grafting business agent builds his palatial home and rides to his office and along the boulevard in his latest model automobile.

STATE FIGHT OPENS FOR G. O. P. LEADERSHIP

Harmony Shattered in Naming Delegates-at-Large from Allegheny County.

While the plums won by the victors in the county and municipal elections held in Pennsylvania last fall are still hanging on the trees the call to arms has been sounded for another fight.

Political triple alliances and quadruple ententes in evidence during the last campaign are doomed to disruption. Generals and privates who fought together last November will be in opposite camps when the battle lines are drawn within the next few days.

The prize to be fought for is the Republican leadership of Pennsylvania. The contenders for this honor are Governor Martin G. Brumbaugh and the Vare Brothers of Philadelphia on the one hand and Senator Boies Penrose on the other.

At times it seemed as if Peace would triumph. But the ark of Harmony was wrecked on the political reefs of Allegheny county politics. The Penrose followers demanded the slating of E. V. Babcock and D. L. Gillespie, millionaire lumber operators of Pittsburgh, as delegates-at-large to the Republican National convention at Chicago.

Messrs. Babcock and Gillespie are strong supporters of Senator Penrose and have been heavy financial contributors in recent political campaigns. Coroner Samuel C. Jamison, leader of the Penrose forces in Allegheny county, undoubtedly is responsible for the senator's determination to make a fight over the slating of these two men. Jamison would as soon fight as eat—and besides, a surrender now would be fatal to the Penrose cause.

The Brumbaugh-Vare campaign in Allegheny county will be in the hands of Public Service Commissioner William A. Magee, David B. Johns, president of the Board of Assessment and Tax Revision and possibly J. Denny O'Neil.

With Coroner Jamison will be aligned Mayor Joseph G. Armstrong, Senator Charles H. Kline and Max Leslie.

Just where County Commissioners A. C. Gumbert and Frank Harris will land in the fight is as yet problematical, although on the National delegate, treasurer, auditor general and committeemen fight they probably will be found in the Brumbaugh ranks.

E. D. Friebertshauser, county treasurer; William R. Bailey, clerk of courts and John D. Graham, recorder of deeds undoubtedly will line up with the Penrose-Jamison forces. Sheriff George W. Richards will in all probability use his influence for the governor while John P. Moore, controller, is an unknown quantity.

S. J. Grenet, Republican leader on the North Side, and county delinquent tax collector and a lieutenant of William A. Magee, at the present time is bitter against Governor Brumbaugh, but there is a possibility that he may go along at the last moment.

The fight undoubtedly will be a bitter one. Governor Brumbaugh's attitude on local option has made him many powerful enemies, who, however, can be induced to aid in furthering his political ambitions provided a guarantee is given that no local option bill will be passed during the next legislative session. And as pointed out in last week's issue of the National Labor Tribune, it seems as if Mr. Brumbaugh was not exactly sincere in his attempt to enact such legislation during his term of office.

START 8-HOUR CAMPAIGN.

PHILADELPHIA, Feb. 9.—The A. F. of L. metal trades department will open its campaign for eight hours in Atlantic coast ship yards Saturday, February 12, when President O'Connell, of the department, will be the principal speaker at a mass meeting of ship workers to be held at the Parkway building auditorium, this city.

The campaign was agreed to at the last convention of the department and indorsed by the A. F. of L. convention. Organizers of the A. F. of L. and the various metal unions will assist in the agitation.

R. R. MANAGERS COMBINE.

NEW YORK, Feb. 9.—It is stated that officials of leading railroads of this country are considering plans to organize a general conference of railway managers to negotiate with representatives of the brotherhoods of conductors, engineers, firemen and trainmen, whose members are now voting on an eight-hour day. If this proposed plan is successful it will be the first time that the railroads have united to this extent.

INTERPRET WAGE RATE LAW.

ALBANY, N. Y., Feb. 9.—Because of a decision by the corporation counsel, city authorities have rejected the bid of a printing firm in Cooperstown, this state, to do the city printing. Trade unionists were sustained in their position that the eight hour and prevailing rate of wages features of the law under which the contract was let were not complied with. A court decision and an opinion by the state attorney general held that the prevailing rate of wages in the law meant the rate obtaining in the locality where the work is to be used.

Copper Miners Win Long Strike.

Assistance of Arizona Governor Aids Men in Fight for Higher Wages.

WASHINGTON, Feb. 7.—The Arizona copper strikers have won their fight.

With copper at the highest price for nine years and Governor George W. P. Hunt refusing them the use of armed guards, gunmen and strike breakers, the copper magnates of New York, Boston and Arizona at last gave up their attempt to starve 5,000 miners and their families into submission.

The strikers returned to work on Monday, January 31, under an agreement by which the companies agree to pay higher wages and to meet once a month with grievance committees selected by the men.

The victory marks a triumph for labor of the greatest importance, demonstrating as it does that labor can win its battles for industrial democracy when the government does its duty and protects the workers against hired thugs and professional strike breakers.

Mediators Davies and Myers of the United States Department of Labor deserve much of the credit for making the mine owners see the light. For months the latter refused to make any concession to redress grievances which the government's investigation had proved to be real and serious. They insisted that the strikers first go back to work. But with copper at 26 cents and with organized labor all over the country rallying to the miners' support, the mine owners' desire for big profits gradually overcame their opposition to giving their employees a voice in determining the conditions of employment.

Substantial wage increases were granted. Laborers are to be paid $2.50 a day instead of $1.62, and miners will receive, at the present price of copper, $3.41 a day, in accordance with a sliding scale. Carpenters will be paid $5 per day, machinists and boilermakers $5.31.

The settlement followed widespread publication of the facts of the strike by the Committe on Industrial Relations, including publication of articles in the New York Call and in the New Republic, a weekly journal, which brought the arbitrary conduct of the companies home to their New York directors, including William Church Osborn and Cleveland H. Dodge, of Phelps, Dodge & Co.

RURAL CREDIT URGED.

HARRISBURG, Pa., Feb. 9.—Support for rural credits legislation now pending in congress was asked of the state board of agriculture by Representative Moss, of Indiana, who declared that the farmer should have the advantage of funding his debt and paying it along lines similar to building and loan payments and endowment life insurance payments. He said the federal reserve banking system will not help agriculture "to the full measure of its possibilities" unless "supplemental legislation" is provided.

DON'T WEAKEN SEAMEN'S LAW.

WASHINGTON Feb. 9.—Acting under instructions of the last convention, A. F. of L. officials have addressed a letter to all affiliated bodies requesting that they urge their respective senators and representatives to oppose any weakening of the seamen's law.

The San Francisco convention declared that "the freedom of the seamen and the safety of the traveling public must at all times take precedence over private profit," and that "the A. F. of L. stands unalterably opposed to the repeal of the seamen's law or any attempt to impair the safety of travel at sea or renew the bonds under which seamen have been compelled to labor."

COMPENSATION LAW UPHELD.

OKLAHOMA CITY, Okla., Feb. 9.—Judge Oldfield, of the district court, has upheld the constitutionality of the compensation law, passed last year. A workman employed on the state capitol brought suit against the contractors and alleged that the compensation law deprived him of a right to trial by jury and was therefore in conflict with the constitution of the United States and of Oklahoma. The decision will be appealed to the state supreme court. A large number of similar suits are pending in various courts throughout the state.

PATTERN MAKERS RAISE WAGES

ELIABETH, N. J., Feb. 9.—Organized pattern makers employed by the Singer Sewing Machine company have raised wages as the result of a strike.

Pastor Russell's Sermon

TRIBULATION'S DESIGNED EFFECT

GOD'S PEOPLE CANNOT BE PREPARED FOR THE KINGDOM APART FROM ITS MINISTRY.

Subject of the Kingdom Very Prominent in Scripture—Ransom and Kingdom Its wo Most Prominent Doctrines — Most Momentous Period of World's History Now Present — Men's Hearts Alienated From God—Time of Trouble Necessary for Awakening Mankind to Their Need — Church's Tribulation of Different Nature and Purpose.

NEW YORK, CITY, February 6.—Pastor Russell gave a characteristic discourse here tonight at the New York City Temple, West 63rd street and Broadway. His text was, "We emust through much tribulation enter into the Kingdom of Heaven." (Acts 14:22.) He said in part.

God gave the kingdom of earth originally to Father Adam, and put everything in subjection to him. But Adam lost his dominion through sin. Then God imposed upon him the death penalty, which was shared through heredity by all his posterity. Jehovah God, foreknowng man's fall from his holy state, had provided beforehand for his recovery. In due time, more than four thousand years after the pronouncement of the death sentence, Jesus came to earth to give a Ransom-price whereby man might be restored to Divine favor and have an opportunity to gain life eternal. Our Lord's death was the turning-point of the world's history.—1 Corinthians 15:21, 22.

Abraham's natural seed, the Jews, were expecting all that God had promised in respect to His favors and the Messianic Kingdom. But there was another feature of God's Plan which they did not see. This was the selection of a Church to be Abraham's Spiritual Seed, through whom all the families of the earth were to be blessed. Today we are entering upon the seventh thousand years since man's creation and fall—man's great Sabbatic Year. The Church is almost completed. The time for the setting up of the Kingdom has come.

Ever since man lost his kingdom its restoration has been more or less vaguely expected. At the time of the fall God declared that the Seed of the woman should bruise the serpent's head. All the blessings implied in this statement looked forward to the Messanic Kingdom, through which man's first dominion was to be restored. Now this Kirgdom is just at hand. Therefore we are living today in the most important period of the world's history. As the poet has said:

"We are living; we are dwelling,
In a grand and awful time.
In an Age on ages telling;
To be living is sublime."

These words seem almost prophetic of the glorious time to come, and these glories are about to burst upon the world. But the world will enter into that Kingdom through much tribulation. Mankind are not ready to appreciate their needs, their impotency. They have been thinking that they could do almost anything. Leading minds have thought that they could heal the world, could properly govern and bless it. But now it is gradually dawning upon the people that these hopes and plans are abortive. Now we see their schemes going to pieces. The theories and projects of those Christian people who a short time ago assured us that soon they would convert the world are being scattered like chaff before the wind.

THE TIME OF TROUBLE NECESSARY.

These nations which have claimed to be Christian, to be Christ's Kingdom—"Christendom"—are demonstrating that they have not understood the real Kingdom at all. Instead of being Christ's Kingdom of blessing and peace, they have proven to be kingdoms of blood-shed, kingdoms of this world. God will bring in His Kingdom through great tribulation, as foretold by the Prophet Daniel and the Lord Jesus Christ. (Daniel 12:1; Matthew 24:21.) This tribulation has already begun. We can hardly imagine anything worse, but present distresses are only "the beginning of sorrows." Darker and darker will grow the times until men's hearts shall utterly fail them. All their cherished hopes and plans will be overthrown by the mighty whirlwind of trouble. Then earth's rightful King will take control and bring order out of confusion. Upon the ruins of human institutions, plans and shattered hopes men shall see arise a glorious new arrangement which shall be "the desire of all nations."

Men's hearts are already failing them through fear of the things which they see coming upon the earth. (Luke 21:25-28.) This is because they are entering into the coming Kingdom through much tribulation. God cannot introduce His Kingdom through peace and blessing. Men have no ears to hear His Word. They are too busy looking after their own projects and affairs, too busy making money. They care not for God, do not appreciate Him. Consequently they require a catastrophe to awaken them. The coming great tribulation will do this most thoroughly. The ears that now hear only the jingle of money will then open to hear something much more important. Men will begin to cry unto the Lord, as upon the Sea of Galilee the disciples cried unto Jesus. Then He arose and rebuked the wind and the waves; and immediately there was a great calm.—Matthew 8:23-27; Psalm 46.

THE REAL THOUGHT OF THE TEXT.

An examination of our context reveals the fact that the Apostle is referring, not to the trouble upon the world, but to that upon the Church. Living at the beginning of the Gospel Age, he was telling the Church of the tribulations necessary to fit them for the positions in the Kingdom to which God has called them. So surely as we are God's children we shall have tribulation. At first our painful experiences are not seen to be a blessing; but after a while we come to see that adversity drives us nearer to God and gradually develops strength of character.

The Church will not share the world's tribulation. Those who are called and chosen and faithful will be accounted worthy to escape those things coming upon the world. (Luke 21:36.) The tribulation of the Church will be different from that of the world. Our Lord Jesus suffered tribulation. That of the Church will be similar to His. Messiah's entrance into the Kingdom is different from the way in which the world will enter. Jesus enters as King; and the Church is invited to share with Him His Kingdom, as joint-heirs, under His Headship. The world will enter into the Kingdom as subjects of the King.

GOD'S HARP OF MANY STRINGS.

We are beginning to see reasons for every feature of the Divine Plan. The Church is called to wonderful glory and honor. In Revelation 14:1-3, we read of a song which no one could learn to sing except the hundred and forty-four thousand who will, with their Lord and Head, constitute the Church in glory. This song is a Message. We who have learned are singing it in all the affairs of our lives. The world does not understand this song; neither does the Church nominal, nor do the babes in Christ. A Christian must get beyond the infantile state before he can sing this new song.

Not all Christians have the ability to sing this song. Some can sing it more appreciatively than can others. The whole Divine Testimony, whether communicated by the Law, the Prophets, our Lord, or His Apostles, is in harmony; and this fact is the proof of their Divine inspiration. The Scripture of the Old and New Testament constitute what the Lord Himself calls "the Harp of God." When turned by the Holy Spirit dwelling in our hearts, and swept by the fingers of devoted searchers after Divine Truth that Harp yields the most entrancing melodies that ever fell on mortal ears.

Once some of us harped about civic righteousness, prohibition, female suffrage, etc. But now we have something far grander. We have the most important subject in all the world. We are harping about the Divine Plan of Salvation. We have the Message of God, the Glad Tidings which yet shall be to all people. We are ambassadors for the Lord. He has accepted us in Christ, and has authorized us to tell His Message to all who will hear—to tell them that God will receive into His favor again those who come to Him through the Savior, through faith in the precious blood of Christ.

But when we come to discuss some of the deep things of God, we sing, as it were, a new song. It is not really new, however; for it was sung in the days of the Apostles. But it has been so long forgotten that it is practically new today. All of the people of God are privileged to learn this song. Some learn it more quickly than others. It is "the song of Moses and the Lamb."—Revelation 15:3, 4.

When we come to see how great is God's Plan, formed before the foundation of the world—that Jesus should be the Lamb of God, that would take away the sin of the world; that in due time God would select a Bride for His Son; that afterwards He would establish the glorious Messianic Kingdom for a thousand years, in order that every member of Adam's race might have an opportunity to hear of God's love in Christ and be saved; and that eventually all the wilfully wicked would be destroyed—we are indeed ready to say, "How wonderful are Thy works, O Lord! Who shall not come and worship Thee."

PREPARATION FOR FUTURE EXALTATION.

It is to this class who can sing "the song of Moses and the Lamb," those who have given their hearts to the Lord, who have been accepted by the Father, and who have become the children of God through spirit-begetting—it is to this class that our text applies. How reasonable is the thought that we should enter the Kingdom through much tribulation! If the Master needed tribulation in order to be perfected as a Son, to demonstrate His love and loyalty to the Father's will, how could we expect to be treated differently? How otherwise could the Heavenly Father recognize us as His children?

Perhaps we once wondered why the Lord permitted such trials and tribulations to come upon the righteous, while the wicked often had a comparatively easy time. Now we see why this is. God has invited these righteous ones to become kings and priests, to reign over the earth during the next Age; and in order to qualify for this great work this class must reach a certain condition of mind and heart, a certain development of character. Unless they learn their lessons they will not be prepared for their future high station. Every one exalted to reign in the Kingdom of God will be qualified for his place; otherwise he will not be there. No one will be appointed through favoritism or partizanship. Each individual must thoroughly demonstrate his fitness.

No trial can overtake us that is not subject to the Lord's control. He will make all things work together for good to those who love Him. If we would be of the Church of glory, we must become like our Lord, who loved righteousness and hated iniquity. We must be thoroughly honest. We cannot do as do others, for the reason that we are following a different course. We have entered into a Covenant with God, not only to love God with all our soul and to keep the Golden Rule, but to do more. In order to be merely just we are bound to love God and keep the Golden Rule. Jesus did all this and more. He loved His neighbor far beyond what He would have His neighbor do for Him. His love led Him to die for others. We are privileged to do likewise.

We must live up to the Golden Rule. Above all things we should learn to appreciate and practice the Golden Rule; for it is a fundamental principle in God's requirements. The Heavenly Father must have the first place in our hearts. God must be first. We must intend to love our neighbors as ourselves, although we may not always be able to do so. While we may not be able to do all that we would, yet the longing to do so must ever be in our hearts. And it is this honest will that brings us into conflict, necessarily, with those of a contrary will.

Thus we see whence this tribulation comes to the Lord's people. In the case of Jesus, His name was cast out as evil, because He was true, because He was honest, because He would not join with the scribes and Pharisees, because He was wholly loyal to the Lord. And "the disciple is not above his Master, nor the servant above his Lord. If they have called the Master of the House Beelzebub, how much more shall they call them of His Household?"—Matthew 10:24-26.

STONES FOR THE SPIRITUAL TEMPLE.

Throughout the Gospel Age God's people have been prepared for the Kingdom "through much trbulation." St. Peter speaks of them as "living stones," for the great spiritual Temple. Of that glorious Structure Jesus is the Chief Corner Stone. He has already been chiseled, polished and taken His position. The last members of the Church are now being chiseled and polished for whatever place they shall occupy in His glorious Temple. For more than eighteen hundred years the work of preparing the "living stones" has been in progress. Their tribulations have been preparing them for their position in the Temple structure.

But if under the Lord's chisel or hammer any one should fail in obedience, in submission, in loyalty, in learning his lesson, he might become unfit for the place to which he had been invited, and thus become what St. Paul calls "a castaway." (1 Corinthians 9:27.) He might serve some other purpose in the future, but he would not be fit for the place for which he was originally intended.

We should submit ourselves fully to God. We are to be "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10.) It is God who is working in us both to will and to do. When first we gave our hearts to Him, He was working in us to will. After the spirit-begetting that followed our consecration to Him, our minds began to expand. We began to grow in grace and in knowledge. Then we began to see and appreciate our privilege of serving the Lord. Thus God's grace worked in us to do.

God does not accept works as a ground of justification, however, we are justified because of our faith in the Ransom-price provided by our Lord Jesus. Until we became children of God we had neither opportunity nor ability to do any work that God would accept. Now that we are related to Him as children, He is working in us. But we have hardly begun our good works as yet. They are to be carried forward throughout the Millenial Age, and on into the eternal future.

OUR FATHER'S TENDER CARE.

But now we are not able to do much. Our main work now is to show God by our endeavors what we would like to do. We may make heroic efforts; we may do our very best in the Lord's service; but after all there is little that we can do, and that little is done very imperfectly. Our work is acceptable to God because of the honest, earnest, loving effort which He sees; for it represents our heart's sincere desire to do His will. When we first come to God, we have not learned to do things in a wise way; and we are often like a child carrying a pail of water and spilling more than he carries home. God lets us have these experiences, that we may learn wisdom by our mistakes. Meantime, He accepts the will that prompts our act, imperfect though it be.

We are not, therefore, to become discouraged because of our mistakes and imperfections. As we seek to serve our Heavenly Father, He is very tender and merciful to us. Let us take everything to Him in prayer, and persevere in the good way. Let us cultivate in our hearts a strong love for everything that is right, that is noble, that is Godlike. We are to love righteousness and hate iniquity—injustice. This rule should apply to all the affairs of life, both great and small. We should always take our stand for what is right.

Then let us have our minds so thoroughly established in righteousness that when the Lord shall give us a perfect body, we may be ready, may be found worthy of a share in the glorification of the overcoming Church. But let us remember that we shall not get the necessary qualifications by miracles, but by trials, difficulties, tribulation. (Romans 5:3-5.) For it is written, "We must through much tribulation enter into the Kingdom of God."

Lebanon, Ind., Feb. 4.

My subscription expires this week for the Tribune, also the one you are sending to Mrs. Bena Ralls, of Perry, Mo. I am sorry I can not renew them at this time, but I haven't the money. May do so later on. I am very much pleased with the large clear type in which the sermons are printed—so easy and pleasant for any one to read.

While I took the Tribune principally for the sermons and other religious literature, I have enjoyed reading many other interesting articles published. Brother Nelson's essays are fine and much appreciated. I hope you may have success with your paper and be able to continue giving the sermons to those who do enjoy them and are so hungry for them every week.

May the dear Lord's rich blessings be yours and 1916 will prove to be for you a prosperous, happy year.

Respectfully,
MRS. M. L. MOORE.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE SIXTEENTH CENTURY REFORMERS.

Essay III.

(Continued from last week)

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THE BRITISH REFORMERS.

Essay IV.

THE BIBLE IS THE TORCH OF CIVILIZATION.

One thing demonstrated by the history of the reformers and subsequent developments as a result of their efforts, and that beyond a shadow of a doubt, is the slogan of Pastor Russell that "The Bible is the Torch of Civilization"—("It pleased God by the foolishness of preaching")—for our modern civil life traces back through the American political reformers by way of Roger Williams to Luther's principle (resurrected from St. Paul) of "the just shall live by faith," which was the first to break the compact life of the Dark Ages. The doctrine of Indulgence made life corporate through common interest—it held the layety and clergy as a unit. But being justified by faith made moral conduct an individual affair and progress is in exact ratio to individual thought and conduct.

As further indicating the truthfulness of Pastor Russell's claim that "The Bible is the torch of civilization" we state that the Bible study following Reformation inspired Gustave Adolphus, king of Sweden, to outline an ideal commonwealth based upon the principles of the Golden Rule of Justice as taught by Christ, to be established upon the shores of America, which has been discovered by Columbus just before the Reformation started. The cruel and tempestuous society produced by the God of wrath of the creeds of the Dark Ages, the sorrows and devastations of the religious wars, kindled in his heart the idea to plant a colony as the beginning of a general asylum for the homeless and persecuted people, and had intended to preserve the same by his royal protection and care. But he was slain on the battle fields of Germany for the cause of the Reformation. His ideas of starting a colony and state established upon the principle guaranteeing religious liberty was carried out by a member of his cabinet, his prime minister and successor in his administration, Axel Oxenstiern, and Peter Minuit, a German nobleman who had previously established a Dutch colony on the Hudson. The colony was established upon the Delaware near the present site of Philadelphia; this Swedish settlement was subsequently conquered by Dutch settlers and later by the English, and the plans of these noble men shattered. It remained for Roger Williams and William Penn, influenced by the teachings of the Bible, to establish permanent colonies where liberty of conscience was respected.

The Bible had been in dead language during the Dark Ages and the Priesthood was the only authority in matter of faith. Wycliffe, the English reformer of the fourteenth century, was the first to translate the Bible into the living language of the people and insisted upon its teachings as the authority for religious faith and practice above that of the clergy. Huss later advocated the same principle in Bohemia. But the art of printing was not known in their day so the poor people had no access to it on account of the expense envolved in supplying duplicate copies; besides few could read. The Bible was studied by the wealthy and educated who taught the common people. Not until the printing press was invented did the common people have access to God's word. Luther translated it into German and had it printed, Calvin did as much for France, as also did Wishart for Scotland. Tyndale decided to have it printed in the English language and place it into the hands of the people of England and have them study it direct. To the claim of the church authorities that they had given the Bible to the people since the days of Wycliffe and that the church alone could explain it, Tyndale responded: "Do you know who taught the eagle to find their prey? That same God teaches His hungry children to find their Father in His Word. Far from having given us the Scriptures, it is you who burn those who teach them; and if you could you would burn the Scriptures themselves."

Experience taught Tyndale the necessity of placing the Bible in the hands of the common pleople. Wherever he preached the principles of the gospel his enemies followed perverting and misrepresenting his teachings. How was the people to know who was right? Says Tyndale: "While I am sowing in one place, the enemy ravages the field I have just left. I cannot be everyhere. Oh! if Christians possessed the Holy Scriptures in their own tongue, they could of themselves withstand these sophists. Without the Bible it is impossible to establish the laity in the truth. Christians must read the New Testament in their mother-tongue. One holdeth this doctrine, another that. Now each of these authors contradicts the other. How can we distinguish him who says right from him who says wrong? How? Verily, by God's Word."

Tyndale resolved to give the printed Bible to the laity. Wycliffe's translation was faulty and contained many errors, Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen. Driven from his home by persecution he went from one city to another with his enemies on his heels. All England seemed against him. He went to Germany and found friends at the city of Worms, where, a short time before Luther defended the gospel. He prosecuted his work here without hindrance. Three thousand copies of the New Testament were soon finished and another addition followed in the same year. They were smuggled into England in various ways and circulated throughout the country. The bishops of Durham bought up many of the Bibles to keep them from falling into the hands of the people. This only helped matters along, for Tyndale needed the money to purchase material for a new and better edition.

From the circumstances connected with the life of Tyndale and his labors the real cause that gives place to the persecution from those entrenched in error is because he taught the people. The clergy had already given the people the Bible but claimed the right to interpret it. Why was Jesus persecuted by the Scribes, Pharisees and Sadducees? Because He taught the people! The Apostles were persecuted for the same reason. The record is that "They were grieved that they taught the people." Tyndale's case is precisely the same, as also was Luther's and that of all reformers that followed, down to and including Pastor Russell.

Tyndale was betrayed into the hands of his enemies and suffered imprisonment. He finally witnessed for his faith by a martyr's death. But he supplied the material for others to carry on the fight. Latimer, Ridley, Cranmer and others followed—all men of learning who taught the people. They all met with the same treatment. Latimer exclaimed to his fellow-martyr as the flames were about to silence their forces: "Be of good comfort, we shall this day light such a candle in England as, I trust by God's grace shall never be put out." Wycliffe said as much to an ecclesiastical tribunal in

(Continued on Page [illegible])

PASTOR RUSSELL PHOTOS.

Large size, suitable for framing for your home, from the negative so universally admired by the friends and taken by Bro. Mitchell himself a few years ago. These enlargements are works of art, a perfect likeness, and beautiful in tone and finish. 5x7 inches, 15c; 8x10, 65c; 11x14, $1.25, 16x20, $2.50.

MITCHELL STUDIOS,
619 So. Broadway, Los Angeles, Cal.

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

Cost of Living Goes Up Faster Than Wages

(Continued from Page One.)

and seven days a week over long periods together.

The position of organized labor here with regard to the Government's proposed Compulsory Military Service bill is still largely antagonistic owing clearly to the fear that lying behind the present military measure there may be one by and by embodying industrial conscription. On the ground that the Government's proposals on the question of military service are of such a character as to undermine the principles upon which the trade union and labor movement has been built up, the executive of the National Union of Railwaymen have decided:

That any such proposal involving the confiscation of the lives of men and leaving the material resources of the nation in the hands of the privileged class cannot be termed national service, and should therefore be opposed by the united forces of labor.

That the number of eligible unattested single men does not appear sufficiently large materially to affect the issue of the war, even if the whole of them were enlisted, and we are therefore compelled to believe that the advocates of compulsion are actuated by other motives than those of securing victory for the Allies.

That unless the Government are prepared as a preliminary step immediately to confiscate the wealth of all national assets, we are prepared by every means in our power to resist the confiscation of men whose only wealth is their labor power, as we believe that if such a principle as that now proposed by Government is once adopted it will mean the loss of those liberties which are essential to effective industrial organization and action, and will mean the permanent enslavement of our class

The National Executive Council of the Associated Society of Locomotive Engineers and Firemen, representing 33,000 railwaymen, meeting at Leeds on January 13th, carried a resolution expressing uncompromising opposition to any system of compulsory military service as the greatest menace to organized labor, and because under prevailing conditions it is not practicable to apply any such measure with equity. A further resolution was carried calling on the Government to conscript all wealth beyond a reasonable margin for the maintenance of life.

Meetings up and down the country are taking place and on the whole it must be said that anti-compulsion votes are general. Lancashire miners are divided upon the question. The South Wales' miners seem to be in strong opposition to the bill, as also do the Scottish men. The Yorkshire miners' association, which has 120,000 members and has lost 632 members in the war already, is also against the government measure. All these bodies stand for a firm prosecution of the war, but without the application of compulsory military service. The Miners' Federation of Great Britain at a special congress held in London on January 13th took a vote which showed 653,000 against the bill, 38,000 for it and 25,000 neutral. At the same time it must be remembered that there are said to be more than 250,000 miners in the army. Furthermore, preceding the above conference it appears that the Nottinghamshire district was the only one in which a vote on the subject was taken before the delegates journed down to London for the above-mentioned congress and the Nottinghamshire miners plumped in favor of the bill.

Bailie T. McKerrell, one of the Scottish miners' leaders and who attended the above congress, said: "There is no doubt that our decision here represents the votes of the lodge meetings; whether it represents the opinion of the lodge members is quite another matter."

Then we have Alexander Wilkie, a Labor Member of Parliament and well-known trade union leader, who has sent a strong reply to the labor representative committee in his constituency in answer to their resolution of disapproval of the action of the Labor Members of Parliament who voted for the Military Service bill. He says he is a whole-hearted supporter of the government in the crisis. The men who were against compulsion wanted him to vote as they directed. He reminds the committe that he is not a delegate, but a representative, and a trustee for the country as well as the constituency. He has no intention of narrowing his patriotism to a class, nor will he give the whole of his services to a faction. People who had done nothing for recruiting were now crying out against the mildest form of compulsion ever invented. Had they helped in recruiting the necessity for the bill might have been averted.

There your correspondent must leave the question. On the face of it the trade unions appear to be dead against compulsory military service, but underneath this apparent unanimity there seems to be a vast number of currents working. In the meantime of course the government can only take account of the things it sees and what it does see is that labor is against conscription. Furthermore, the above mentioned miners' congress with its enormous vote against the bill was even more, to a certain degree, indecisive owing to the fact that after this unqualified hostility to the measure had been declared another conference was arranged for to consider further action should the measure become law.

Clyde (Scotland) seamen engaged in coasting trade declined to sign articles of a new agreement to become operative at the New Year unless they were conceded an advance of $2.50 weekly. A conference lasting over six hours was held in the Central Station Hotel, Glasgow, on January 14th, and eventually the shipowners conceded an increase of $1.25 wekly, all other conditions to remain as at present. The officials of the unions affected undertook not to support in any way any appeal for a further advance. The concession brings the minimum wage for seamen on coasting vessels up to $13.75.

HOW IT WORKS.

"How masculine Sadie has become in the last few years!"

"Yes. You know she has turned feminist."—Life.

Appreciations.

Belleville, Ill., an. 28.

I canot refrain from writing and telling you what a grand paper you are publishing, especially the religious pages. The new style in which you are printing Pastor Russell's sermons and Bro. Nelson's articles are the best ever.

I also want to thank you for the copy of Whitaker's Almanac that I ordered from you. It surely is up to date and tells everything you want to know up to and including 1915. Again thanking you for publishing such a grand paper, and may you continue in the good work, until the sounding of the last bell, I remain yours in Truth first, last and all the time.

JAMES TAYLOR.

Durant, Okla., Feb. 3.

I am today renewing my subscription through the Watch Tower.

I know it is past due, but about the time my subscription expired, there appeared a letter in the Tribune which caused me to think of not renewing, though I have been a subscriber for years and am greatly attached to the paper.

The letter referred to was an attack upon another paper or rather its editor. It was no trouble to understand who was meant, and as I am a reader of the paper in the Northwest, I have every reason to know that the editor has no such ambitions, and if he did express such sentiments it would seal his doom, as far as the support of the Truth people is concerned.

I have never seen anything published in that paper that shows such bitterness as the letter in question. I hope you will publish this, and if the man is a Christian, let him reflect: Whose spirit is manifest in his letter? If he is an honest, upright man of the world, let him ask himself if it is honorable or just to make such charges with no better authority than "I am told."

In any event he can never heal the wounds his cruel accusations have caused, not only to the object of his attack, but to many readers of the Tribune who know the charges are without foundation.

I know it would have been unfair to turn down an old friend like the Tribune for the first and only bad thing when so many good things are published every week, and I hope to be able to support the Tribune as long as it maintains its high standard of excellence.

With best wishes for your success during the coming year.

I am sincerely,
MRS. S. S. MADDOX.

The Dalles, Ore., Feb. 3.

We are renewing our subscription through the Watch Tower office. Have been a subscriber for about ten years. We greatly enjoy your paper having been attracted by the publishing of Pastor Russell's sermons, the Sunday School lessons and letters of the friends, all of which we greatly appreciate.

While we have been taking your paper and enjoying these good things, we have never before written you, yet we have felt very grateful to you. May the Lord richly bless you for your labors. We also enjoy the other features of your paper. Your bold stand in exposing the fakes and fakirs. Truly this is a day of bringing to light the hidden things of darkness, also the labor questions. The article of Secretary Wilson in a recent issue in which he suggested putting the idle land to a state of cultivation is well worthy of note. While not a great many may have noticed much in this article yet we should not become discouraged for only a few, comparatively, see enough in our Heavenly Father's great work to speak of it to others. We are glad that you do and are passing it on. Little do the great majority realize that this earth is God's gift to man. Psalm 115-116. Some seem to try to get it all-controlling large holdings producing nothing, which if put in use, would support many who are now unemployed. Few realize the greatness of this wonderful gift. God has given it to man for a home. In it all our needs, food, drink, clothing and fuel are supplied. Man has been longing for this home and the whole creation has been groaning. (Rom. 8:22), but their groaning will change to joy. (Ps. 30:5.) When the glorious Millennial morning will have come, then man will have a home never to be destroyed. Ecc. 1:4. No wonder our forefather's when they saw this glorious day recorded these encouraging words:

"Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.
A thousand years! Earth's coming glory!
Prophets foresaw in time of old."

We hear a great deal about the high cost of living. Put man back to old Mother Earth and let her yield her increase. By so doing, we will have more food, more clothing. This will require more machinery which will give more labor. Our poor houses will soon begin to disappear and eventually man will long enjoy the work of his hands. Isa. 65:22.

We are glad to read in Psa. 67 that the earth will yield her increase. We are glad also to see people awakening to their needs and to note the many lines of reform work which are but signs of a better day to come.

Wishing you continued success.

Yours sincerely,
MR. and MRS. B. L. KENYON.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

THE HUMBLE TO BE EXALTED

Philippians 2:1-11—February 13.

Humility the Great Lesson For All. The Only Begotten an Illustration. How He Was Rich—How He Became Poor—Why He Was Exalted and How—Church Walks In His Steps.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."—2 Cor. 8:9.

THE Epistle to the Philippians has been styled an epistle of joy—so richly did the Apostle's heart respond to the faithfulness of the brethren at Philippi. He would have them know that he appreciated their love, and that such love should abound toward all. His joy would be filled full in proportion as he could realize that the brethren had the mind of Christ. He exhorted, therefore, that they remember the conditions on which such character could be developed.

Nothing should be done through strife or vain-glory. All their conduct should be marked by lowliness, humility and willingness to discern the good qualities of others—noting wherein others were superior to themselves. They should be ever on the alert to appreciate true quality and character wherever found—looking for noble qualities in others, and generously hoping that these existed even when not discerned, considering the interests of the Lord's cause, and ignoring self-will and pride. They should not look merely at their own interests, but also upon those of others—the rights of others, their ability. This, the Apostle assures us, is a mark of the Holy Spirit.

Meek and Lowly.

This mind, this disposition, was fully exemplified in Jesus, declares St. Paul. In His prehuman condition, when in a form of God, a spirit being, Jesus was humble. He did not meditate a usurpation of Divine authority to exalt Himself, as did Satan. He had no thought of robbing the Divine glory and honor by putting Himself upon an equality with God the Father. On the contrary, He had the same spirit then as afterwards, when He said, "Not My will, but Thine, be done"; and again, "My Father is greater than all."—Luke 22:42; John 10:29; 14:28.

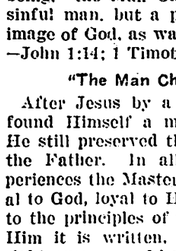
The Master always had this disposition of reverence for the Father and of full confidence in Him. Hence, when the time came for the Father to send a Savior into the world, first to redeem it and later on to become its King and Deliverer, the proposal to render this great service to God and to men was proffered to the Logos—"the Only Begotten of the Father"—who promptly accepted it. This involved a great humiliation—a leaving of the dignity of the chiefest place on the spirit plane to become a human being, "the Man Christ Jesus"—not a sinful man, but a perfect one, in the image of God, as was Adam originally. —John 1:14; 1 Timothy 2:5; Heb. 7:26.

"The Man Christ Jesus."

After Jesus by a change of nature found Himself a man amongst men, He still preserved the same loyalty to the Father. In all His earthly experiences the Master was faithful, loyal to God, loyal to His Covenant, loyal to the principles of righteousness. Of Him it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Psalm 45:7.) The oil of gladness represented our Lord's holy joy which sustained Him during this period when He made Himself of no reputation and became poor indeed—finally losing even His life—all in loyalty to the Father's will and the Program marked out in the Bible.

His final cry on Calvary was, "It is finished!" All that the Father had given Him to do in the way of sacrifice had been accomplished. Then it was the Father's turn to act, to fulfil His good promises to His faithful Son.

The Apostle tells us of this, saying, "Him hath God highly exalted, and given a name which is above every name"—a title, a distinction, a place, above all others. He was received into glory; and all the angels of God worshiped Him whom the Father had thus exalted to His own right hand, giving Him, in addition to what He had resigned, glory and immortality—the Divine nature.



Every Knee Shall Bow.

But still more glory is yet to come to the great Redeemer. Those who crucified Him, yea, all mankind, for whom He tasted death, are yet to be made aware of His great sacrifice on their behalf and of the high exaltation which came to Him as a result. He is to be the world's King of Glory, and is to reign for a thousand years. As Verse 10 declares, eventually every knee shall bow and every tongue acknowledge Him. All others not willing thus to recognize and obey are to be destroyed from amongst the people as "natural brute beasts." (2 Peter 2:12; Jude 10; Acts 3:23.) All this will be directly to the Father's glory; for the entire Plan of Salvation is *of* the Father and *through* the Son.—1 Corinthians 8:6.

WOMEN CIGAR MAKERS STRIKE.

NEWARK, N. J., Feb. 9.—Nearly 1,000 women cigar makers employed by the American Cigar company and other concerns in this city are striking for wage increases and better working conditions.

APPRECIATIONS.

Defiance, O., Feb. 3, 1916.

Enclosed please find Money Order for renewal of my subscription to the Tribune. I greatly appreciate the religious features of your paper, especially Pastor Russel's sermons.

I am sure our Father will bless your efforts to spread the Truth.

MRS. W. W. McLAUGLIN,
427 Fourth St., Defiance, O.

Dallas, Texas, Feb. 3, 1916.

Just a couple of lines to express my appreciation of the Tribune and to say that I fully and heartily endorse the thought conveyed in communication from Dr. W. W. Murray, your issue of January 20.

Sincerely your friend,
W. T. SESSOMS.

Springfiled, Mass., Feb. 6.

Will you please stop the paper as I don't feel able to take it. Some kind friend sent it to me for a year for which I appreciate it very much.

Respectfully,
J. EVERSON.

Bridgeton, B. W. I., Jan. 30.

I am still continuing to appreciate the National Labor Tribune and chiefly on account of the publication of Pastor Russell's Sermons.

I am sorry I have forgotten to renew my subscription promptly, so that it is now a month overdue. I am renewing through the Watch Tower Bible and Tract Society today.

Wishing you all good fortune as you further seek to set forth Truth. I remain,

Your sincere well wisher,
LUCY GOODING.

Springfield, Mass., Feb. 6.

As regards the paper which I think the time is run out and was kindly given me by some lady signing for it, I want to say thanks, for the paper is a splendid one with a great deal of good reading in it, especially Brother Russell's Sermons, which I am much interested in and should like to take it longer, but my circumstances, as an old soldier will not permit me to take the paper any more which I regret.

Yours respectfully,
H. A. BEACH.

MIRACLE EGG DISPLACER.

A brother has just discovered a perfect substitute for eggs wihch he calls MIRACLE EGG DISPLACER. It gives you fresh eggs at only 10c a dozen. We will mail you a can equal to 3 dozen eggs for 30c, or three regular 30c cans for only 75c. We pay postage and return money if you are not perfectly satisfied. Order at once. Write for excellent offer to friends acting as agents.

STANDARD SUPPLY CO.,
Reading, Pa.

Glen Falls, N. Y., Feb. 6.

Am sorry to call a halt to your good paper, but feel that this is one of the places to retrench in expenses. So please discontinue it and oblige.

MRS. C. W. LONG.

Se sure and read the article on the fifth page of this issue.

Bogalusa, La., Feb. 5, 1916.

I am renewing my subscription to the dear Tribune through the W. T. B. and T. Society, and I thank you so much for sending it on after over subscription expired (last September.) We like the way the Sermons are printed now very much and we pray God's rich blessings on you and all the dear saints of God everywhere. Yours in His dear Name and service.

MRS. N. R. BARNES.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

other words: "With whom, think you, are you contending? With an old man, on the brink of the grave? No! with truth,—truth which is stronger than you, and will overcome you." The remarks of these men regarded as a prophecy came true in founding the American republic upon the principles of the Golden Rule; all the elimentary principles of liberty which the Americans call their own—both civil and religious—had their birth and development in Great Britain.

THE EXODUS FROM EGYPT TO CANAAN.

Since the reformers fell asleep the Bible has been a veritableMoses that has led millions from the Egyptian bondage of Europe to the Canaan of America. As God demonstrated His power by hardening the heart of Phaaoh by His goodness so that he oppressed Israel all the more, so the spirit of a modern Moses in the person of Luther gave place to the taskmaster spirit of Knox and Calvin during the seventeenth century. The state religion of England was almost as cruel and relentless in stamping out all attempts at Bible study as was Papacy formerly. While not going to the extremes of physical tortures of Papacy, hundreds were cast into prison who refused to conform to the rituals of the established church Banishment was meted out to those who dared the reigning powers—shipload after shipload of heretics, principally Puritans, were deported from England. This persecution finally led the liberty loving of Europe to brave the perils of the sea and of a pioneer life on the shores of America, and laid the foundation of a great Republic that was to reflect upon Europe: "Liberty enlightening the world."

The age that followed the stormy doctrinal winds of the Reformation was, in contradistinction, destitute of reform in doctrine of any consequence but centered more on ceremony—the burning question of the age were the forms of worship that prevailed inherited from Papacy. This ceremony the State Church of England attempted to enforce upon all of the factions of what is known as the Anglican Church. As to the causes leading up to the persecution that resulted in the exodus to America we leave for the pen of E. G. White to relate. We here present ten paragraphs from this writer:—

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$20 one price only

You save $10. I make $2.

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OF PRECISION AND ACCURACY

WE carry a complete stock of STARRETT'S and BROWN & SHARPE tools, as well as other fine tools and materials for mechanics.

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$13.50 SUITS..... N-O-W!
$15.00 SUITS.....
$16.50 SUITS.....
$13.50 OVERCOATS..... 10.50
$15.00 OVERCOATS.....
$16.50 OVERCOATS.....

$18.00 SUITS..... N-O-W!
$22.50 SUITS.....
$25.00 SUITS.....
$18.00 OVERCOATS..... 14.50
$22.50 OVERCOATS.....
$25.00 OVERCOATS.....

$27.50 SUITS..... N-O-W!
$30.00 SUITS.....
$32.50 SUITS.....
$27.50 OVERCOATS..... 18.50
$30.00 OVERCOATS.....
$32.50 OVERCOATS.....

$35.00 SUITS..... N-O-W!
$40.00 SUITS.....
$42.50 SUITS.....
$35.00 OVERCOATS..... 23.50
$40.00 OVERCOATS.....
$45.00 OVERCOATS.....

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ESTABLISHED 1871
KAUFMANN'S
"THE BIG STORE"
5TH AVE. SMITHFIELD & DIAMOND STS.

BABIES WORK IN TENEMENTS.

NEW YORK, Feb. 9.—In a report to the Consumers' League, Mrs. Frederick Nathan, president, stated that 74 per cent of the flowers made in the United States are made in this city, under conditions that should force the abolition of all tenement manufacture. Whole families were found working long hours under unsanitary conditions. Babies as young as 2½ years were found working. One had learned to strip the gauze from leaves which had been packed on it. Four children in one family, the oldest 10 and the youngest 4, worked from 6 in the morning till 8 at night, and a young girl of 15, a semi-invalid, putting stems on berries at 1 cent a gross, could only make 15 cents a day when her little sister helped.

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:

Engine Lathe Hands, first-class on Tool Work.
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Planer Hands.
Horizontal Boring Mill Hands.
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Millwrights.
Instrument Makers.
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Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

Plain Thrift, Plus Compound Interest Assure Success.

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$1 Starts an Account.

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Frick Bldg., 5th and Grant St.

"CHARTER APPLICATION."

Notice is hereby given that an application will be made to the Governor of Pennsylvania on Wednesday, February 9th, 1916, by Robert Lock, J. E. Gallagher, G. Arthur White, W. E. Troutman, Carl H. Booth, and others under the Act of Assembly entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29th, 1874, and the supplement thereto, for a Charter for the intended corporation to be called the Apollo Electric Steel Company, the character and object of which is the manufacture of iron, steel, zinc, nickle, brass, copper and allied products, and the sale of same, and for these purposes to have, possess and enjoy all the rights, benefits and privileges of said Act of Assembly and its supplement.

WALTER J. GUTHRIE,
Solicitor.

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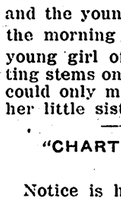

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John McKain, Assistant Cashier.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 12. PITTSBURGH, PA., THURSDAY, FEBRUARY 17, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

CITIZENS OF THE VALLEY TURN AGAINST STRIKERS

Local Union No. 85 Withdraws Support and Sentiment is Turned in Favor of Street Railway Company.

The strike against the Allegheny Valley Street Railway Company is one of the worst outrages that has been perpetrated against a public service corporation in many years and one that is not only jeopardizing the lives of thousands of people, but practically paralyzing the business interests as well as the comforts and conveniences of over one hundred thousand people.

This strike has been continued since last July and the only thing involved is the replacing of an employee who violated the rules and is unfit in the estimation of the company to be continued any longer in the service of the company.

That the company had sufficient reasons to remove the employee is the general opinion of the public, but the removal it is claimed afforded an excuse for other demands and these in a measure have been used to cover up the real issue which brought about the contention when the company sought to enforce the highest discipline in the hope of insuring the public the greatest amount of safety.

However, after nearly eight months of the most bitter conflict the management of the railway company is determined to hold fast to its original purpose and the better citizens it is said are actually endorsing the stand taken by the company. They declare there are no grounds for the continuation of the strike and the number actually involved is less than six men. Furthermore, Pittsburgh Local No. 85, Amalgamated Association of Street and Electric Railway Employees, have repudiated the strikers and have withdrawn their support. At a previous meeting it was decided to contribute $12.50 a day to the support of the jitney service inaugurated by the Tarentum Local, No. 528.

The refusal to contribute any longer to the support of the strike was decided at a regular meeting of Local No. 85, and this action was almost unanimous. This vote was recently taken but not before notices had been sent to the Pittsburgh car men by P. J. Quart, president, and J. J. Thorpe, business agent. By an overwhelming vote the men decided to discontinue the contribution and this is taken as fully vindicating the position of the railway company and a repudiation of the demands of a very few men who have been responsible for the death of at least a half dozen citizens and the maiming and crippling of 50 more.

This strike small as it is and unimportant as the question involved has cost the business men and citizens of the Allegheny valley towns adjacent to Tarentum, as well as the latter, hundreds of thousands of dollars and the vandalism committed upon the property of the railways company is regarded as outrageous. All this has been committed under the pretense that labor's rights have been in the balance while in reality the whole trouble was centered around the determination of the company to enforce obedience to the rules.

The men in the mills and factories whose sentiments have always been favorable to organized labor, have been keenly disappointed and express themselves has deeply grieved over the reign of terror brought about in the progressive towns affected through this contention which has resulted in so much wreck and ruin to innocent parties as well as the company that has been a victim of irresponsible men.

It is claimed that had the trouble occurred in the city the protection which would have been secured through the police department would have been sufficient to have ended the struggle in a short time, but the inability to furnish the necessary police protection resulted in a real reign of anarchy where law was disregarded and the property of the citizen was constantly in jeopardy. Even law-abiding citizens trembled lest their property should become the object of destruction and men and women lived in constant fear of offending a few who carried on their vandalism in open defiance of the law.

That the men in the mills and factories as well as in the stores have become disgusted is most certain and the merchants, bankers and business men in general have lost all faith in the cause. The railway company has won the struggle through the violent course persued by a very few who sought to browbeat the corporation into recognition of what would eventually mean a repitition of the controversy.

The president of the Tarentum local where the trouble originated early saw his blunder and he returned to work and had the rest followed his course the struggle would have ended with a well-earned victory for the men; but one man demanded that the company be humiliated and insisted that unreasonable terms be exacted with the result that the struggle has continued for nearly eight months with victory in the hands of the railways company.

Everybody now realizes the injustice of the demands and the riduculous attitude of the men and this has removed the fear of being molested.

By the position taken the company has established confidence and the public is patronizing the service. Every day the hostile feeling against the company is growing less and the traveling public is crowding the cars. There is ample protection offered and the company assures a safe ride.

When the strike started the car windows were smashed and cars were badly wrecked, but this intense feeling has been eliminated and

(Continued on Fifth Page.)

British Labor Party Holds Convention

Over Two Million Trades Unionists Represented by Delegates.

Thomas Reeve, Staff Correspondent.

LONDON, February 2.

Today the fifteenth annual convention of the Labor Party opens at Bristol. In preparation for this the annual report of the party, a 96-page pamphlet, has been published crammed with interesting figures, financial and otherwise. This report gives the total membership of the party as 2,093,365 as against 1,607,897 at the corresponding date in 1914. The Labor Party was established in the year 1900 and was formed by an association of 41 trade unions with a membership of 353,070. Added to these were socialist societies with a membership of 22,861. Fifteen years after, at the present date, we find the number of trade unions affiliated with the Labor Party increased to 111 with a total membership of 2,053,735. The socialist societies affilliated have dwindled to two and these have a total membership of 32,838. In the intervening years, therefore, the trade union constituent of the Labor Party has increased 550 per cent in membership whilst the socialist constituent has increased about 50 per cent. Of the two socialist societies the bigger one is the Independent Labor Party, usually referred to as the I. L. P., which claims a membership of 30,000, whilst the other is the Fabian Society, a middle-class socialist organization, which has just 2,838 members. Finally, there are affiliated with the Labor Party 170 trades councils and small local labor parties. The membership of these is an undetermined figure and is not taken into account in the Labor Party's statistics. They are all local concerns which label themselves labor and have the right to send a delegate to the labor convention upon satisfying the organizers that they have genuine labor interests and can pay an affiliation fee of either $3.75 or $7.50.

There are some curiosities of representation at this convention which opens today. For example, the I. L. P. with 30,000 members has 25 delegates who include Ramsay MacDonald, Philip Snowden, F. W. Jowett, W. C. Anderson, who are all Labor Members of Parliament, and clever women like Margaret Bondfield, Mary Macarthur and Katherine Bruce-Glasier. Then we have the Amalgamated Society of Engineers with 140,000 members, that is nearly five times the membership of the I. L. P., only sending 12 delegates. The Amalgamated Society of Carpenters and Joiners with 40,000 members or 10,000 more than the I. L. P. only sends seven delegates. So I might quote any number of other contrasts which seem to suggest that the socialist societies have claimed and secured whatever is the fullest possible extent to which they are entitled to representation, whilst the numerically and financially stronger trade unions do not send the full quota of delegates to which they are entitled.

Turning to the financial situation of the Labor Party the year closed with over $75,000 in hand, the largest balance in hand yet reported by the party. At the end of 1914 the balance in hand was only $42,960. Almost the whole of the income of the party is secured from affiliation fees which aggregated $56,605 last year.

It must be understood that the Labor Party is a political organization and is, in fact, the outward and visible sign of the political aspirations of organized labor plus the above-mentioned couple of socialist societies. The other two aggregations of British labor are the annual Trades Union Congress, with its permanent Parliamentary Committee, and the General Federation of Trade Unions both of which are purely industrial and only remotely touch politics. The Labor Party is concerned very largely with maintaining and supporting those members of Parliament who label themselves labor members and who form the Parliamentary Labor Party. The members of this party are in the main now associated with the Government under the Coalition Agreement for the duration of the war. There is no practical opposition of any kind in the House of Commons nowadays. The Coalition Government was formed from all parties to make for political smoothness in wartime. There are of course a few members of the House who have since made themselves into a small opposition drawn together by a diversity of interests. A certain number of Liberals, Conservatives, and Labor members are opposed to the Military Compulsion Bill and have formed an antagonistic party of about three dozen members.

W. C. Anderson, a Labor Member of Parliament and a member of the I. L.

CHILD LABOR BILL PASSED

House Records Big Vote in Favor of Measure.

BILL NOW GOES TO THE SENATE

Will Stop Interstate Transportation of Child Labor Products — Long Fight of Trade Unions Agaainst This Evil Proving Successful.

WASHINGTONN, Feb. 16. — By a vote of 337 to 46 the house passed the Keating-Owen child labor bill, and this measure now goes to the senate.

The act debars from interstate commerce the shipment of products made in whole or in part by children under 14 years in workshops and factories, and under 16 years in mines and quarries.

Practically all opposition came from representatives of southern textile sections. Their arguments were mainly on two points—unconstitutionality and interference with the individual. Congressman Aiken of South Carolina presented the latter sentiment as follows:

"I canot lose sight of the fact that any interference with the right of a parent to put his child to work at such age as he may deem wise, if that labor is necessary for the support of the family, is in a measure subversive of the individual rights of the citizen. We want no federal agents going through our mills and mill villages telling our people when their children shall go to work and when they shall not, and telling our men and women how many hours they may work per day and how many not. And why apply the provisions of a federal act to children of mill operatives? Why not the children of lawyers, farmers, merchants or other professions or callings? I can readily conceive if employes in manufacturing plants feeling righteous indignation at this effort of the federal government to supervise their private affairs."

This line if reasoning had little effect on the members of the house. The claim that the act was unconstitutional was answered in this manner by Congressman Garland, a member of the labor group:

"I have listened to the discussions of this question as to the constitutionality of this bill. We find that there are a number of men of eminence in the law have been quoted as saying this bill is unconstitutional. I find there is another large number who say it is not unconstitutional. I am not a lawyer. As there seems to be a division of opinion as to its constitutionality, then, if we are going to err, let us err on the side of humanity. Let us pass the bill. And if some court declares it unconstitutional, let it do so, but let us not stand here in an attitude of fear as to what the court will do and refuse to do the thing that ought to be done."

BURNETT IMMIGRATION RESTRICTION BILL REPORTED FAVORABLY.

Victims of Political and Religious Persecution Will Not Be Barred.

WASHINGTON, Feb. 9—Last Monday the house committee on immigration reported favorably the Burnett immigration bill, in which is included the illiteracy test.

The bill is substantially the same as was passed by the last congress and vetoed by President Wilson, but in this instance the committee is more explicit in recommendations regarding the admission of those who seek to evade persecution because of religious or political beliefs.

The committee reports that the following be exempted from the operation of the illiteracy test:

"All aliens who shall prove to the satisfaction of the proper immigration officer or of the secretary of labor that they are seeking admission to the United States to avoid religious persecution in the country of their last permanent residence, whether such persecution be evidenced by overt acts or by laws of governmental regulations that discriminate against the alien or the race to which he belongs because of his religious faith.

"Nothing in this act shall exclude, if otherwise admissible, persons convicted, or who admit the commission, or who teach or advocate the commission, of an offense purely political."

These exemptions clearly indicate that there is no intention on the part of those who favor American living standards to have this country abandon its historic mission of being a haven for political and religious refugees. Under the proposed bill the political revolutionist, or he who is oppressed because of spiritual beliefs, is admitted, regardless of the illiteracy test.

In their campaign for continued dividends and cheap labor, steamship companies and industrial combines have been aided by thousands of sincere citizens who honestly believed a restriction bill would close America to those seeking freedom. Because of circumstances, these citizens found themselves unwilling allies of trust barons, who will now lose this powerful support as the purposes of restrictionists is better understood.

In urging the house to adopt the bill, Chairman Burnett of the committee, called attention to the "great labor and farmers' organizations of the country," the legislatures of Ohio, Virginia, Tennessee, Vermont and of many other states, together with other organizations that favor immigration restriction.

He stated that many of the ablest men of the country believe that after the European war millions of the poorest and most illiterate will come to this country. The best will stay at home to rehabilitate their stricken countries, and the worst will flock to our land and beat down the price of labor and erect the lowest standard of living which decent men can conceive. Mr. Burnett made this comment on conditions that are now known to exist in East Youngstown, Ohio:

"Is it right that American laborers and their families should be forced to live amid such revolting environments and such debasing conditions Yet that is the result of pouring in the millions of illiterates from Europe to beat down the price of the toil of the man who earns his bread by the sweat of his face. The illiteracy test is restrictive as well as selective and in normal times will keep out more than 200,000 of just such as brought about those conditions at Youngstown."

"The committee has labored earnestly in its efforts to keep out the most undesirable of those coming to our shores and at the same time encourage the immigration of those who come to make their homes with us, to promote the normal and material prosperity of our country and to become permanent citizens of our great government."

State to Open Employment Agency

Samuel H. Thompson to Manage Pittsburgh Office. Will Secure Jobs Without Charge

The opening of the new Pittsburgh branch of the Bureau of Employment of the Pennsylvania Department of Labor and Industry sounds the death knell of the score or more of unscrupulous employment agencies that for many years have been taking the last dollar from men and women seeking work—and then failing to deliver the job.

The office will be ready for business within the next few days, but in the meantime, Superintendent Samuel H. Thompson, of Wilkinsburg, has been busy collecting evidence against fraudulent employment agencies operating in Pittsburgh.

It is expected, however, that when the new branch is fully established many of these crooked agencies will be forced to suspend business. The state will make no charge either to the employer desiring labor or to the person obtaining work for its services. Everything will be free and every person seeking employment will be dealt with squarely.

Some time this week over 20,000 letters will be sent out to employers of labor in Western Pennsylvania officially notifying them of the establishment of the branch office at Pittsburgh. They will be invited to cooperate with the state to make the undertaking a success. And there is not the least doubt but that every corporation head will be glad to avail himself of the opportunity presented by the state to obtain help quickly and in a business-like manner.

Mr. Thompson who is in charge of the office has already received word from several corporations that they will, in the future, use his office whenever they need help.

And while the office is not in shape to do business as yet, every day a score or more applications are filed by men seeking employment. These will all be taken care of just as soon as possible.

Mr. Thompson's election as superintendent of the local office was made by Governor Brumbaugh from a long list of applicants and is an ideal one. Previously Mr. Thompson was engaged in railroad right of way work. He is a prominent figure in politics in the Forty-fourth State Senatorial district.

FEDERAL BREWERY PROBE MAY FORCE HARMONY

Grand Jury Investigation May Leave Politicians Without Cash for Battle.

"If there is anything that will force harmony in Pennsylvania state politics at this time it is the contemplated Federal grand jury investigation into brewery contributions."

The above is the view held by many local politicians, who while expecting a state-wide clash are hoping against hope that the fight will be side-tracked. A battle at this time means a battle all along the line, with the exception of the United States Senatorship vacancy. This will go to Knox, all factions having agreed upon the former cabinet member.

But no fight can be conducted without cash and with the brewers, who are the big contributors, under fire and threatened with prosecution as a result of their past generosity the situation is very much involved. It is not likely that the officials of the brewing corporations will take any chances of being caught red-handed in the act of giving financial aid to any politician or group of politicians. And with this source of revenue in jeapordy the much heralded fight begins to evaporate. Of course some support can be expected from business corporations, but even they are not at all enthusiastic over factional fights in the G. O. P.

But unless someone is bluffing there will be a fight. The Brumbaugh-Vare-Magee interests have told the Penrose outfit what to expect. And there is not even the faintest tone of harmony in the declaration. On the other hand the Penrose followers will not stand for a slate of delegates-at-large to the national convention that does not bear the names of E. V. Babcock and D. L. Gillespie.

The smoke that clouds the entire situation cannot cover the blaze much longer and by next week there will be either harmony or war. The time is getting short, but a scant three months remaining before the primary elections.

RAILROAD EMPLOYES REPLY TO MANAGERS

CLEVELAND, Feb. 16.—The four railroad brotherhoods have made their first official statement in answer to the publicity given out by the railroads for the purpose of winning public opinion.

In answer to the managers' claim that the men are not sincere in their demand for a shorter workday, but only desirous of securing wage increases, the brotherhood's officials reply:

"If the companies desire to test the sincerity of the men, let them prove their belief in what they say and establish the eight-hour-day so that the men do not have to make a minute of overtime. The shhorter workday is the only proposition on which the men are voting."

The managers claim that roads in the hands of receivers have not cut wages. The employes now answer that this fact should not be placed to the credit of the companies themselves but rather to the courts that have denied the right of the railway companies to reduce wages on railroads in the hands of receivers.

In answer to the claim that an eight-hour day is impossible, it is shown that there are seven roads in the southeastern and one in the western territory that pay overtime on 11-miles per hour basis. Six roads in the southeastern and two in the western territory pay overtime on a 12-miles per hour basis. Eight in the southeastern and five in the western territory, pay overtime on a 12½-miles per hour speed basis.

"There is only one road in the United States, of which we have knowledge," says the railroaders, "that works more than the 10-hour workday, namely, the Monongahela."

TO STUDY UNEMPLOYMENT

NEW YORK, Feb. 16.—Mayor Mitchel has appointed President Holland of the state federation of labor, and A. F. of L. Organizer Frayne, members of a permanent committee on unemployment, to consist of 20 members. The suggestion was made by members of the mayor's committee of unemployment, appointed in 1914, when the out-of-work question was a serious problem in this city.

Brown's Mill, this city, is on full double turn.

NAME THE CHURCHES

In exonerating itself from the implied insinuations that it was among the brewing corporations alleged to be guilty of "holding out" on Uncle Sam, the Independent Brewing Company has issued an open letter to its stockholders explaining matters.

This letter was published in all of the Pittsburgh daily newspapers, for the purpose of reasurring the stockholders of this corporation as to the proceedings now taking place before the United States District Court.

It is "explained" that it had been the custom of the officers of the Independent Brewing Company to make certain donations each year on which no corporation income tax was paid.

At the head of the list of recipients of charitable contributions from the Independent Brewing Company are churches. Think of it! This brewing concern in an effort to justify its action in neglecting to pay taxes on all its income attempts to square itself with the public by saying that because it did not believe it should be compelled to do so where the money went to churches, other institutions, etc.

We trust that the present investigation will bring to light the numerous beneficiaries of this and other brewing companies, especially the churches.

This statement is an affront to the church in general and should be resented. The churches themselves should make this an issue, and compel the brewing companies to name its religious beneficiaries.

Pastor Russell's Sermon

Youngstown, O., Feb. 11.

You may kindly dicontinue my subscription to the National Labor Tribune, as I am not able to take it any longer.

I have enjoyed the Tribune greatly during the past year, above all Pastor Russell's sermons have been of great interest to me, and sincerely trust that you may continue the good work. Thanking very kindly for the use of your good paper, I remain,

Truly yours,
IRVIN F. YOUNG.

London, Can., Feb. 11.

You will see by the date of my Tribune that it run out, which I am sorry to inform you for the want of means I am obliged to discontinue for a time at least. The only reading I enjoyed was the sermons as it was printed in a way that suited my eyesight. I hope to read it in some convenient time when my means will afford it. Hoping you great success I am,

Your brother in the Lord,
HENRY HUMPHREY.

AM I SERVING GOD OR THE ADVERSARY?

NO ROOM FOR NEUTRALITY HERE — WE MUST SERVE ONE OR THE OTHER.

An Important Thought For All to Consider — Whom Are the Professedly Christian Nations Serving? — Surely Not the Lord God — Service of Self is Service of Satan — He Seeks to Subjugate the Human Will — To No One But God Should the Will Be Rielded — Yielding the Will to Him Insures Our Highest Welfare and Happiness.

CHARLESTON, S. C., February 13.—Pastor Russell delivered a very impressive discourse here today, taking for his text Romans 6:16: "His servants ye are to whom ye obey." The pastor said in part:

If the words of our text were rightly appreciated, they would make a deep impression upon the whole civilized world. Our Lord instructs us that there are only two Masters—God and the Adversary. We are serving either the right or the wrong. As we look over the world, we see nations engaged in deadly strife. Whom are these millions serving? Whom do they profess to serve? They have been accustomed to speak and to think of themselves as Christian nations. But we doubt whether any intelligent person would make such a claim today.

The Scriptures clearly point out that there are no Christian nations; but that God is preparing a new nation, the members of which will constitute the rulers of the world when Messiah sets up His Kingdom. When this new nation comes into power, all other nations will be out of business. We accept the Bible declaration that these are the kingdoms of this world, and that they are under the domination of "the Prince of this world," Satan. And they are manifesting what is their true condition. The Apostle tells what are the fruits of the Spirit of Christ—gentleness, meekness, long-suffering, patience, godliness, brotherly-kindness, love. He tells us also of the opposite spirit—the Satanic spirit—anger, strife, bitterness, hatred, envy, murder. (Galatians 5:19-23; Colossians 3:5-8.) Judging the nations according to this Scriptural standard, we can draw only one conclusion.

Doubtless there are true saints of God in all these warring nations, but the nations themselves are surely far from Christian. They profess to be serving Christ, yet by their work they deny Him. "His servants ye are to whom ye render service." These nations have been giving money and sending missionaries to teach the heathen nations how to be Christians, how to do right. What impression must the present spectacle in Europe make upon these heathen people? Surely some grievous mistake has been made in calling these nations Christians. They are each serving purely selfish interests. The object of each is solely its own advancement. It is a great shame to see these nations bickering as to how much territory they have gained or must gain, when they have sent millions of men to slaughter and are laying waste homes and lands, as well as breaking unnumbered human hearts.

GOD'S KINGDOM TO DISPLACE THESE.

So far as can be discerned, principle seems to have been lost sight of; the main issue seems to be, "What can we do? How can we further our interests as a world power? How can we become a greater nation?" Although we are not qualified to judge hearts, nevertheless it seems that there has been great hypocrisy—men and nations pretending to be what they are not.

His servants ye are to whom ye render service." Edivently the service of many, both in America and elsewhere, has been selfish. Wherever we may go throughout Christendom, we see church steeples rising on every hand. One would naturally think, "How happy these people must be! How they must love the Lord and one another!" But, alas! how often we find many things that are contrary to the spirit of Christ!

The Word of God has foretold all this, however; and despite the present gloomy outlook, we are assured in this Word that the glorious Kingdom of Righteousness under God's dear Son will soon displace these kingdoms of this world, whose lease of power has now expired. But this will not be until the Church of Christ shall have passed from these present conditions of strife, selfishness and dishonesty and shall have been glorified with their great Head. Then a new force will take control in the earth. Every evil thing will be brought under restraint. All the people will be enlightened, and enabled to come to a full knowledge of God and righteousness. Gradually the world will be uplifted and blessed; for they will have learned the bitter lesson of the exceeding sinfulness of sin, as manifested in the fruitage of selfishness

Apparently many things are taught and practiced under the name of Christianity that are not really Christian at all. Many people profess to believe what they do not actually believe. Whom are they serving? They cannot be serving the Lord; for the Lord does not desire dishonesty in His service. Apparently many join the church for purely selfish reasons. When people join a denomination whose teachings they do not believe, it would seem as though they did so for some personal advantage, as though some earthly interest is being served. People seem ready to profess almost anything if thereby they can make a better living or get along more prosperously. We are not judging the heart, nor do we wish to condemn any individual; but surely the majority know not the first principles of the matter of being a Christian.

We ask ourselves, To whom are this majority rendering service? Evidently they are serving Self. Nearly everybody is bowing down to himself, seeking his own pleasure and profit. Although there are noble exceptions, yet this seems to be the rule. Of all the various forms of idolatry, the meanest and worst is self-worship, the doing of everything just for self. Mankind do not seem to realize that whoever is actuated by selfishness is rendering effective service to Satan and his empire.

WHAT IS IT TO BE A CHRISTIAN.

As a counterfeit always implies the genuine, so counterfeit Christians imply the existence of genuine Christians. The genuine Christian, the loyal Christian, serves the Lord only; for this is the meaning of his contract, his consecration vow. Jesus said, "If any man will be My disciple, let him deny himself, take up his cross and follow Me." This means the giving of self to the Lord. The Master lays a deep foundation. Giving ourselves away, renouncing our own will, is the hardest thing one can do. But whoever would enter the School of Christ must do this very thing.

To give ourselves to anyone except the Lord would be most unwise, most dangerous. Satan and his evil associates, the demons, seek to gain control of the human will. They seek to have people present their bodies to spiritism and occultism, that they may engrants us His blessing. It would be impossible for a true child of God to tell what Divine grace has done for him. What shall we render unto the Lord for all His benefits to us? Surely, as the Palmist says, "I will take the cup of salvation (the cup which the Father pours) and will call upon the name of the Lord; I will pay you my vows unto the Most High."—Psalm 116:12-14.

snare their victims and make slaves of these poor unfortunates, by taking away their will and substituting the will of another, as in hypnotism, etc. The will should be subjected to no one but God—not even to husband or wife or dearest friend. We may properly enough submit our course to another, but the will should never be submitted. To the Lord alone we may safely entrust our will. Given over to Him, it is made strong for the right, and our best interests are conserved.

To those who desire to follow in the path of righteousness, the Lord says, "Give Me thine heart." This means, Submit your will to Me. But merely to submit, saying, "I do not care to have it so, although I will be obedient," will not do. This will not bring us into the Lord's family. The Lord will have no half-hearted service. We must give all or nothing. We must give up our will absolutely, must have no contrary will of our own. We must be all the Lord's.

Should some one say, "This is carrying the matter very far," we reply, Yes; it is carrying the thought to the limit. This is exactly what Jesus did. He said to the Father, "Not My will, but Thine, be done." On another occasion He said, "I came not to do Mine own will, but the will of Him that sent Me." He would have no other will but the will of the Father; and He set us an example, that we should follow His steps. To do so is to be a Christian.

The Apostle speaks of seeing from the Divine standpoint; of looking at things as God looks at them. So after we have given our hearts to the Lord, after we have been accepted in Christ and after God has given us His Holy Spirit, we learn in the School of Christ to see things from God's viewpoint. Having given up our own wills to Him, we desire to think as He thinks, to view matters as He views them, and to do as He would have us do.

A COMMON, BUT INCORRECT, THOUGHT.

God has His own way of choosing, and He accepts only certain ones; no one can enter His family except upon those definite terms which He Himself has made. This does not mean, however, that He will harm those who are not chosen; or that He will say to any one, "If you do not become My son, I will send you to the Devil, to be roasted and tormented to all eternity." Our God would not do this. Whoever would thus act would be a devil. Our God loves all, and has arranged a Plan of Salvation for all who will accept His terms during the Messianic Kingdom.

The way of life now open is a difficult one. "Strait (cramped, difficult of entrance) is the gate, and narrow is the way, that leadeth unto life; and few there be that find it." (Matthew 7:14.) It is very evident that the great majority of mankind do not understand the matter at all. "Eyes have they, but they see not; ears have they, but they hear not, neither do they understand" the Word of the Lord. The words of our Savior seem not to penetrate, even when they are read. How thankful should those be whose eyes of understanding have been opened to see the terms laid down by the Lord!

Comparatively few people have a correct view of consecration. On one occasion a young minister came to us, wishing to co-operate in some way in our work. We said to him, "Have you made a full consecration of yourself to the Lord?" "Oh, yes, yes!" was his response. Then he began to speak of his talents, his oratorical ability, etc. We saw that he had considerable pride and very lofty ideas of how great a preacher he was to be; and we wished to make sure that he understood what consecration means.

So we said, "You know that all the true followers of Christ must have the same attitude that the Apostle Paul had. He declared that he counted all things but loss and dross that he might win Christ. The Bible presents the matter in just that way. Unless we make a thorough work of our consecration, we shall not win the prize of our High Calling. This making a thorough work of the matter means that we shall be thus loyal to the Lord and thus much in opposition to the Devil."

The young theologian began to get his eyes of understanding open a little. He said, "I was not thinking of going into it as deeply as that." We answered, "Brother, it is a matter of going in deeply or not at all. There are not different stages of entrance. There is but the one Door—our Lord Jesus Christ; and consecration is connected with the entering through that door. The Lord will not change His terms to please you or me. We must either enter as He invites us to go, or else remain outside. Full consecration is the only way into the Body of Christ." Then we pointed out to him what great talents St. Paul had and how he counted them as nothing in comparison to attaining a membership in Christ's Body, the Church. But all this was a newt hought to him.

"WHAT SHALL I RENDER UNTO THE LORD?"

When we begin to see the matter from the right viewpoint, we see that at best we have very little to give to the Lord. When we begin to realize what He has offered us in exchange for all that we have, we really feel ashamed to offer our all to Him; for it is very, very small. He has offered us glory, honor, immortality, joint-heirship with Christ in His Throne. (Romans 2:7; 8:17; 2 Timothy 2:12.) And what have we to give Him in return! So far as being of real benefit to Him, our all is really worthless. We are the ones who receive the benefit. We are the recipients of marvelous favor, amazing grace. It is if we were to offer to a man of immense wealth, a few broken chairs, a cracked stove and a ragged carpet in return for being made his heir.

God desires to have our heart, our will, our affection; and He graciously condescends to accept these along with our poor imperfect talents and to use them in His service, in the blessings of others. When we give Him our will, we give Him our all; for it includes our talents, our pocketbook, our influence, our time—everything that we possess. Then He places all these in our hands to be used for Him; and we, as His stewards, are to render to Him an account of how we use these things. All that we now do is to be done to the glory of God. We are to consider His will as to what we shall wear, what we shall eat, how we shall spend our time, where we shall go, etc. As His servants, we are to seek His will, His glory, in everything.

WHOSE SERVANT AM I?

What service have you rendered today, yesterday, last week; last month? We cannot do much; and when we have done our very best, we are still unprofitable servants, as the Master told us; that is, we are not able to bring any real gain to our Lord. (Luke 17:10.) But He lovingly and graciously accepts our best endeavors, and

Let us who have taken these vows upon us to be wholly the Lord's be very careful, as the days go by, that the words of our mouth and all the conduct of life, even the very thoughts of our minds, shall be such, and such alone, as will bring glory to God—making these mortal bodies faithfully serve our Master.

As we give this subject prayerful consideration, we see more and more how close girdling this whole matter is. It enters into every detail of life. Our God is watching to see whose servants we really are. He scrutinizes us, not unkindly but lovingly, to see whether we have the filial spirit of a true son—the spirit of Christ. In His faithfulness He tests us that it may be demonstrated whether we are wholly loyal in thought, word and action, or whether at heart we are self-seeking He does not expect perfection in the flesh; for He knoweth our feeble frame. But He expects us to do our best; and the merit of our dear Redeemer will cover what we are unable to perform.

The Lord our God is giving each one of His children the opportunity to prove to Him, to our Lord Jesus and to the angels how sincere we are, how thorough is our consecration, and how desirous we are to do the Divine will. He gives us opportunity to "lay down our life for the brethren," and "to good unto all men, especially unto the Household of Faith." The Lord is taking notice of all these things; and "a book of remembrance" is being "written before Him for them that fear the Lord, and that think upon His name. And they shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.—Malachi 3:16-18.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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"The English reformers, while renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were non-essential, yet not being forbidden, they were not instrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.

"To the conservative and compromising, these arguments seemed conclusive, but there was another class that did not so judge. The fact that these customs tended to bridge the chasm between Rome and the Reformation, was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has in his Word established the regulations governing his worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the Church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what he had explicitly enjoined.

"Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They regarded many of the established customs of the English church as monuments of idolatry, and they could not in conscience unite in her worship. But the church, being supported by the civil authority, would permit no dissent from her forms. Atendance upon her service was required by law, and unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile and death.

"At the opening of the seventeenth century the monarch who had just ascended the throne of England declared his determination to make the Puritans 'conform, or harry them out of the land, or else worse.' Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days, and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, 'England had ceased forever to be a habitable spot.' Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic.

"In their flight they had left their houses, their goods, and their means of livelihood. They were strangers in a strange land, among a people of different language and customs. They were forced to resort to new and untried occupations to earn their bread. Middle-aged men, who had spent their lives in tilling the soil, had now to learn mechanical trades. But they cheerfully accepted the situation, and lost no time in idle or repining. Though often pinched with poverty, they thanked God for the blessings which were still granted them, and found their joy in unmolested spiritual communion. 'They knew they were pilgrims, and looked not much on those things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits.'

"In the midst of exile and hardship, their love and faith waxed strong. They trusted the Lord's promises, and he did not fail them in time of need. His angels were by their side, to encourage and support them. And when God's hand seemed pointing them across the sea, to a land where they might found for themselves a State, and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of Providence.

"God had permitted trials to come upon his people to prepare them for the accomplishment of his gracious purpose toward them. The church had been brought low, that she might be exalted. God was about to display his power in her behalf, to give to the world another evidence that he will not forsake those who trust in him. He had overruled events to cause the wrath of Satan and the plots of evil men to advance his glory, and to bring his people to a place of security. Persecution and exile were opening the way to freedom.

"When first constrained to separate from the English church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, 'to walk in all his ways, made known or to be made known to them.' Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. John Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said:

"'Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of his, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvanists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"'Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from his written Word. But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.'"

* * * * *

Supplementing these general and sentimental remarks of White we supply more specific data. It has been variously estimated that from 22,000 to 50,000 Puritan emigrants sailed from English and Dutch ports in 20 years, 1620-40. Persecution in their native countries fanned the noble qualities into a fire that impelled them to form the exodus. The reason that compelled their departure determined their quality they were all men of vigorous consciences, who loved their fatherland much, but religion more, not driven from home by mercantile necessities or ambitions, but solely by their determination to be free to worship God. They were as Milton said, "faithful and freeborn Englishmen and good Christians constrained to forsake their dearest home, their friends, and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the Bishops." Men so moved as to act could hardly be commonplace; and so among them we find characters strong and marked with equal reputed ability to rule and to obey, as Bradford and Brewster, Windslow and Stanish, Wintkoop and Dr. Samuel Fuller, and men so inflexible in their love of liberty and faith in man as Roger Williams and young Harry Vane, and others.

Columbus had spied out the land for these God-fearing people just before the Reformation started in Luther's day. The first man to brave the perils of the sea of this exodus were Elder Brewster and Deacon Carver, both influenced by the teachings of Henry Jacob, an Oxford graduate, who advocated the principles of Independency as against Episcopacy and Presbytery. They sailed in 1620 with a little company from Delfthaven, landed in the midst of a severe and stormy winter on the North American coast, there layed the foundation of the "New England States," with all they were to be and create. They were to the Puritans what Columbus and his party was to Europe in general.

But as Israel wandered for 40 years in the Wilderness of Sin before entering Cannan, so the Puritans did not immediately secure their liberty of conscience guaranteed by a State founded upon the proper principles.

(Continued on Page Eight)

PASTOR RUSSELL PHOTOS.

Large size, suitable for framing for your home, from the negative so universally admired by the friends and taken by Bro. Mitchell himself a few years ago. These enlargements are works of art, a perfect likeness, and beautiful in tone and finish. 5x7 inches, 15c; 8x10, 65c; 11x14, $1.25, 16x20, $3.50.

MITCHELL STUDIOS,
619 So. Broadway, Los Angeles, Cal.

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

British Labor Party Holds Convention

(Continued from Page One.)

P., is to be chairman of the convention opening today at Bristol. He is married to Mary Macarthur, a well-known Women's Trade Union leader. He is a very fine speaker with a wealth of information at his fingers' ends, but a downright opponent of military compulsion. I should hesitate to place him, however, among the peace cranks. Rather is he one of those who fears the specter of industrial conscription. The Government has, however, given what appear to be pretty straight and genuine guarantees that this is not the case. But any man can be pardoned if he mistrusts politicians and their science.

In the Parliamentary section of the report of the Labor Party it is stated that "at no other time in the history of trade unionism in this country have the trade unions been taken so much into the confidence of the Government and of those responsible for the carrying on of affairs. This is no doubt due to some extent to the extraordinary conditions prevailing, but it is also partly due to the presense of trade union representatives in the Government; and while the unions by the Munitions of War Acts have relinquished for the time being many of the liberties and rights that have taken a generation to build up, on the other hand, they have come forward and occupied a place in the affairs of the country which will do much to consolidate and strengthen them in the future."

The report touches on the Military Service Bill without comment.

I have to welcome the appearance of the first official "Labor Year Book" ever issued in this country. It is published under the auspices of the Parliamentary Committee of the Trades Union Congress; the executive committee of the Labor Party; and the Fabian Research Department. It is priced at 25 cents and the office of publication is 1 Victoria street, London, S. W. In the past in this country there have been labor annuals and Socialist year books, but they never secured sufficient circulation to ensure constant and extensive publication. The present volume is bound in paper, runs to 704 pages, and is the most comprehensive thing of its kind ever issued.

By way of a kind of introduction there are two articles preceding the year book proper. They are, "Why a Labor Year Book?" by George Bernard Shaw and "Labor After the War," by the Right Hon. Arthur Henderson, Labor Member of Parliament and President of the Board of Education.

Part I. of the Year book is devoted to a 77-page resume of British labor and the war. It covers such things as the labor political view of the outbreak of the war, unemployment, with remarkably interesting and striking tables, the relief of distress, the Workers' National War Emergency Committee, the rise in prices, the Committee on Production in War-time, labor and recruiting, women and the war, child labor and the factory acts, national labor newspapers during the war, etc.

Then in part II. we have every phase of the industrial labor movement covering all the facts and figures about trade unions, strikes and lock-outs, changes in rates of wages and hours of labor, trade boards, industrial fatigue, accidents and diseases, women in industry. This part runs to over two hundred pages.

Part III. deals with the political labor movements—historical, statistical and argumentative. It covers eighty pages. Part IV. is devoted to the co-operative movement, a great feature of industrial life in the North of England. Part V. concerns itself with the international working class movement starting with an article by Emile Vandervelde, the famous Belgian Socialist and patriot who writes on the "internation." Then follow articles on the old international, the modern international, the International Socialist Bureau, congresses, international federations and trade unionism abroad, confines itself solely to Socialist journals and only gives for the whole of North America the New York "Call." This list, owing to its scantiness and one-sidedness, is one of the few defects in an otherwise interesting compilation.

Part VI. is devoted to Imperial and national Government information and figures covering practically everything from a list of the members of the House of Commons to the latest British income tax law. Part VII. deals with local Government in Great Britain with details of all its services from the running of municipal slaughter houses to the local licensing of theatres. Part VIII. deals with social insurance and thus covers the newest British legislation for industrial accidents, sickness, unemployment, old age, etc. In conclusion there is an 18-column index with about 1,300 references to enable the reader to find rapidly in the book any information he wants.

INCOME BREAKS RECORD.

NEW YORK, Feb. 16.—"An extraordinary story of prosperity," is the term used by the New York World in commenting on the last financial report of the United States Steel Corporation, which has recently announced a 10 per cent wage increase to its low wage, long-hour workers.

It is shown that the trust's net earnings for the past quarter were $51,232,788, or $5,729,080 larger than for any previous quarter last year; dividends resumed on the common stock at the former annual rate of 5 per cent; a surplus of $23,300,692 above all charges and dividends; $105,000,000 cash in bank.

WAGES FIRST CONSIDERATION.

TOLEDO, Ohio, Feb. 16.—The Evening Blade editor expresses this opinion on welfare work:

"Welfare work has its place—an important place if only it breeds in employers an interest in their employes—but the employer who attempts to use welfare work as a substitute for living wages throws his money away. Sooner or later, he has a strike on his hands and he is lucky if it is not more of a reign of terror than a walkout. The Youngstown outbreak reinforces the lessons of the Calumet strike."

Appreciations.

Beaumont, Tex., Feb. 11.

My subscription expired Jan. 13, 1916 and desiring to thank you for continuing to send it on so long after my subscription had expired and more especially for your fearless manner of presenting to the public Pastor Russell's sermons and other scriptural helps. Trusting you will continue to give us these helpful sermons for we know your reward is sure. To prove my appreciation of your favors you wil find enclosed order for renewal for another year.

Yours respectfully,
MRS. LETITIA E. LIGON.

Portland, re., Feb. 11.

Although my subscription to your excelent paper expired last fall I note I am still in receipt of same. I find on investigating my address label that it has been set forward one year. Evidently my thanks are long since overdue to your good selves or to some good provider in our "Present Trpth."

Please, therefore, gentlemen, accept from me, for yourselves and this other dear friend unknown to me, my heartfelt thanks for the renewal and I trust to be entirely able to carry the burden myself next fall, and possibly assist someone else, as I have been assisted.

Yours very sincerely,
NORMAN M. LEWTON.

Columbus, Ohio, Feb. 11.

Have renewd my subscription through A. H. Moore, our newspaper representative.

I want to thank you for the prompt delivery of the paper always.

I am interested in the labor items but especially appreciate the religious featrues.

I like the new style of typing of Pastor Russell's sermons; it is so comfortable to the eye.

N. E. Nelson's continued article dealing on the Reformation and Reformers is surely very interesting and makes us appreciate Pastor Russell's sphere—His words are with authority.

It rejoices my heart to read the many letters of appreciation. Let's not keep our alabaster boxes hidden away in some dark corner but let's open them up, so the sweet perfume of love and helpfulness, may orighten and cheer up some lonely, discouraged pilgrim and mayhaps urge our editor to renewed effort and zeal. How much easier to keep plodding away when we know somebody cares and appreciates.

As the poet has said:
We are living we are dwelling
In an age on ages telling,
Hark! the rumbling in the nations,
Hark! What soumeth, 'tis creation.

Scoffer scorning, Heaven beholding,
See prophetic truth unfolding,
Oh, let all the soul within you,
Strike! let every nerve and sinew.

In a grand and awful time
To be living is sublime.
Iron crumbling with the clay,
Groaning for a better day.

Thou hast but an hour to fight!
Watch! and keep the garments white,
For the Truth's sake go abroad,
Tell on ages—tell for God.
With Christian love,
MRS. C. MYERS.

Pasadena, Cal., Feb. 9.

I have been wanting to write you for some time as my subscription is overdue. It looked as though I would not be able to renew again.

I enjoy the paper very much. We were one of the would-be victims of the medicine fakes at the time you were exposing them. The Lord will surely bless you. I wish to have the Tribune sent to a friend of mine.

Sincerely,
WM. WINK.

Cumberland, Md., Feb. 9.

I believe my subscription expires soon so I wish to renew same for another year. I greatly appreciate your paper for the religious features of same. As long as Pastor Russell's sermons appear in your columns I want your paper, in fact could not do without it. It is a pleasure to read the good message in such large clear type.

Yours with much appreciation,
MRS. J. JONES WILSON.

Ottawa, Kan., Feb. 10.

I see my subscription will soon expire. I do not like to miss a single copy. I am so glad you continue to publish and herald the blessed Truth which is so dear and soul-satisfying to our hungering hearts. The blessed book says: Blessed are they which do hunger and thirst after righteousness for they shall be filled, and the Labor Tribune is one of the channels though which we are being filled. I know of no other food so wholesome and appetizing as that which is supplied by our dear Pastor Russell—and as long as you continue to publish the sermons so long will I continue to support you in the grand work.

I for one would feel as though I had lost a dear friend should I order my subscription to be stopped.

Possibly if the friend from Princeton N. J., would have tuned his heart to the instrument (the Bible) and its melody instead of the player, Russell, he would have found another year's subscription to your valuable paper only too short, but he has not learned the true key word as yet. We must have our key word in proper tune or we cannot catch the message and we must see to it that we keep in proper tune if we would receive the message God sends us through whoever it may be, but we know who is the servant and love him and his blessed message because our hearts are in tune with our Heavenly Father. I think the last sermon is worth the price of the paper for a whole year.

So glad the Albert Dripps never materialized and hope he never will write any more such letters, and possibly it was a great boost for both papers. May God richly bless you and your work of spreading the blessed Truth.

Yours in bond of Christian love and wishing you a very prosperous year.
MRS. ANNA BEARMAN.

CHRISTIAN COMMUNISM

Acts 4:32—5:16—February 20.

Christ's Sympathetic, Loving Spirit Illustrated In the Church—Love "Seeketh Not Her Own" Interests Only. Communism Tried—Why it Failed.

"Love one another from the heart fervently.—1 Peter 1:22.

THE Record tells us that the number of believers was more than five thousand in a little while. The spirit of love began to burn in their hearts—thankfulness to God, appreciation of His favor, a desire to serve Him and sympathy and love for the brotherhood. Some were poorer than others; and, controlled by the spirit of love, they felt that they would wish all the poorer brethren to have just as good as themselves. First they gave privately one to another, as they realized the needs. Then the matter went further, and they organized a little community. Many of the wealthier sold their possessions, and turned in the money to the Lord's treasury, desiring that a certain amount be supplied to themselves and all other members of the community—share and share alike.

Private Giving.

This manifested a very beautiful spirit, and under perfect conditions would have been the wise and proper course. As it was, however, the community proved a failure. Apparently the Lord permitted that test and failure to show us that no such community amongst His people is possible at the present time. As soon as Messiah's Kingdom is established, the community principle will prosper wonderfully. But it is impracticable now, as it was in the days of the Apostles.

This lesson introduces us to Barnabas, a godly man and wise, a mighty power in the Church. His proper name was Joses; and he must have been a very fine character when the Apostles named him Barnabas—implying that he had a beautiful spirit, and in his daily life was a "son of consolation" to all with whom he had contact. Barnabas had a property or estate. This he sold, and brought the proceeds to the Apostles' feet. He was not an Apostle; for of them there were only twelve, and at this time only eleven, because of the loss of Judas. St. Paul, the twelfth Apostle, the Lord's chosen vessel, had not yet had his eyes opened to the truth of the Gospel.

Ananias and his wife Sapphira also sold their property, and kept back a portion of the price, bringing the remainder to the Apostles as though it were the entire sum. Indeed, in conspiring between themselves, they had agreed to declare that the money which they turned in to the treasury was all that they had received from the property. Our lesson tells how St. Peter treated the matter, under the guidance of the Holy Spirit. He pointed out to Ananias that the property was his own, that he was neither compelled nor urged to donate it to this community, that it was his own voluntary gift, and that he had lied to God, not merely to the community. Hearing these words, Ananias fell dead—smitten of the Lord. A little later, his wife Sapphira suffered similarly.

Why Repentance Was Not Preached.

We query, Why did not St. Peter point out to Ananias and Sapphira wherein they had erred, urge them to repentance, and join with them in prayer rather than pronounce upon them the death penalty?

Our thought is that these two culprits were not really God's children—that they had never received the begetting of the Holy Spirit; and that the Lord took this opportunity to give the Church a great lesson—to remind them that they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under Divine judgment with a view to teaching the Church how displeasing in God's sight is hypocrisy—especially in respect to religious things.

If these two were spirit-begotten, their destruction would be the Second Death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merely children of this world, not fully appreciative of spiritual things, their future interests are not destroyed. They still belong to the great world of mankind, for whom Christ died, and who have not yet received in full the blessings of reconciliation with God through the Lord Jesus. Such glorious favor may be expected for the world in general during the Millennium, when "all the families of the earth shall be blessed," and brought to a knowledge of the Truth and to an opportunity of accepting unto salvation.

St. Peter and Ananias.

Our charitable thought for Ananias and Sapphira is that, not having received the Holy Spirit, they but imperfectly appreciated what they were doing; that they have not sinned unto death; and that in the resurrection time they will have opportunity to show their loyalty or disloyalty to God.

OBLIGING.

"I hope you are habitually truthful, Norah."

"I am on me own account, mum. I only tells lies to the callers for the family."—Boston Transcript.

APPRECIATIONS.

Manheim, Pa., Feb. 5.

As my subscription to your paper expires the 5th of February, I wish to inform you that I have to ask you to discontinue to send it to me for the time being, although I liked it very much the three or four years I was receiving and reading it. I might take it up again in the future, but at present it is not convenient for me to continue it.

With best wishes to you and the Tribune readers, I remain,

Yours truly,
J. R. RISSER.

Montgomery, N. Y., Feb. 3.

I have not been of late receiving my Tribune. So I do not know if my subscription has expired or not. But I have so far received a copy of each issue from a friend for I feel very much lossed without it. It affords me great pleasure to assure you of my deep appreciation for each and every department of your most excellent paper. But of its most appreciated part is Pastor Russell's religious columns as they appear weekly.

You indeed are doing a grand work for I realize it isn't only cheering for me to read those comforting words that we have a Heavenly Father which shows favor and much love and compassion toward his children here below, but may I feel sure to say after reading them it causes their hearts to turn to worship willingly him who done so much for them.

Trusting you will continue publishing the sermons. With best wishes.

Yours turly,
MISS EVA L. FREED.

Lac La Nome, Can., Feb. 12.

I am sorry to ask you to discontinue your paper after the expiration of my subscription.

I am unable to renew on account of financial reasons which the great war has caused in Canada.

I have enjoyed your clean paper and the sermons of Pastor Russell and I hope sincerely you will not stop publishing his sermons.

Wishing you every success. I remain,

Yours truly,
ROY K. KERRISON.

SPREADING THE TRUTH.

Judge Rutherford's able discourse on the destruction of Militarism was recently published in the Norristwon "Times." This has now been arranged in an attractive pamphlet and is proving very effective in many ways.

A liberal donation to the cost of publication will permit of its being mailed to Bible Students for the small sum of three cents each. They can be procured by addressing Mrs. R. C. Rogers, Secy., 1205 Willow St., Norristown, Pa.

NOTICE.

Send 50 cents for $40.00 in assorted bills Mexican (Villa) Cy. Valuable for coin collections and keep-sakes. Address

EL PASO RELIC CO.,
El Paso, Texas.

Here is a little item that if you see fit to publish may help some of the friends to form a more correct opinion of the author than they have held.

A noted clergyman's statments regarding the prophecies of the Scriptures.

Henry Drummond (on pages 34-35) of his book "The Greatest Thing in the World" says, "This book is full of prophecies. One by one they have "failed;" that is, having been fulfilled, their work is finished; they have nothing more to do now in the world except to feed a devout man's faith."

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

intermingled with the Puritans were many that came for "the fishes and loaves," and, like Israel in their wanderings who longed for "the flesh pots of Egypt," the Puritans began to assume authority over those who came for purely mercantile purposes. So in 1631 the general court of the Massachusetts colony resolved, "that no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same." In other words Church and State, citizenship in the one and membership in the other, thus became identical. It was about 40 years from the landing of Brewster to the founding of Rhode Island by Roger Williams and the founding of Pennsylvania by William Penn, where liberty of conscience was first established by law. The evil results of this resolution of 1631 by the Massachusetts Bay Colony, by men who meant to preserve the polity they established, we point out in the story of Roger Williams.

MIRACLE EGG DISPLACER.

A brother has just discovered a perfect substitute for eggs wihch he calls MIRACLE EGG DISPLACER. It gives you fresh eggs at only 10c a dozen. We will mail you a can equal to 3 dozen eggs for 30c, or three regular 30c cans for only 75c. We pay postage and return money if you are not perfectly satisfied. Order at once. Write for excellent offer to friends acting as agents.

STANDARD SUPPLY CO.,
Reading, Pa.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

Se sure and read the article on the fifth page of this issue.

ALL MEN!

—Despite the greatest shortage of dyestuffs and raw material ever known

—Despite the resulting high prices asked by Manufacturers for Next Fall and Winter Outfits

—Despite the fact that next October and November we could get $3 to $5 more for them than they sell for regularly, we offer

OVER 4,000 "QUALITY"

SUITS AND OVERCOATS

AT THE FOLLOWING BIG REDUCTIONS

$13.50 to $16.50 values now.....$10.50
$18.50 to $25.50 values now.....$14.50
$27.50 to $32.50 values now.....$18.50
$35.00 to $45.00 values now.....$23.50

PANTS--Important Reductions

LOT No. 1—Offers 1,637 pairs of Pants that regularly sell for $1.98 to $2.48. Materials include Worsteds, Cheviots, Serges and Cassimeres. All excellently Tailored. Choice..... 1.60

LOT No. 2—Offers 1,928 pairs of Pants worth $3, $3.50 and $4. All styles. Neat patterns in Worsteds, Cheviots, Cassimeres, Plain Serges and black Thibets..... 2.60

LOT No. 3—Offers 1,219 pairs of Pants worth $4.50, $5 and $6. Fine pure Worsteds, Unfinished Worsteds, etc. All plain Blue Serges and Black Dress Pants. Hand Tailored. Choice..... 3.60

ESTABLISHED 1871
KAUFMANN'S
"THE BIG STORE"
5TH AVE. SMITHFIELD & DIAMOND STS.

Men's Suits and Overcoats made to Measure

Nat Sanger Tailor

Style and $20 Price Only

You Save $10. I make $2.

Down Town Two Stores East End

TOOLS
OF PRECISION AND ACCURACY

WE carry a complete stock of STARRETT'S and BROWN & SHARPE tools, as well as other fine tools and materials for mechanics.

Glardon Files
Buffing Wheels
Rouge
German Silver
Steel Wire
Spark Point Wire

Catalogue on application.

HEEREN BROS & CO.

Tool and Material Department.

PENN AVENUE AND EIGHTH STREET - - - - - - PITTSBURGH

A Wonderful Discovery of Valuable
ORES
A Twentieth Century Sensation.

A Mine Producing Platinum, Copper, Nickel, Molybdenite, Chrome, and Tungsten

Get full information of assay, stock, etc.

Room 514 Fitzsimmons Bldg., Pittsburg, Pa

A sign in an American barroom reads:

"Gentlemen shooting at the barkeeper will please try to avoid hitting the mirrors, which are the largest in the state and a credit to the town."—Tit-Bits.

MALE HELP WANTED.

WANTED — DIE SINKERS, MACHINISTS AND BLACKSMITHS AT OUR BRADDOCK WORKS. WORKING ON DOMESTIC ORDERS ONLY. INQUIRE AT STANDARD CHAIN CO., BRADDOCK WORKS, BRADDOCK, PA.

Men wanted for the following positions:

Engine Lathe Hands, first-class on Tool Work.
Milling Machine Hands, on Tool Work.
Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

A World of Worry And Discontent is Avoided

by the simple habit of saving a little regularly. Try it. This strong bank offers you safety and 4%.

$1 Starts an Account.

THE UNION SAVINGS BANK
"Where Savings are Safe"
Capital and Surplus $2,000,000.
Frick Bldg., 5th and Grant St.

HOME COOKING.

The modern wife placed two plates with knives, forks, spoons, and tumblers on the dining room table, and took two paper napkins from a drawer, laying one beside each plate.

Then she lighted the gas-stove, opened a can of soup and placed it in cans of vegetables and a can of salmon and heated these. She cut six slices of baker's bread and quartered a baker's pie, placing everything on the table together with butter, salt, pepper and a pitcher of cold water.

"John," she said briskly, "your dinner's ready."—Judge.

"CHARTER APPLICATION."

Notice is hereby given that an application will be made to the Governor of Pennsylvania on Wednesday, February 9th, 1916, by Robert Lock, J. E. Gallagher, G. Arthur White, W. E. Troutman, Carl H. Booth, and others under the Act of Assembly entitled "An Act to provide for the incorporation and regulation of certain corporations" approved April 29th, 1874, and the supplement thereto, for a Charter for the intended corporation to be called the Apollo Electric Steel Company, the character and object of which is the manufacture of iron, steel, zinc, nickle, brass, copper and allied products, and the sale of same, and for these purposes to have, possess and enjoy all the rights, benefits and privileges of said Act of Assembly and its supplement.

WALTER J. GUTHRIE,
Solicitor.

ARTIFICIAL LIMBS

Satisfaction Assured by wearing our Latest Model Perfection Limb.

MANY NEW FEATURES.
Write for Special Information

FEICK BROS. CO.,
809 Liberty Ave., Pittsburgh

GERMAN SAVINGS AND DEPOSIT BANK,
CARSON AND SOUTH FOURTEENTH STS.,
PITTSBURGH.

4% Interest on Time Deposits.

J. E. Roth, President. A. P. Miller, Cashier.
John McKain, Assistant Cashier.

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872 No. 13. PITTSBURGH, PA., THURSDAY, FEBRUARY 24, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

IRON CITY TRADES COUNCIL MAKES BIG CUT IN WAGES

Men Employed on Work for Unions Said to Be Receiving Less Than Half That Paid by Others.

Trouble is brewing and a cyclone is expected to turn Iron City Trades Council topsy-turvy, before the question of the council itself, employing cheap labor on its "official program" is settled.

The labor "skates" have caused building contractors all kinds of trouble and large contractors hesitate to take any work else the gods of "union" shall be displeased and vengeance shall be wrecked upon the unfortunate contractor whose estimates have been accepted. But the tide is turning and "union" labor is now to be assailed for employing solicitors on the "official program" at what is alleged starvation wages and a commission so low that even the publishers of papers hesitate to believe the truth of the rumors now being circulated.

The claim is made that solicitors are being paid only 20 per cent commission for their work and a small commission is added when the cash is brought in, but the employers it is said only permit collections where they cannot help it. Some labor papers are paying solicitors 50 per cent for similar work and if the work is done at 35 per cent the price is extra low, but the "Union" has smashed all precedent and has managed to slash the commissions until the wages have been reduced to below the minimum and then some.

It is the opinion that the lowest possible commissions never reach 20 per cent, but the work on the "program" which is endorsed by Iron City Trades Council is said to have reached a new low level so low that legitimate labor papers would hesitate to offer a solicitor such a paltry sum.

Iron City Trades Council is said to stand for a minimum wage, but this minimum is so low that others refuse to be governed by such and the minimum on the "program" is being denounced as outrageous.

The building trades council have held up work of contractors under the pretense of demanding higher wages, but there are rumors abroad that do not exactly harmonize when the strike was called and later adjusted on the William Pitt hotel building. Be this as it may it is contended no standard can be maintained if the central body refuses to lift the standard up. If the central body submits to cheapening labor by employing men on its own work what right has the union to interfere with legitimate contractors or employers.

It is estimated that the "program" on which work of soliciting is now under way with the consent of the central labor body will net approximately $25,000. Of this it is believed nearly $3,000 will be in "donations" from employers of labor who are ashamed to have themselves recognized or who are enemies of labor and the men engaged on the work are to receive less than half of what the best labor papers are paying. This is cause for complaint and this feeling of dissatisfaction is resolving itself into a genuine tornado that threatens to sweep everything before it in the very near future.

Why this "program" is permitted is not hard for some to fathom and no wonder labor is being condemned on every hand and it dare not attempt to fight for the rights of its members lest some audacious culprit might step from behind an obscured curtain with unpleasant facts. A feeling that some diabolical castrophe is about to occur seems to fill the very atmosphere and men high up in the labor movement are momentarily expecting some indescribable something to break like a thunder clap through a clear sky. The labor movement, the impression prevails, is in the hands of a small clique whose monumental nerve has impressed some with the belief they were in absolute control, but the consciencious union man is being aroused and something is going to happen.

If the approaching "program" is to compare in any way with that of last years "work of art," the quicker the whole thing is called off the better it will be for the labor movement.

Out of 68 pages which carries over 3,000 inches of advertising less than 30 inches was devoted to the program of events and the entire matter devoted to labor does not exceed 200 inches. The "committee" presumably so much ashamed of its work that no signatures are attached to its expressions of thanks. Of all the foul deeds committed in the name of labor this "program," a copy of which is here, is the limit. The saloon keeper seems to have been a special mark and it is claimed that the latter was inveigled into advertising on the strength of a letter from a labor leader "high" in the councils of labor. The victim probably through fear consented to advertising.

The shame is that honest men toiling in the shops who have no knowledge of what is going on are made the goats.

These men are held to represent the army back of a scheme from which they derive so little if any benefit and the crime of soliciting from the enemy of labor surpasses even the atrosities of the criminal corporations who have been the object of so much of labor's scorn and vituberation.

The non-union employer contributes to the "union" and he is given a clean bill of health. He is regarded as the immaculate; accepted to reign with the whiter than snow; all because he contributes a pittance to an element who in their own estimation, Atlas like, carry around on their shoulders the toiling millions.

This element has made the "union" a huge joke and the sooner labor gets together and rids itself of this destructive hook-worm the better it will be. The inevitable is not far off and delay means disaster; that "union" labor is regarded as a fake there is no doubt and the fakers who have been thriving off it have exceeded any of the most daring and corrupt predecessors within the last two decades.

Little wonder the manufacturer has lost faith and the whole labor movement in the Pittsburgh district is nothing more than a mere shell; the shell being supported by a few legitimate leaders who are not found among the aggregation of mis-representatives. The first struggle and the movement will crash as the inside is corruption, and then the awful smell.

Reputable employers of labor are repudiating the fakirs and refusing to be held up; they abhor hypocracy and the honest and conservative leaders are not hesitating in expressing their disapproval and particularly of the methods being used to intimidate business men through a "program" or anything that may be used as a subterfuge to induce men to contribute to a cause when in reality labor derives so little benefit and the dastardly trick is looked upon as nothing more than a design to outwit honest men.

(Continued on Fifth Page.)

British Labor Party Takes Action.

Passes Series of Momentous Resolutions in Convention

Thomas Reeve, Staff Correspondent.

London, Feb. 11, 1916.

The fifteenth annual convention of the Labor Party has run its course since your correspondent last wrote and a number of very interesting votes were taken. As was pointed out last week the Labor Party conference is not to be confused with the annual Trade Union Congress although somewhere about two million trade unionists send delegates to it. It is concerned in the main with the political side of organized labor. The first important resolution discussed begged the conference to assist the Government as far as possible to a successful prosecution of the war. This was carried by 1,502,000 votes to 602,000 and thus by a majority of 900,000. The second resolution was as follows:

That this conference being convinced that the issues involved in the present European war are of transcendant importance to the democracies of this and all other countries, hereby records its entire approval of the action of the Parliamentary Labor Party in co-operating with the other political parties in the national recruiting campaigns.

No fewer than 1,847,000 votes were cast for this and only 205,000 against it being thus carried by a majority of 1,641,000.

On the second day of the convention a long discussion took place on the question of military compulsion and the delegates recorded their protest against the adoption of conscription in any form. The votes cast against accepting conscription were 1,796,000 whilst those in favor of accepting conscription were 219,000. Coming down to a discussion of the particular measure just passing through Parliament the delegates also declared their opposition to the Military Service (No. 2) Bill by 1,716,000 votes against 360,000; but the second part of the resolution—"in the event of it (the bill) becoming law the conference decides to agitate for its repeal"—was negatived by 659,000 votes to 614,000.

From these figures it will be seen that a very large majority of the delegates representing about a thousand organized trade unionists were opposed to conscription whilst a smaller number were opposed to the pacific conscription measure. On the question of repealing this measure, if passed by the law, the verdict went the other wa. To account for the smallness of this last vote it must be remembered that a very large body of delegates altogether abstained from voting on the "Shall we work for repeal" resolution.

The Labor Party Conference came to three important decisions on the third day of the convention. It confirmed the Executive's act in allowing representatives of the party to enter the Coalition Government on its formation, and also approved of the three Labor Ministers retaining the offices they now hold. Finally, it rejected a resolution which condemned secret alliances and which declared that no territory should be transferred from one Government to another without the consent of the people, and that, as part of the peace settlement, Great Britain should propose a reduction of armaments by all the belligerant powers.

In the following table, for the sake of completeness, I give the chief resolutions of the Conference during

WHY CHILD LABOR BILL IS OPPOSED IN SOUTH

GREENVILLE, S. C., Feb. 23.—According to the Home Circle, published in this city, here are the reasons why southern cotton mill owners oppose the Keating-Owen child labor bill, which is intended to exclue from interstate commerce child labor products:

"First—When childreu are excluded from the mills, they have to go to school, be educated and enlightened.

"Second—Ignorance is what pleases the cotton mill authorities.

"Third—Education means light, knowledge, power, emancipation and freedom.

"Fourth—The cotton manufacturers have been made vastly rich by working children at half wages, doing grown folks' work.

"Fifth—When this bill was passed, they well knew they would ave to pay the grown folks enough to support the children anyhow. If they don't, the farms are inviting them.

"Sixth—As long as they can keep the workers in ignorance, they can cheat and rob them and control them more.

"Seventh—When the textile workers are better educated, they can get better employment, therefore better wages—a decent living.

"The above are some facts and reasons why this bill is opposed by the money powers.

"Didn't the mill owners circulate and beg their employes to sign petitions, asking for this bill not to be passed, because it would seriously interfere with the factory business?"

OPPOSE MERGER OF BOARDS.

BOSTON, Feb. 23.—Trade unionists in this state are opposing the proposed merger of the industrial accidents board, minimum wage commission, board of conciliation and arbitration and board of labor and industries, as advocated by Governor McCall in his inaugural address. The workers insist that the work of these boards is not identical, and that each has a wide scope to develop efficiency. At a recent conference of delegates representing central bodies, the following resolution was adopted:

"We are unalterably opposed to any action by the legislature that will change the identity or in any way consolidate or merge the duties now incumbent upon the industrial accidents board, the minimum wage commission, board of conciliation and arbitration and board of labor and industries, it being our opinion, that each board or commission has ample work to perform in its own especial field without taking on the work of any other board or commission."

VALUE OF COMPENSATION LAW.

BEAVER FALLS, PA., Feb. 23.—The value of compesation legislation was shown in this city in the case of a workman who had the tip of his finger cut off. As injuries of this character are common, the employe signed an insurance company release for $1. Later the wound became serious and the employe could not work. State compensation officials ruled that the release was illegal and ordered that the employe be given medical treatment and half pay unitl he is able to return to work.

HUGE DIVIDENDS DECLARED.

NEW YORK, Feb. 23. — The Winchester Repeating Arms company has declared a dividend of 465 per cent, and the Atlas Powder company a dividend of 35.80 per cent.

The report of the former concern shows net earnings of $4,652,094 on a capital of $1,000.000. The Atlas Powder company shows net income of $1,671,762 in 1915. compared with $474,150 in 1914.

Of the Winchester company's total business for the year, $11,500,000 represented domestic orders and $8,500,000 foreign, chiefly European delivery. The gross increase was one-third in excess of the preceding year. The stock, par value $100, recently sold as high as $3,000 a share.

Rainey Tariff Bill Must Be Amended

Commission Should Be Made Non-Partisan to Work Effectively.

With the administration at Washington on record in favor of a permanent Tariff Commission, there no longer seems any doubt that the fight made by organized labor has been won. There still is work to do, however, to make the victory complete. The administration bill, introduced by Congressman Rainey of Illinois, must be amended in some important particular, if the wishes of the wage-workers are to be met.

Labor's demand has been that the tariff be taken out of partisan politics on the ground that it is purely an economic question. The creation of an evenly balanced Tariff Commission offered the best way through which political influence might be neutralized and scientific accuracy substituted for political expediency in the preparation of tariff schedules.

The bill introduced by Congressman Rainey, known as H. R. 10,585 is not calculated to take the tariff out of politics. It provides for a Commission of five persons, not more than three of whom shall belong to the same political party. Such a Commission would be partisan and its personal subject to change with each change in the political complexion of Congress. In this way the tariff would be kept alive as a political issue.

If political influence is to be neutralized, the Tariff Commission should be composed of six persons, no more than three of whom shall belong to the same political party. Such a Commission would be bi-partisan, but as it would be evenly balanced there would be no need for changing its personnel as one party or the other might gain the ascendency. It would be permanent and tend to give that stability to tariff enactments so much needed by the business and industrial interests of the country. It is important that the Rainey Bill be amended in this important particular.

In another respect the Rainey Bill does not meet the wishes of organized labor. It makes no provision for the recognition of labor or agriculture on the Tariff Commission and those interested must be considered. In administration circles it has been hinted that such recognition would constitute class legislation. Such an argument carries little weight. We have a Department of Agriculture, a Department of Labor, a Department of Commerce the heads of which are members of the President's cabinet. That does not give us a class government. There is no good reason why labor, agriculture, manufactures and commerce should not all be represented dircetly on a Tariff Commission, for the subject is one in which all have a direct interest.

Organized labor has interested itself in the campaign for a Tariff Commission largely for two reasons; first, that the tariff might, so far as possible be removed from the field of partisan politics; and secondly, that the interests of labor might be safe-guarded by having a direct representative on the Tariff Commission. In neightr of these respects does the Rainey Bill fill the requirements.

The Rainey Bill is, of course, subject to amendments. This is the time for labor to make known its wishes in the matter. The labor unions should adopt resolutions urging the amendments suggested and forwarded copies to Congressman Rainey and to Senator Kern. The leaders in Congress are looking for light on the subject. Make your wishes in the matter known and do it at once.

If you require further information on the subject send a post card to H. H. Gross, President Tariff Commision League, First National Bank Building, Chicago.

ESTABLISH MINIMUM WAGE.

VINCENNES, IND., Feb. 23.— The Central Labor Union has induced common council to insert a minimum wage clause in future sewer and paving contracts. Hereafter the lowest rate is 20 cents an hour.

The Central Labor Union has appointed a special committee to watch the construction of the new $135,000 school building, which is to be erected under union conditions.

The Steam Engineers' Union has settled its differences with the National rolling mill and all engineers in that plant are now members of that organization.

The Porkhouse Mill (Pittsburg Forge and Iron Co.) this city is on in full, double turn.

The mill of H. M. Beus & Co., Girard, Ohio, is on in full double turn.

TRIBUNE TO DISTRIBUTE AUTOS TO READERS

Valuable Cars to Be Given Away in Month of May.

OTHER EXPENSIVE PRIZES ALSO.

Read This Article, Then Turn to Pages 4 and 5 and Learn the Details.

The National Labor Tribune, in this issue, presents to its many readers the opportunity of a life-time to obtain, in return for a little effort, rewards ranging from a Thirty-five Dollar kitchen cabinet to a Twelve-hundred Dollar, Eight cylinder, Five passenger Regal touring car.

Everyone who participates gets something. Naturally the ones who do the most get most.

On pages 4 and 5 of this issue will be found full details of this novel undertaking together with illustrations of the various prizes offered.

The National Labor Tribune believes that everyone of its readers has many friends who would appreciate this paper—people who would be interested in the many important articles that are published, especially in the special features.

The total value of the prizes offered aggregate $3,100.00 and includes:

One Eight Cylinder, Five Passenger Regal Touring Car.
One Four Cylinder, Regal Roadster.
One High Grade Upright piano.
One Diamond.
One Kitchen Cabinet
One Phonograph.

In addition, everyone participating in the contest who does not receive one of the above prizes will receive a cash reward, details of which are published on Pages 4 and 5.

So that there is an incentive for everyone to get busy and send along the subscriptions.

In ten weeks from today, the contest will be over and the prizes will be then immediately distributed. A little concentrated effort for a short time will bring with it its reward.

In ten weeks, spring will be here, and the auto season on in full blast. Who can tell what the result will be! Perhaps you will be the winner of one of these valuable cars. At least you have just the same opportunity as the other fellow.

Think of the many months—and years—enjoyment that one can get from possession of such a car—all for a few weeks' work—and pleasant work at that.

All you have to do is to tell your friends and neighbors of the National Labor Tribune, why you read it and why they should read it. Then ask them to subscribe at the regular subscription price of Two Dollars per year. It's a fair bargain. They are not giving you or us something for nothing and you are not doing something for nothing, because no matter whether you win a prize or no you get paid for the effort expended.

Decide now to become a contestant. Have your name enrolled and get busy. Work systematically and you will be surprised at the results.

AID FOR STATE INDUSTRIAL TRAINING FAVORED BY NATIONAL LAWMAKERS.

WASHINGTON, Feb. 19—The proposed law providing for national aid to vocational education has been reported favorably by committees of the senate and the house. This legislation contains the elements of the Dolliver bill, introduced in 1908 by Senator Dolliver at the request of the American Federation of Labor.

While differences yet exist as to the administration and other details of the proposed law, it is agreed that federal grants should be made to states that develop industrial training of children.

In its report to the house, the committee on education explains the purposes of this legislation.

"The American people have hardly begun the work of providing for the practical education of millions of our wage earners," it says. "In this whole country there are fewer trade schools than are to be found in the now unfortunate little German kingdon of Bavaria, with a population not much greater than that of New York city.

"If we assume that a system of vocational training, pursued through years of the past, would have increased the wage earning capacity of each of these to the extent of 10 cents a day, this would have made an increase of wages for the group of $2,500,000 a day, or $70,000,000 a year, with all that this would mean to the wealth and life of the nation.

"Only trained intelligence can conserve our mines, our forests and our water powers; only trained intelligence can restore to our depleted land its old fertility; only trained intelligence can make it possible for us to maintain our higher standard of living for workers, and yet successfully compete with the workshops in lands where lower standards prevail.

"Only half of the children who enter the city elementary schools of the country only remain to the final elementary grades, and only one in ten reaches the final year of high school. On the average, 10 per cent of the children have left school at the age of 13; 40 per cent have left by the time they are 14; 70 per cent by the time they are 15, and 85 per cent by the time they are 16 years of age. On the average the schools carry their pupils as far as the fifth grade, but in some cities great numbers leave below that grade."

On January 20, 1914, President Wilson approved a law creating a commision on natural aid to vocational education. On the commission is two trade unionists. President Agnes Nestor of the International Glove Workers' Union and Charles Winslow, a member of the Sawsmiths' Union. The commision has investigated this question and many of its findings and recommendations are embodied in the legislation now pending.

WIN FREE TEXT BOOKS FIGHT.

NASHVILLE, TENN., Feb. 23—The trade union movement has won its fight for the continuance of the free text book system, which has been in force during the past several years. By a close vote the board of education adopted a resolution requesting the city comissioners to set aside sufficient money to supply all children in the grammer grades.

Brown's Mill, this city, is on full double turn.

Pastor Russell's Sermon

FIGURATIVE BEHEADING OF THE CHRIST COMPANY.

HOW THIS DECAPITATION LEADS TO DIVINE GLORY AND BLESSING.

Revelation a Book of Marvelous Symbolisms—Pictures Truths and Facts Covering Entire Gospel and Millennial Ages—History of True and Apostate Church, Crushing of Truth, Its Gradual and Final Rise, Complete and Violent Overthrow of Evil, Reign of ....the Christ, and World's Final Testing, All Foretold—Wonderful Call of the Church and Their Ultimate Glory.

ATLANTA, GA., Feb. 20.—Pastor Russell was here today and delivered a discourse of great power and interest. We give a condensed report of his address. His text was from Revelation 20:4: "And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God. * * * And they lived and reigned with Christ a thousand years."

The Pastor referred to Revelation as a beautiful, symbolic Book picturing very much truth. He said that the chapter from which his text was taken contained in itself several pictures in few words covering the entire Millennial Age. Satan's binding at the beginning of the Age is first shown; then the judgment of those who are sitting upon the thrones of earth, which judgment has now begun; then the exaltation of the true Church to reign with Christ. The governments of the world, while capable perhaps of giving some blessings, are not satisfactory and must soon give place to the new Government under God's dear Son, which will bring blessings to all the families of the earth.

A brief mention is made respecting what shall occur at the close of the thousand years of Christ's Reign. After men have been made perfect, they must be tested, while Satan shall be "loosed for a little season," prior to his destruction. Then going back to the beginning of the Millennium, the Revelator depicts the Great White Throne, before which all the world, the living and the dead, are to be brought for judgment, for trial, during that thousand years. They shall receive the wonderful opportunities of the glorious Kingdom of Christ.

"HOW THESE SOULS ARE BEHEADED."

But the Pastor's subject related to a part of Verse 4. He declared that here, as elsewhere in Scripture, the word soul signifies person. Through erroneous doctrines this word has come to have attached to it a wrong meaning, as being something that people POSSESS rather than something that they ARE. St. John, the Revelator, was given a vision of the persons who would be beheaded for the witness of Jesus and for the Word of God. He was given a foreview of what would be their portion—first of suffering, then of glory and reward. Their reward would be to live and reign with Christ. These were a special class, who had been beheaded for a certain reason. The word "beheaded" here is symbolic. All the true Church were to be beheaded. We know that Christ and the majority of the Apostles were not literally beheaded. And but few of Jesus' followers have been beheaded literally.

The Bible shows, said the speaker, that God has appointed that those who come into Christ shall renounce their own headship, their own will, and receive instead the will of Him whom God has chosen to be their Head—Jesus Christ. They are to be members of Christ's Body. "God hath given Him (Jesus) to be the Head over the Church, which is His Body." (Colossions 1:18; Ephesians 1:22,23; 1 Corinthians 12:27.) Jesus is the great Mediator for the world. During this Gospel Age, God has been preparing a Church class, who are to be the members of the Body of this Mediator and to be associated with Him in His great future work for mankind. The first members of this Body were the Apostles. These freely gave up their lives in the Cause of Christ. They gave up their wills, submitting themselves to the will of God—they were beheaded.

Down through this present Age members have been added to Christ, first from the Jews, then from the Gentiles—from every nation, kindred and tongue. The only way that any one can become a member of this anointed body of Christ is to present himself a sacrifice to God, first trusting in the sacrificial merit of Jesus. He is our great Substitute, who has redeemed us from the death penalty resting upon Adam's race. Accepting Him thus, and presenting ourselves to God through Christ, His merit is imputed to us and we are accepted as joint-sacrificers with Jesus, who then becomes our Head. We are thus beheaded. Our own will is dead. So all during this Age there has been a little company of people who have taken a course different from that of the apostate systems. These become sons of God. They are dead with Jesus as human beings, and are begotten to a new, a spiritual nature.—Colossians 3:3.

WHAT THIS BEHEADING SIGNIFIES.

The Pastor emphasized the importance that all those who make a consecration of themselves to God understand clearly that they are thus renouncing all the hopes and ambitions of the world, for the far grander and Heavenly hopes now held out to those who become disciples of Christ, who deny themselves to take up their cross and follow Him. The question for each one who has made this choice is, Am I faithfully following in the footsteps of Jesus? Jesus gave up His will wholly to the Father. He said, "I came not to do Mine own will, but the will of Him that sent Me." We are to follow His example, to walk in His steps. We are to lay down our lives for the brethren, as He laid down His life.

The losing of our heads, our wills, does not mean that we actually have no will, but that our wills are fully submitted to God's will. Whatever we see to be contrary to His will for us is to be wholly relinquished. We may be sure, said the Pastor, that our Savior when on earth, being a perfect man, had a will, a strong will; but that will was entirely submitted to the will of His Heavenly Father. "Not My will, but Thine, be done," was His expression. "The cup which My Father hath poured for Me, shall I not drink it?" He said.

Because our Lord Jesus fully gave up His will to God and was obedient even unto the ignominious death of the cross, the Father highly exalted Him, giving His a name "far above angels, principalities and powers and every name that is named." (Ephesians 1:20-23.) And we, His Church, if faithful to our Heavenly Calling, are to be exalted with Him, and under Him as our Head. The Bible presents a beautiful picture: God, the Father of all; our Lord Jesus Christ next to the Father; the Church, the Body, or Bride, of Christ, next; then the lower spiritual orders of being; lastly, will be the restored world, when God's great Plan is complete. How wonderful it seems! said the Pastor. How much more wonderful than anything we could possibly have conceived of ourselves! What a great and good God we have!

GOD'S CHARACTER, LONG TRADUCED, NOW UNDERSTOOD.

The speaker then dwelt upon the great misconception of God's character which have for so many centuries beclouded men's minds. Those nations calling themselves Christian have made God out as worse even than heathen nations represent their gods. While we declared, "God is Love," we pictured Him in our creeds as the veriest Demon—taking pleasur in carrying out a Program which would mean an eternity of torture to thousands of millions of our race. But while we were long blinded by the Adversary to thus think of our gracious God, we have great cause for thankfulness that through Divine blessing our eyes are now opening more and more widely, and we can see something of the lengths and breadths and heights and depths of God's Love.

When we see how the Father has exalted our Savior for His faithfulness, we who are following in Jesus' footsteps have sure grounds for faith that God will also exalt us with Him. Otherwise we might be inclined to say, "Oh, it is too wonderful! The thought that we have been invited to be sons of God and to share the Divine nature with Jesus seems too marvelous for belief." But when we see how the the Father fulfilled His promises to our Lord and Head, and realize that we have been called to share His glory and Throne as His Bride, surely we can believe. Jesus verifies the Father's promise to us, saying, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne."—Revelation 3:21.

DOOR TO HIGH CALLING STILL OPEN.

The Pastor stated that he believes there is still opportunity for some to gain this "High Calling." He believes the "door" to this great favor is not yet closed. There is a little time remaining. If any could gain the whole world and yet lose this great prize, they would be losing much—oh, so much! Nothing that earth can offer can compare with it. All the wealth of a multi-millionaire would be as nothing. Many millionaires have great trouble and sorrow.

When we give up our wills to the Lord this is not all. We are then to take up our cross and follow Jesus. We are to carry out our consecration vows. Our time, our influence, our money, our property, our ALL, now belong to God. The Lord does not mislead us into thinking that fulfilling our consecration is something easy. It does not mean merely going to Church. It means living as Christ lived. It means walking the way of the cross even unto death. The world will consider such a course very foolish. They will say "Don't do it! Have some pleasure in life. Don't give up your will to anybody!" This would be sound advice if our will were to be given up to any other than God Himself. The Adversary would like to make us think that giving our will to God is a most foolish thing, and then he will endeavor to entrap us so that we are completely in bondage to his will, which is a wholly evil will.

CONTRAST OF SATAN'S SNARES AND GOD'S GUIDANCE.

Satan also seeks to ensnase and destroy the individual will through Hypnotism, Mesmerism, etc. It is a dangerous thing. Were it not that God has implanted a strong will in mankind, we cannot doubt that Satan and his evil angels would long ago have led the entire world into complete captivity to sin. He puts light for darkness and darkness for light. We are to be on guard against the machinations of these evil spirits through Spiritism. All these are methods by which the Adversary seeks to seize and capture the will. When our will is given to the Lord, however, it means the turning of it in a direction that will bring our own highest blessing and welfare. Our will is not captured, but guided and strengthened in the right way. We have found by experience how unsatisfactory has been the result of trying to guide ourselves, of following our own will, without the leading of the Lord. Our very best endeavors, unaided by Divine grace, are very defective and the results disappointing. How glad we are, then, to have the Lord take charge of us and guide our wills and our efforts! We know that thus we are safe.

If any one, said the speaker, is afraid to trust the Lord for fear that He will require something that would be harmful, he had better hold on to himself until he comes to see how fully he can trust the Almighty God with safety. If He were the God we once supposed Him to be, we might well be afraid to place ourselves in His hands. But since we have learned of His love for us; of His wonderful provision for us notwithstanding our fallen condition, of His provision of Restitution for the world, and of the High Callnig for the Church, we can well exclaim: "Oh, this is the very personification of Justice and Love!" We rejoice in this great, loving God, and are so glad to give ourselves to Him and call Him our Father.

PASTORAL COMMENTS ON HYMN OF CONSECRATION.

The Pastor gave a beautiful, running comment on a popular hymn of consecration, by Frances Ridley Havergal: "Take my life and let it be, Lord, acceptable to Thee." Yes, he said, we are acceptable to God through Christ. Thus only can we come. We give Him our whole life. "Take my hands, and let them move at the impulse of Thy love." Yes, but our hands are imperfect, and it is only through Jesus that our work is acceptable to God, that our hands may glorify Him. "Take my feet, and let them be swift on errands, Lord, for Thee." Yes, we wish Him to use our feet in His dear service. Gladly will we hasten on errands of love for Him. "Take my voice, and let it bring honor always to my King." Yes, we wish Him to take our voice. But our words are very imperfect. Our brain and our tongue are faulty. But the Father says, "I will cover you with the merit of Jesus. He was perfect, and I will credit His perfection to you. Your voice may have sometimes been used to slander another; the togue has great power for evil as well as good. But now you have submitted that voice, that tongue, to Me, I will make it a power for good."

"Take my lips and let them be moved with messages from Thee." Yes, dear brethren, that is the thought. Let the blessed Message of salvation and grace overflow our lips to God's praise and to the blessing of others. "Take my silver and my gold; nothing, Lord, would I withhold." The Lord answers, Yes, dear child, I will take this which you give to Me. I do not need your gold and silver; for "all the silver and the gold are Mine, and the cattle upon a thousand hills." But I will receive it as a mark of your love, as an indication of your devotion to Me.

"Take my moments and my days; let them flow in ceaseless praise." We often fear that our moments may not always praise the Lord as they ought, and our days are not always just what we would like them to be. But our Lord lovingly answers our troubled hearts and says, "I know even better than you do how imperfect you are in word and deed. But through Christ I receive you and accept your imperfect works and endeavors. He will make up for our unavoidable deficiencies." So we take courage and strive that our days and hours and moments may indeed bring glory to our King who so loves us and whom we so love. His arrangement for us in Christ is so wonderful.

"Take my will and make it Thine." Ah, yes! that is the very first thing to be done. "It shall be no longer mine." We wish our will to be the Lord's and His alone. If we have any self-will God cannot use us. "Take my heart, it is Thine own." Yes, we have consecrated our heart with all its impulses and affections to the Lord. "Thus in me Thyself enthrone." Our heart shall be His royal throne forevermore.

"Take my love, my God; I pour
At Thy feet its treasure-store.
Take myself—I wish to be
Ever, only, all for Thee!"

This is indeed our sentiment. The doing of all this is a life-work. While our consecration was the work of a moment, yet the fulfilling of it is the work of our entire lives. "Be thou faithful unto death, and I will give thee a crown of life." So while in one sense our beheading, our decapitation, is an instantaneous matter, yet we must contnue to keep ourselves beheaded even unto death. Then we shall live and reign with Christ a thousand years, and be His associates in all His glory and honor forevermore. Glory, honor, immortality! Wonderful, wonderful! If such a prize does not appeal to our hearts, what would? When we see the loyalty and courage manifested by the soldiers of the warring nations across the sea, how they are willing to go down to the valley of death for their kings, not knowing even what they are fighting for, how loyal should we be to our Heavenly King—we who have hopes so glorious held out to us, who have a King so infinitely worthy of our zeal and loyalty? Our King does not say, "Go." He says, "Come." Gladly will we be beheaded for the witness of Jesus and for the Word of God.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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ROGER WILLIAMS.

Among the many that sought the friendly shores of America seeking for the liberty of worshiping God according to the dictates of their own conscience was a young Welshman of Baptist persuasion by the name of Roger Williams. Little is known of this young clergyman's early life—not even the place of his birth in Wales is known. He soon made the discovery that liberty to express his thought on the question of religion was not granted by the colonists when they conflicted with those of the generally accepted ones. The burning words of John Robinson in parting with the Puritans were evidently forgotten or not heeded. Williams soon got the colonists on his heels when he advocated his tenets of religious toleration; he was driven out into the cold and bitter winter weather for his troubles of trying to assist others to an appreciation of his ideas and almost perished in the wild forests. The Pilgrim Fathers were becoming as opinionated as the smug bishops were that caused their exile from Europe.

The source or this retrogression in religious toleration lies in the fact that the Church exercised the power of punishing heretics by being linked with the state, and this leads the corrupt and ambitious into the church for purely selfish purposes, thirst for power and preferment. The history of Europe was beginning to repeat itself on the shores of America. The Massachusetts Bay Colony soon developed into a theocracy and began to punish heretics. Mary Dyer and two others were summarily executed and the famous Anne Hutchinson was expelled and sought refuge in Rhode Island where she was welcomed by Rev. Roger Williams, the first man to lift up his voice for free speech in America.

All the colonies were presided over by a "minister" who was also teacher, doctor, lawyer and magistrate. The "General Court" was a meeting of the "ministers" of the various colonies and all things civic and religious were regulated by them. They elected their own governor. Anyone who criticised their regulations was first regarded with suspicion and later cautioned, and they saw to it that only resolutions that were signed by the governor, were framed by them. This was the law. In other words Church and state were one. It was a miniature Heirarchy or government by priests. They compelled church attendance, punished Sabbath breakers and other religious offenses, and forced their religion upon the Indians.

Roger Williams pointed out the evils resulting from this system and advocated a separation of church and state. He held that it was not proper to require a wicked person to swear or pray which were both forms of worship; and that the power of the civil magistrate extends only to the violent conduct, property, and outward state of man, not to their souls or conscience. He insisted upon a separation of politics and religion in the colonies—placing the financial burden of the Magistracy upon the whole community who had a voice in the election, and in religion—the laborer was worthy of his hire only from those who hire him. Pastor Russell's system of abolishing the paid ministry entirely and dividing the work amongst the many Elders elected by the congregation, educated on the "Seminary Extension" plan, which permitted them to stay at their earthly vocation, did not occur to Williams.

The clergy recognized that this doctrine would not only deprive them of their power, but curb their influence amongst the people, having no means of expelling the undesirables. This lesson was taught them by the "peace disturber" Anne Hutchinson, whose work amongst the laymen of Massachusetts Bay Colony led to schisms and a general disrespect of the clerics. Williams came near suffering the fate of Mary Dyer. He was expelled from one colony after another and was threatened with being deported back to England. He finally conceived the idea of founding a colony at Providence. He went back to England and the British Government recognized his tenets to the extent of granting him a charter for the state of Rhode Island. This state founded upon the principles he advocated, became the asylum for the heretics of all the colonies and the oppressed of Europe. His doctrine spread amongst the colonies just as did Luther's from Wittenberg, and were practically the same principles that were later incorporated into the Declaration of Independence.

Williams founded the city of Providence in 1636 and secured a charter for this state—Rhode Island—in 1643. Two years after the founding of the city of Providence, Gustavus Adolphus' colony of Swedes sailed up the Delaware (1638) and landed near the present site of Philadelphia. This colony was of Lutheran persuasion and was founded on somewat the same principles advocated by Williams and was under the supervision of Axel Oxenstiern and Peter Minuit, but did not survive—they were subsequently subjugated by the Dutch and later by the English settlers. William Penn, the Quaker, joined the Swede and Dutch settlers and founded the city of Philadelphia and the state of Pennsylvania in 1681-2. Penn re-established practically the same laws in his Quaker city as was previously established by the Lutherans. Whether Penn framed the constitution of Pennsylvania from the regime of Gustavus Adolphus, or whether he formulated it himself, it is not known His peace treaties with the Indians were also preceded by similar treaties by the Swedes, and Williams similarly treated the Indians with respect and consideration—he bought land from them instead of taking it by force. Penn's regime differed from that of Williams in that the constitution of the state of Pennsylvania prohibited the Atheist and Infidel from holding positions in the civil government. But in Philadelphia, as in Providence, the city was governed along the lines of the significance of its name—"brotherly love"— or strictly Puritan principles, where all could preach and practice their convictions in unmolested peace. Atheistic influence from France kept Penn's discriminations against those who held positions of public trust from getting into the Declaration of Independence.

About the time Williams was busy in the colonies, England was in a state of fermentation. Charles I, and the notorious Archbishop Laud were dealing out their "justice" to those that took exception to their authority. People were being lashed at the whipping post, their ears cut off and noses slit, in the public squares by this pious gent. Their diabolical acts only served to make matters worse and forced matters to a crisis before the time was ripe. Oliver Cromwell was developed in the turmoil. He was a Puritan and took up the cause of the Dissenters against the Episcopalians. He became the leading spirit in Parliament and his influence led to the civil war in which he proved himself to be a veritable Garibaldi and Napoleon.

It was the Royalty and Episcopalians against Parliament and Presbyterians and Dissenters. The people won the struggle and the Royalty were ousted and the net result was that, instead of the Episcopalians being suppressed, it was placed on the same footing as Presbyterianism. Toleration for every faith was manifest and persecution ceased. But this was premature and the Royalty were reinstated after Cromwell's death, and a reign of terror and confusion followed under Charles II. It was the same experience that France underwent during the age of Napoleon. The prison ships lying in the Thames were put in commission again, dumping the heretics upon the friendly shores of America. This circumstance assisted the cause of Williams and his ideal state of Rhode Islaand and contributed

(Continued on Page 10).

PASTOR RUSSELL PHOTOS.

Large size, suitable for framing for your home, from the negative so universally admired by the friends and taken by Bro. Mitchell himself a few years ago. These enlargements are works of art, a perfect likeness, and beautiful in tone and finish. 5x7 inches, 15c; 8x10, 65c; 11x14, $1.25, 16x20, $3.50.

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BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

Marion, Ohio, Feb. 19.

Our subscription for Labor Tribune expired several weeks ago and thank you for continuing, and hereby send renewal for one year.

We feel that you should be commended for the excellent paper you publish and particularly for the religious features that you continue to give us in such good type. We refer to Pastor Russell's sermons, etc.

Wishing you continued success; we are Yours truly,

MR. and MRS. C. E. FREDERICK.

Whitaker, N. C., Feb. 18.

Last year your paper was given me by a Truth friend. I have enjoyed it greatly and have gained much useful information therefrom. For these I express my thanks and am further showing my appreciation by renewing my subscription to the Tribune. Enclosed find check for same.

With best wishes, I am
Sincerely yours,
MRS. JOE S. JOHNSON.

THE "MYSTERY OF GOD" AS SEEN TAUGHT IN THE SCRIPTURES BY A BIBLE STUDENT.

Lynchburg, Va., Feb. 14.

The Mystery is a new creation in Christ, "Christ in you the hope of glory"—Col. 1:27. We in Him and He in us—John, 15:4-5, 2 Cor. 5:17. "This is a great mystery, but I speak concerning Christ and the Church"—Eph. 5:22-32. At the beginning of the sounding of the voice of the seventh angel (messenger) "The Mystery (Church) of God" shall be finished—Rev. 10:7.

CHRIST, THE HEAD AND THE CHURCH, HIS BODY.

This new creation is one new creature composed of many members, Jesus the head, and the Church His body—Col. 1:18-24. Eph. 1:22-23. As the body is one and hath many members so also is Christ—1 Cor. 12:12. We are members in particular of His (Christ) body—1 Cor. 12-27. Jesus the head, cannot say to the feet, or other members of His body, He has no need of them—1 Cor. 12:12-27. As the head, feet, hand and all members of our natural bodies are one body, so also is Christ—1 Cor. 6:15. Rom. 12:4-5. John 2:21. The Church which is Christ's body will be one in Him (Christ) as He (Christ) is one in God—John 17:21-23; also John 17:11. Notice the expression in Rom. 8:23. "The redemption of our (plural) body (singular). This refers to the Church which is the body of Christ. One body of many members. "Jesus answered and said unto them, destroy this temple and in three days I will raise it up." "But He spake of the temple of His body."—John 2:19-21. This refers to the Church body as well as Jesus' body, for "know ye not that ye are the temple of the living God (1 Cor. 3:16,17), that ye are the body of Christ (Col. 1:24), are not all one body? (Rom. 12:45. Christ said to Paul, "Why persecutest thou me?" Acts 9:4,5. Who was Paul persecuting? Christ was in glory, but He said Paul was persecuting Him. It was His body, for as one member suffer, all suffer—1 Cor. 12:26.

WHEAT AND BREAD—GRAPES AND WINE.

Again the Church is represented as wheat, many grains are gathered, ground into flour, and baked into one loaf, many therefore become one bread, or body. Therefore Paul says, we being many are one bread.—1 Cor. 10:16,17; Matt. 13:38.

Many grapes (the fruit of the Vine. I am the vine and ye are the branches and must bear fruit) are squeezed into one cup of wine. So are we many made one with Him. One in heart, mind and purpose to do the Father's will. "The cup (cup of suffering) which my Father hath given Me, shall I not drink it"—John 18:11. We must drink His cup. Drink ye all of it.—Matt. 20:22,23; 26:27.

The process the wheat goes through to make bread, and the grape to make wine, represents the suffering we must pass through in the change of nature, filling up the suffering which Christ left off—Phil. 3:10, 1 Pet. 4:13. Suffer misrepresentation, ignominy, shame, contempt, etc. for righteousness sake. If we suffer with Him, we will reign with Him—2 Tim. 2:12. Suffer His sacrificial death, not as siners, but as holy and living sacrifice—Rom. 12:1. Made holy and acceptable through faith in Christ our righteousness.

BAPTISED INTO CHRIST.

Baptism of water is the symbol or shadow of the real baptism, symbolizing death to our will, burial and resurrection. Jesus had no sins to wash away. His baptism had another special meaning, which Paul explains as symbolizing His full consecration of His life to God as a sacrifice, even unto death—Heb. 10:5-9. It symbolized His immersion unto death—yielding His life to the service of God. At the close of His ministry over three years after His baptism in water, He said, "I have a baptism to be baptised with, and how am I straitened till it be accomplished."—Luke 12:50. The next day, on the cross, He cried, "It is finished." His baptim into death which began at Jordan, was there completed at Calvary.

The followers of Jesus must copy Him.—Mark 10:39. They are baptised into His death, and thus into His body, the Church. Rom. 6:3. "By one spirit are we (the church) all baptized into one body. 1 Cor. 12:13-27. "For as many of you as have been baptised into Christ have put on Christ"— 1 Cor. 3:27. There is one body (of which Jesus is the head), aand one spirit (love) even as ye are called in one hope of your calling (to be partakers of the divine nature); one Lord, one faith, (that is acceptable to God), one baptism (into Christ, into His death symbolized by water), One God and Father of all"—Eph. 4: 4-17. Those who are faithful members of His sacrificial body unto death, will become glorified members of His exalted body in His resurrection.—Rom. 6:5.

THE NEW MAN.

Gentiles are to be fellow heirs of the same body—Eph. 2:15. Christ broke down the middle wall of partition between Jew and Gentile, "for to make in Himself of twain one new man—Eph. 2: 14, 15. Notice here that in twain, out of Jews and Gentiles, one new man is to be created in Christ. We are to grow up "unto perfect man, etc." Notice that the word "we" is plural, while the word "man" is singular—Eph. 4:13. The Son of man spoken of in John 5:27, who shall bring all out of their graves is the same mentioned above. Jesus is the Head and the Church His Body is this Son of Man or Son of God who is to execute judgment—John 5:22. Read from John 5:22 to 29, (damnation in 29th verse is from Greek word kris's, which is properly translated would be judgment—resurection by judgment. See Young's Concordance and Emphatic Diaglott). God "hath appointed a day in which He will judge the world in righteousness by that man whom he hath ordained"—Acts 17:31. "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2. The above scriptures teach that Christ is to judge the world the son of man is to judge the world and the Church (the saints) are to judge the world. Here are three different statements. Now who is to judge the world? Don't overlook the Mystery. All three are one. God is creating a new creation through Christ out of men. Jesus, the head, made flesh, a man (John 1:14; Phil. 2:7,8; Heb. 2:6-10), and the Church His body are flesh, men, out of which He is creating the Son of Man, a glorious, spiritual divine being composed of Jesus the head, and the church (144,000 of Rev. 14) His body, who is to be the express image of the Father's person (nature) Heb. 1:3. These 144,000 body members of Christ are now during this Gospel age, being selected or elected, to be associated with Christ, their head, as one great Judge, Priest, Prophet and King. Not one in person, but one in heart, mind and purpose as prayed by our Lord in John 14:20; 17:11, 21, 22, 23.

VINE AND BRANCHES.

" I am the vine and ye are the branches,"—John 15. Christ Jesus is the vine and His church are the branches. All one vine, the church in Him as the branch is in the vine and He in the church as the sap (holy spirit) of the vine is in the branches. These who are in the vine and the vine in them have the same spirit of love, a love that thinketh no evil, much less speaketh evil, a love that returneth good for evil, a love that will proclaim truth and expose error no matter how popular; a love that will be obedient under any and all circumstances; a love that does not slander or do injury to anyone's good name or person. He that hath not this spirit of Christ is none of His, is not abiding in the vine, and therefore, the vine sap (love) is not abiding in Him—Rom. 8:9. He that abides in the vine and the vine in him will bear much fruit (love) will bring forth all the fruits of the spirit, joy, peace, long-suffering patience, gentleness, goodness, faith, etc.—Gal. 5:22,23. Those who as branches abide in the true vine with His spirit, will be hated without a cause and be misrepresented and persecuted by the world, as was also the vine. John 15:18-25; Matt. 16:21; 20:18; 21:15; 45:56; 26th chapt.; 27:1-4; 62:66; 28:11-15; 10:25; John 15:20; 1 Tim. 4:10; 2 Tim. 2:2. As the charge of blasphemy was made by a whited sepulchre class against the vine for claiming to be the Son of God, so also will the charge of blasphemy be made by a whited sepulchre class against the branches for claiming to be the sons of God—Gal. 4::5-7; Phil. 2:15; 1 John 3-1; Rom. 8:14-19. "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God," to receive their blessings promised through this seed. "Ourselves also (church) which have the first fruits of the spirit, (the world gets the after fruits), even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our (plural) body (singular), the church."—Rom. 8:18-26.

Those of the true vine (church) will suffer persecution from the religious world on account of envy, because they are of the false vine (church). Rev. 14:18,19. The true vine (vine of heaven) is Christ, with its individual members (John 15:4-7), while the false vine (vine of the earth), is Catholicism with its sectarian branches. The true vine (church) is called the Mystery of God. (Col. 2:2; Rev. 10:7). The false vine, (church) is called the Mystery of Iniquity. (2 Thes. 2 chapt.) The true vine (church) is spoken of as a true woman (2 Cor. 11:2; Rev. 14:4; Matt. 25:1; Rev. 9:1; 22:17), the fause vine (church) is spoken of as a false woman (Rev. 17:1 to 11 and 18). The true vine (church) is also referred to as a city. (Rev. Chapt. 21). the false vine (church) is also referred to as a city. Rev. 17:18 aand 5 Rev. 16:19, and 18th chapter.

MAN AND WIFE—BRIDE AND BRIDEGROOM.

The Lord in the wise and foolish virgin parable pictures the Church in its embryo stage as virgins (Matt. 25), and the Apostle Paul pictures them as espoused virgins, espoused unto Christ (2 Cor. 11:2), who will become His bride. (Rev. 21:9; 22:17). She as His bride with Him, in twain, become one. This picture shows the separateness in person, but oneness in heart, mind and purpose. As the bride takes the bridegroom's name, also will the Church take her Lord's name and be called Christ. — Acts 15:14.

PROMISE MADE TO THE SEED OF ABRAHAM.

Now to Abraham and his seed were tthe promises made. He saith not, as to seeds as many, but as of one. And to thy seed which is Christ—Gal. 3:16. Who is the seed of Abraham? See Gal. 3:29. "If ye (the church) be Christ's, then are ye Abraham's seed and heirs according to the promise". The above text states that the seed is one and not many, and that Christ is that seed. How can this be? How can many be one? Don't overlook the Mystery. Christ the vine and ye the branches. All one vine. Christ the head and the Church His body. All one body—1 Cor. 12:12-27. Christ the bridegroom, and the Church His bride in twain one. So also are many one seed. What is the promise made to Abraham of which Christ and His church are heirs?. All families of the earth are to be blessed by them and not eternally damned in eternal torment—Gal. 3:8; Gen. 12:3; 18:18; 22:18; 26:4; Acts 3:25. It is to Abraham's children in the spirit of faith, and not in the flesh that the promises are made—Gal. 3:7; Rom. 9:6-8; Gal. 4:28.

These children of Abraham by faith are God's sons (Rom. 8:14), for whom the whole groaning creation are waiting. "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation (complete) of the Sons (Jesus and the Church) of God." Rom. 8:22,19. Waiting for their promised blessings—Gal. 3:8.

ELECTION.

The Gospel age is the age of election, and God is electing or selecting (Matt. 24:31; Rom. 8:33; 9:11; 11:5; 1 Thes. 1:4; 2 Pet. 1:10) a little flock (Luke 12:32) composed of one hundred and forty four thousand (Rev. 14:1-5) peculiar people (1 Pet. 2:9), picked out from among the Jews and Gentiles (Acts 15:14). After which Jesus the head and this little flock of peculiar people, the promised seed, His body, which constituted the Christ, will return and fulfill God's promise to bless all families of the earth according to the promise made to Abraham, Gal. 3:8; Gen. 12:3. All familes of the earth are the residue (balance) of men mentioned in Acts 15:16-19.

THE HIGH CALLING.

"It is not of him that runneth, nor of him that willeth but of God who calls, etc." (Rom. 9:9-25), for "no man come to me except the Father—draw him." John 6:44. "Many are called, but few are chosen"—Matt. 22:14: "For ye see your calling brethren,, how that not many wise men after the flesh, not many mighty, not many noble, are called, etc. 1 Cor. 1:26-31. Would not this bar out a great many leaders in our ecclesiastical, social, and political bodies? If you want to find our noble, great, and wise today, go in the nominal church. God says He hasn't called many of them. What are we called to? To be members of the one body (Eph. 4:4), the inheritance in the saints (Eph. 1:8-11) to become associated judges with Christ to judge the world (1 Cor. 6:2), and bless all families of the earth. Gal. 3:8, 29. Called to run for the great promises which Paul calls the prize (Phil. 3:14), the crown of life, which is the topmost life called immortality—Rev. 2:10. Therefore seek immortality (Rom. 2:7) and put it on (1 Cor. 15:53,54), for it is something to be gained. Also see 1 Cor. 1:26; 2 Thes. 1:11; Heb. 3:1; 2 Pet. 1:10. While during this Gospel Age no man comes except the Father draw him, after this drawing age of election, Christ (head and body) will draw all men unto him, which will be the free grace age when the bride (Christ's church) will say "come and who-so-ever will let them come, etc." —Rev. 22:17; Acts. 15:14-18. God is now drawing only a few, but Christ says, "If I (Jesus the head and the Church His body are one) be lifted up (out of death to the divine, immortal life (John 5:26) I (Jesus and Church) will draw all men unto me—John 12:32. Also see Eph. 5:22-32, about the great Mystery concerning Christ and the Church.

ANOTHER PICTURE

Christ and His church is to rule and reign over the earth for a thousand years—Rev. 20:1-6. Who will be the subjects they will reign over? ANSWER—all families of the earth are to hear the voice of the Son of Man (Jesus and the Church) and come forth from their graves (John 5:25-28) and receive the blessings promised to Abraham, that the seed (Jesus and the Church) should do (Gal. 3:29), according to the promise—Gal. 3:8; Gen. 12:3; Acts 3:25. This will be the "restitution of all things)Acts 3:19-21), when the residue of men shall be blessed (Acts 15:13-18), and all Israel be saved—Rom. 11:26.

SHEEP PICTURE.

My sheep (the church) hear my voice and follow me (John 10:4), but other sheep (the world) I have which are not of this (church) fold, them must I also bring—John 10:16. This other flock of sheep are to be raised from the broad road of destruction (Matt. 7:13), the grave (John 5:25-28) and be placed upon the highway of holiness (Isa. 35th chapt.), and be ruled and reigned over by the first flock, the church, for a thousand years (Rev. 20:1-6) fufilling God's promise to Abraham to bless all the families of the earth through or by his seed, the church, the first flock—Rev. 21:1-6. "For the upright (sheep, church) shall have dominion over them (other sheep) in the (resurrection) morning." Psa. 49:14.

COMMUNION.

"We (the church) are made partakers of Christ"—Heb. 3:14. We partake of His flesh and blood. Except we eat of His flesh and drink of His blood, we have no life in us—John 6:53. Christ is the word which is the bread from Heaven. When we eat and assimilate food, it goes to furnish us flesh and blood, and therefore becomes part of us; so also when we eat the bread from heaven, which is the word (John 1:1) and "thy word is truth" (John 17:17), and assimilate it by appropriating the precious promises of God contained therein to ourselves, it becomes a part of us—Rev. 10:9. Flesh represents humanity and blood represents life; i. e. flesh and blood represents human life. We partake of his human life by faith in his redemption and restoration merits.. It is in this sense that our flesh and bone becomes a fleshly member of the fleshly body of our Lord—Eph. 5:30. Becoming one bread (1 Cor. 10:17) with Him, as the bread from heaven; the heavenly manna for the giving of life to the world in the last (1,000 year) day. John 6:32-65. This reckoned eternal human life which our Lord actually had, is imputed to us, and is for the purpose of offering it as members of His body, to be sacrificed by Him. We as underpriest (new creatures) co-operate with Him as our High Priest in permitting ourselves (old creatures) to be sacrificed unto death with all our human rights as a member of His body.

(To Be Continued.)

Enterprise, Ala., Feb. 16.

I am renewing my subscription to the dear old Tribune sending same through Watch Tower office. I thank you indeed for continuing the paper so long after my subscription expired, for we never want to miss a copy. If we are still in the flesh and still permitted to spread the truth teaching of God's word in this way another year, I shall hope to be prompt if His will I so much appreciate the nice form in which you print the sermon—grand sermons. The Sunday School lessons are so helpful too. May the Lord prosper the Tribune in its good work.

Sincerely,
W. F. McLENDON.

In what is referred to as the Pittsburgh District there are 250,000 men employed in the mills, the factories and the shops.

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British Labor Party Takes Action

(Continued from Page One.)

the three days and the majorities by which they were passed:

Resolutions	Passed by majority of
Supporting the Government in the prosecution of the war	900,000
Approving Labour's co-operation in the recruiting campaign	1,641,000
Protesting against conscription	1,577,000
Opposing Compulsion Bill	1,356,000
Refusing to agitate for the repeal of the Act	35,000
Confirming Executiv's decision to allow Labor to enter Coalition Ministry	1,405,000
Approving of Labor Ministers' retaining office	1,127,000
Refusing to declare against secret alliances and in favor of reduction of armaments, as part of the peace settlement, by all Powers	357,000

The conference, though more sharply divided throughout its course than any Labor conference has been before, has shown some toleration in its domestic arrangements, and it is a sign of the permanent unity of the party that with Arthur Henderson (pro-war) as secretary Ramsay Macdonald (propeace) despite competition, is retained as treasurer. J. R. Clynes who by a single speech has greatly enhanced his reputation not merely as a debater but as one of the statesmen of the Labor Party, heads the poll in the ballot for the Executive, and G. J. Wardle, Labor Member of Parliament and editor of the Railway Review, who also made one of the speeches that will be remembered, comes third.

The rejection as a member of the Executive of John Hodge (pro-war), the acting chairman of the Paliamentary Labor Party, is due, not in any degree to his attitude at the conference— Mr. Hodge happens to have been with the majority every time—but to the view that the miners take of party discipline in a matter which concerns themselves. Mr. Hodge is a member of the Socialist Nationalist Defence Committee, and the Committee was chiefly repsonsible for the successful independent Pariamentary candidate of J. B. Stanton at Merthyr. That vacant parliamentary seat was caused by the death of Keir Hardie, a strong pro-peace labor man. An official pro-peace labor candidate was put up in the person of an important South Wales miners' leader named Winstone who was, however, defeated by the unofficial pro-war labor candidate, Staton. Mr. Hodge explained that his connection with the Committee is purely nominal, and he was especially blameless in its action at Merthyr. But the Miners' Federation, who had nominated Winstone as the official labor candidate, have all the esprit de corps of an officers' mess in these matters, and they have insisted on full satisfaction.

According to further details of what is being done in regard to the dilution of labor by the introduction of women in munitions factories, it seems that the dilution campaign, upon which the country fell back as the only means of ensuring the unlimited output of material necessary for the army, was seriously threatened by the prejudices of some employers and by the suspicion entertained by some skilled workers as to the motives of their employers. Mutual distrust and aversion was the legacy handed down from bitter industrial conflicts between masters and men in the past, and it was scarcely to be anticipated that the men would placidly accept the prospect of being outnumbered by ten women to one in their own workshops. This was by no means the only problem that faced the officials of the Ministry of Munitions. Hundreds of really capable and enterprising engineers showed masterly inertia in the face the revolutionary activities of the Government's emissaries. That scores of machines were lying idle for the lack of labor while the army and navy starved for machine guns and shells was no argument potent enough to induce some of these men to get about the reorganisation of their shops in order to admit women. That there was not enough skilled hands to go round, one would have though, was only too tragically evident. There was indeed to this day machines standing unemployed, for I have seen fifty of them in a shop within the London area idle, because the millwrights cannot be found to put them up for the women to work them.

Not all the employers were so conservative, however. A few far-seeing men jumped in boldly; they treated their men with tact and complete confidence and won them over; the shops were overhauled and the machines adapted, the women were introduced to the men as colleagues, and their experiences have been a complete and glorious vindication.

Generally working men are now prepared to accept the coming of women but it is clear that unless the question of wages is carefully looked into there may be an aftermath when the war is over of wage competition which can only tend to the detriment of the trade union men who are now helping the country by giving way on some of their most cherished ideals.

DEFENDS STATE MILITIA.

CASTLE ROCK, COL., Feb. 23.—The Colorado militia and its conduct during the strike of mine workers in the southern part of this state found a champion in the person of ex-Governor Ammons at the trial of four former strikers.

The ex-state executive condemned everyone who charged the militia with improper conduct. The federal government, a committe appointed by the congress to investigate the strike and the commission on industrial relations were all wrong, according to the witness.

HIS LITTLE SURPRISE.

Fair Hostess (entertaining wounded soldier)—"And so one "Jack Johnson" buried you, and the next dug you up again and landed you on the top of a barn! Now, what were your feelings?"

Tommy—"If you'll believe me, ma'am, I was never more surprised in all my life."—Punch.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

largely toward turning the colonies against England and leading to the Declaration of Independence and the Revolutionary War.

Franklin, Jefferson and Paine were longheaded enough to block the tactice of ecclesiastics, of having heretics punished by concocting charges of treason—as did the Jews who arraned Jesus before Pilate with the charge of claiming to be King of the Jews. These statemen stipulated that treason did not consist in what a man said or wrote, but in what he did. This guaranteed free speech and press. All efforts of the clerics to fetter the liberties of the people must now be through influencing legislature—the only avenue accessible that gives them any legal power.

The tactics of the Protestant clergy changes with the times, just as did the Catholic Priesthood from age to age. The latest form of religious intolerance was manifested in the formation of the Evangelistic Alliance in 1846, which labeled the articles of faith which were to be considered "Orthodox"—all others being "hetorodox." They have changed the form of persecution from physical torture to slander, ostracism, misrepresentation of the teachings of those in advance of them and this is principally the tide which Wesley in England and Miller and others in America had to strive against. The life of Wesley proves that modern civilization is only a thin veneer—it has not changed the clergy, much less the rank and file.

In the past the reformers triumphed by dying for the principles for which they lived—they seal the truth they taught with their own blood. Thus ithas been, beginning with the stoning of St. Steven, all the way down the centuries of time. Their lives were either sacrificed on the altar of liberty, or were in constant danger, and now the more subtle forms of persecution are applied, of slander in perverting the circumstances and incidents of life and their utterances. In this the faithful are living out the words of their Master that if they would be faithful to His teachings they would follow in His foot-steps, who died an ignominious death between thieves at the instigation of those who were nominally His brethren—like Abel the first martyr who was slain by his brother Cain! In view of the fact that the path that all reformers have trod, of any cast, in science and politics as well as religion, are marked with bleeding feet, it would be unreasonable to expect that the last of God's standard bearers —Pastor Russell—would be immune.

From a physical point of view Russell has fared well to date—whatever surprises are in store from smug and self-satisfied clergymen engaged in propping tottering institutions, we leave to time. Beecher had remarked that no more fitting finale could be imagined than that which occurred to the great statesman, Lincoln.

Perhaps the venerable divine from Long Island will yet figure in a drama that will attract the disinterested public, that always sympathizes with the under dog, and exclaim in the words of Pilate "Behold the Man."

The only avenue left open for legal power for dogmatic clerics is to influence legislation, and indications are that they are getting the habit following "Billy" Sunday campaigns against "booze." They are entering politics and social reform and influencing statesmen against the liquor traffic. Satan appears as an angel of Light. In this they are encouraged by the captains of industry — the managers of gigantic business enterprises and the clergy are fraternizing majestically. Man moves in a mysterious way, his blunders to perform. Who knows but what the dogmatics may use this only avenue—of influencing statesmen under some pretext—to silence the last of the subjects of our sketch?—since every other means have been employed without success? This is a bad omen and indicates, which way the wind is blowing—that the principles of Roger Williams which produced the civility and courtesy of our day, the embodiment of which is the Golden Rule of doing unto others as you would be done by, are in danger of infringement by those that are guardians of religious liberty—the statesmen. "We are not ignorant of his devices."

(To be continued.)

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Allentown, Pa.	Feb. 27
Bethlehem, Pa.	Feb. 27
Elizabeth, N. J.	Mar. 5
N. Y. City Temple	Mar. 5
Toronto, Ont.	Mar. 11
Peterboro, Ont.	Mar. 12
Lindsay, Ont.	Mar. 12
Midland, Ont.	Mar. 13
North Bay, Ont.	Mar. 14
New Liskeard, Ont.	Mar. 15
Bracebridge, Ont.	March 16
Barrie, Ont.	March 16
Guelph, Ont.	March 17
Brantford, Ont.	March 19
Hamilton, Ont.	March 19
Niagara Falls, Ont.	March 20

Brewton, Ala., Feb. 16.

I wish to say that Sunday sermon of Pastor Russell in your issue of 10th inst. is GREAT—worth a year's subscription to the paper. It contains real food, truly, for the thirsty and hungry people. It is the biggest feature in the paper, though it is all good.

Very sincerely yours,
ELSTON LUTTRELL.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

THE GOOD RESULTS OF PERSECUTION

Acts 5:12—6:6—February 27.

Methods Used of God—Divine Approval of the Gospel—Opposition by Sadducees and Chief Priests—Multitudes Believed In Jerusalem—Church Communism Began to Fail.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6:2.

THE manifestations of love and sympathy amongst the early Christians had a salutary effect in backing up the Apostles' teachings. The principle is as true today as it was then. The world are apt to read the Gospel influence in the lives of professors before they give heed or venture to believe it.

Alas, that we can see so many evidences of the fulfilment of St. Paul's words respecting our day!—that at this time many would have a form of godliness without its power, and be "lovers of pleasure more than lovers of God." (2 Timothy 3:1-5.) The difficulty seems to be that Sectarianism has lost the essence of the Gospel Message which Jesus and the Apostles taught. That loss has made room for various substitutes favored by the great Adversary; but they are not the Gospel, and do not have the proper power upon the hearts and lives of those who even desire to do right. The Gospel Message which Jesus and the Apostles taught was expressed in our Lord's prayer, "Thy Kingdom come; Thy will be done on earth, even as it is in Heaven."

God's Angel Delivered Them.

Opposition of Selfishness.

Today's Study shows how the living of the true, simple life of faith, trust, obedience and love had its effect—how many were added to the Church, including "a great multitude of priests." It shows us, too, how angered were the Sadducees and the official class at that time. They were grieved that the people were taught; for the teachings of the followers of Jesus were so contrary to what they had taught and what they had hoped for. Not believing the Prophets, they had been using religion largely as a cloak—"a form of godliness." Their real hopes were along the lines of Gentile hopes—of becoming more intimately associated with the Roman Empire and thus obtaining special favor.

These religionists feared lest the teaching of Messiah as the coming King of the world would reach the ears of the Roman rulers, and bring upon the Jews ridicule and disfavor, and perhaps take from them some of their liberties and crush all their aspirations respecting the future. Their opposition to the Gospel was, therefore, a selfish one. They had the Apostles arrested and put into prison. But the Lord sent His angel and delivered them; and with good courage they appeared again the next day in the Temple, preaching as before.

Again the Apostles were arrested, brought before the officials, and commanded to preach no more in Jesus' name. The point of resentment is noted in the words, "Ye have filled Jerusalem with your doctrines [teachings], and are liable to bring this man's blood upon us." That is to say, It looks as though you might really convince the people that we have committed a great crime in putting to death that fanatical leader of yours, called Jesus.

We see this same principle illustrated at the Reformation, when God's time had come to bring back the Bible to the people after it had been turned aside for twelve hundred and sixty years. When the Bishops began to claim that they also were apostles, and when, using this Apostolic authority, they gave the people the Nicene Creed in A. D. 325, an end was put to all Bible study; for the people were taught that this creed, and other subsequent creeds, contained all that was proper to be believed, and that whoever believed anything else would be doomed to eternal torture.

Tyndale Translating.

When, under Divine guidance, Wiclif and Tyndale brought the New Testament to the attention of the people in the English language, it marked the start of return to an individual faith and a new beginning of Bible study. It has required the centuries since to help us out of the gross darkness of those twelve hundred years when we were without the Bible and poisoned by the various creeds. No wonder it is still difficult for us to use our common sense in Bible study!

Communism a Failure.

Recurring to our lesson, we note some of the difficulties of Communism. Favoritism was claimed in the distribution of the necessities. Realizing that they could not undertake to manage a community along earthly lines, the Apostles concluded that they should, as the Master had directed, give themselves entirely to the Gospel work. They appointed seven Deacons to attend to the charities; but evidently these arrangements also by and by failed, and we hear no more of the early Communism. The experience taught us the impossibility of such a practise under our imperfect conditions.

NO JOKE.

"Brevity is the soul of wit," observed the sage.

"Maybe," replied the fool, "but I never feel very witty when I am short."—Milwaukee Sentinel.

APPRECIATIONS.

Terrel, Tex., Feb. 9.

I am sorry but I will have to ask you to stop sending the good paper to me as I am unable to pay for it. I sure do enjoy reading that grand old paper, especially Pastor Russell's sermons and other religious pieces. With much success to you and your grand paper.

I am yours,
F. W. LONG.

Chicago, Ill., Feb. 18.

I am truly thankful to our dear Heavenly Father, the Giver of every good and perfect gift, the Father of lights, in whom there is no variableness, neither shadow of turning, for His kindness to me. Through His kindness and goodness I have been able to renew my subscription to your valuable paper through the Watch Tower office. I have much pleasure in doing so, as I value your paper very much for the clear type in which you print Pastor Russell's sermons and the other good religious features. I was indeed glad to see love for a brother shown in regards to the letter of Alfred Dripps—Love suffereth long and is kind—May God bless you in spreading the Truth.

Sincerely yours,
H. H. MOORE.

SPREADING THE TRUTH.

Judge Rutherford's able discourse on the destruction of Militarism was recently published in the Norristwon "Times." This has now been arranged in an attractive pamphlet and is proving very effective in many ways.

A liberal donation to the cost of publication will permit of its being mailed to Bible Students for the small sum of three cents each. They can be procured by addressing Mrs. R. C. Rogers, Secy., 1205 Willow St., Norristown, Pa.

MIRACLE EGG DISPLACER.

A brother has just discovered a perfect substitute for eggs which he calls MIRACLE EGG DISPLACER. It gives you fresh eggs at only 10c a dozen. We will mail you a can equal to 3 dozen eggs for 30c, or three regular 30c cans for only 75c. We pay postage and return money if you are not perfectly satisfied. Order at once. Write for excellent offer to friends acting as agents.

STANDARD SUPPLY CO.,
Reading, Pa.

West Medford, Mass. Feb. 17.

I write a few lines to tell you that I think your paper grows better and better and when my subscription expires (if I am alive and well) I shall certainly renew it. I look for the Watch Tower and the Tribune and St. Paul Enterprise with great pleasure. No one need be lonely with such good entertainment as they afford.

Sincerely,
MRS. L. A. WESTCOTT.

Be sure and read the article on Page Seven.

York, Pa., Feb. 17.

I have today renewed my subscription to the National Labor Tribune through the Watch Tower Bible and Tract Society, Brooklyn, N. Y., so please continue sending me the paper for another year.

I class the Tribune as one of the leading papers of the country, and greatly enjoy reading it, especially the sermons by Pastor Russell and the other religious features.

May God richly bless you for the way you are publishing the "glad tidings."

Wishing you continued success, I am yours for Truth and righteousness.
W. H. BOECKEL.

Suffolk, Va., Feb. 17.

As my subscription expires on the 16th inst., I am renewing through the Watch Bible & Tract Society, and am very pleased to renew my subscription, for more reasons than one which I mention as follows. 1. Your long service in the Truth in the way of publishing Pastor Russell's weekly discourses, deserves the recognition and patronage of all the Truth People who can afford to subscribe. 2. I was specially pleased to note the kindly and unselfish tone of your communication to the Editor of the St. Paul Enterprise and your frank disavowal and disapproval of the Dripps' letter which slipped by you and thus found its way into your columns. 3 The manner in which you are now setting up the sermons deserves commendation.

It causes me regret to read so many letters from various friends asking that the paper be discontinued because of financial inability to pay for it. It is not for me to judge, but I wonder when reading such letters, if the friends who write them, might not by practicing a little more self-denial, find themselves able to put one more dollar into the Harvest work, by renewing their subscription to the Tribune.

With deep appreciation of your services, I remain,
Yours very sincerely,
W. W. MURRAY, M. D.

Columbus, O., Feb. 16.

I see by the label on the "Tribune" that my subscription expired Dec. 30, 1915. I am renewing through the "Watch Tower." I wish to say I appreciate the good work of the "Tribune." Keep right on Mr. Editor doing your best and thousands of hearts will be made happier and dull lives brightened because of the Message you are sending out.

With appreciation,
C. B. SHULL.

Shelbyville, Ind., Feb. 16.

Will you please stop the paper as I don't feel able financially to take it. Some kind friend sent it to me for a year for which I appreciate it very much and thank you for sending it.

Sincerely your friend,
E. N. ANDERSON.

NOTICE.

Send 50 cents for $40.00 in assorted bills Mexican (Villa) Cy. Valuable for coin collections and keep-sakes. Address

EL PASO RELIC CO.,
El Paso, Texas.

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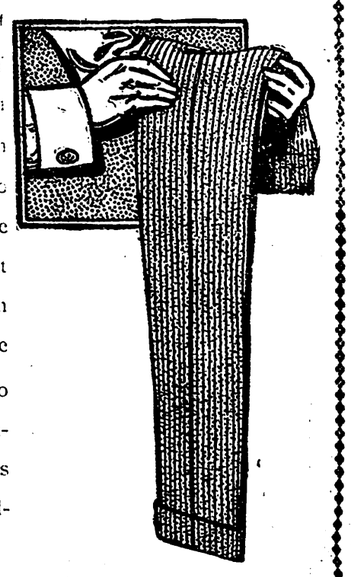
PANTS!



Every iota of goodness that has made "Quality" Suits and Overcoats the standard of America is reproduced in "Quality" Pants, and men who buy in this Sale not only save 33 1-3 to 50% on Pants that are notably 20% better than the average—but forestall the higher prices that owing to market conditions must sooner or later affect all clothes possessing superiority of woolens and dyes.

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LOT No. 4—Special Table of $6.50 to $10 Pants. All custom made, High grade styles. To be sold at ..... 1-3 Off

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YOU SAVE $10.
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A Twentieth Century Sensation.
A Mine Producing Platinum, Copper, Nickel, Molybdenite, Chrome, and Tungsten
Get full information of assay, stock, etc.
Room 514 Fitzsimmons Bldg., Pittsburg, Pa

WHAT THE YOUNGSTOWN MILLS ARE DOING.

At the works of the Youngstown Sheet & Tube company, the management anonunces that eight of the sixteen sheet mills will be in commission next week. A scarcity of semi-finished steel that goes into sheets is responsible for the backward operations in this particular department. However, the entire smelting capacity of the big plant is consumed in finished products, the demand for bar tubing and wire products exceeding the supply.

All of the steel works in the Mahoning Valley are operating next week to capacity production, just the same as the Youngstown Sheet & Tube company. At the works of the Republic Iron & Steel company the management finds difficulty in filling orders.

MALE HELP WANTED.

Men wanted for the following positions:

Engine Lathe Hands, first-class on Tool Work.
Milling Machine Hands, on Tool Work.
Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

MAKE UP YOUR MIND TO SAVE

It may be difficult at first, but always remember that few things worth while come easy.

4% compound interest is paid.

$1 Starts an Account.

THE UNION SAVINGS BANK
"Where Savings are Safe"
Capital and Surplus $2,000,000.
Frick Bldg., 5th and Grant St.

The same announcement comes from all the other plants. The Youngstown Iron & Steel company, Brier Hill Steel company and the Carnegie Steel company announce maximum operations nxet week.

MINERS TO MEET OPERATORS.

NEW YORK, Feb. 23.—Next Monday represetatives of the anthracite coal operators and the United Mine Workers' union will meet in this city to consider the 20 per cent wage demand of miners. The workers are asking for a two-years' agreement and the operators' publicty bureau is spending thousands of dollars to reach the public with their poverty plea. Despite this campaign the officials of the miners are confident of success, as their organization stands unitedly behind them.

INVESTIGATE CANNERIES.

SACRAMENTO, CAL., Feb. 23.—A wage board appointed by the state industrial welfare commission to investigate canneries in this state has reported a schedule of wage rates agreed to. It is stated that "If the hourly earnings should not equal the amount to be determined by the industrial welfare commission, as equalizing the necessary cost of living, these piece rates will have to be raised again next season."

Some trade unionists are suggesting that if the 20,000 women cannery employes in this state were organized they could appoint their own representatives and set a wage scale that would meet living conditions without experimenting an entire season.

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NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 14. PITTSBURGH, PA., THURSDAY, MARCH 2, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

VALLEY RAILWAY COMPANY SUFFER GREAT IN JUSTICE

Under the Pretense of Fighting for Union Labor Men Violate Their Agreement and Commit Great Wrong

The National Labor Tribune has been assailed for pointing to the dangers that haunt the path of organized labor in the Allegheny Valley but no one can blind the real issue by villifying the oldest labor paper in America or assailing its motives.

The crimes of vandalism and dastardly cowardice are not to be placed at the door of the conservative labor leader nor are the deaths of six innocent persons and the injuries to a half hundred more to be lightly passed over by mockery in the presence of sorrowing members of the families and friends. Furthermore, whole communities are being prostrated through business depression all brought about through unjust. unreasonable, irrational, and senseless demands.

For forty-four years the Tribune has been fighting the battle of labor and a glance over its files, which are open to the public, will conclusively prove its worth, its honesty of purpose, its integrity, its fearlessness; and its national and international reputation is beyond question.

Why this attack upon the Tribune and this questioning of its standing in labor or industrial circles?

For nearly half a century labor organizations throughout all sections of the United States have found a champion in the Tribune and almost thirty years ago the toilers of this nation erected to the memory of Thomas A. Armstrong, the founder of the Tribune, that magnificent life size monument that has weathered the storms in the main park on the North Side of Pittsburgh for more than a quarter of a century.

A glance at the official list of Trades Union Official Journals for the month of February and issued by the American Federation of Labor will find the Tribune among the accredited papers and, what is more, the Tribune is in weekly communication with the American Federation of Labor at Washington, D. C. Never in all the history of trades unionism has the American Federation of Labor or its principal champion, Sampel Gompers, stood for the deliberate and wilful destruction of an agreement before that agreement had expired.

Why any argument on the matter at issue? There can be no equivocation, the facts are at hand. The question at stake is entirely too important to be brushed aside slightingly. Let any honest, consciencious and sincere person desiring the truth involved in this dispute observe carefully the facts herewith presented and there can be but little doubt as to the final and ultimate conclusion.

In February, 1914, a working agreement was drafted and, after being submitted and carefully gone over by both the Officials of the Allegheny Valley Street Railway Company and the employees, was posted and under that instrument the men returned to work. This instrument governed until December 21, 1914.

In 1915 a similar working agreement for one year was entered into and each employee signed the agreement.

From the agreement which was published in the Valley Daily News, August 26, 1915, the following extract is reproduced:

> "No man shall be allowed to drink spirituous, or malt liquors, or wines, or beers, while on duty, nor on the company's premises, nor when in uniform nor at any time so close to the reporting time for duty that the effect of his drinking could in any way be detected upon him; nor to be dishonest, under penalty of discharge; no man shall violate the company's rules and regulations and the men shall do all in their power to discourage drinking, impoliteness, incivility and disloyalty and shall in every way promote the company's discipline and its best efforts to accommodate the public with reasonable profit to itself.
>
> No man shall be discharged except for cause and only after due hearing by the Division Superintendent.
>
> In case any employee notified of discharge should feel that he had been unjustly discharged, he shall have the right to appeal to the General Manager of the Company, and shall have the right to bring his witnesses along with him.
>
> No deductions shall be made from the pay of any employee for time lost by reason of having been suspended or discharged who shall have been found after investigation not guilty of the charges for which punishment was prescribed."

From the time of the signing of the first agreement which also contained the above clause up to the time the strike was inaugurated (some eighteen [18] months) eight (8) men had been dismissed from the employment of the company.

The reasons for the dismissal of the men given by the company were published in the "Valley Daily News" September 1, 1915, from which we reproduce the following:

> "Failure after warning to flag railroad crossings; failure to ring up fares; drinking on duty; drunkenness, discourtesy, insubordination and disorderly conduct on duty; being involved in public scandal. Only two of these men took advantage of their right under the contract to appeal their cases to the General Manager and one of these, after careful repeated hearings, was refused reinstatement on account of the evidence which clearly convicted him. The other, after hearing the evidence against him restated in detail, conceded the points and voluntarily withdrew his claim for reinstatement.
>
> On account of its duty to the public no fair minded person will blame the company for insisting upon sobriety, honesty, efficiency and carefulness in its working force and car men."

So far as we know little or no argument has been advanced to show that the company was not justified in making these discharges. In public transportation discipline and carefulness must be maintained and leading labor leaders have always so insisted. Not only union men but non-union men were discharged and it appears the percentage of non-union men was the larger. This speaks well for the union men on the one side and the fairness of the company on the other, and after much contention and later dissention a strike was eventually declared against the Allegheny Valley Street Railway Company.

This action on the part of the members of the union who voted for a strike was in direct violation of the agreement which did not expire until 1916.

The number of men involved and the situation may thus be given:—

The total number of employees on the line were.....	48
The total number of employees belongng to the union....	38
Number of employees not belonging to the union	10
Of the 38 members of the union two were absent from the meeting at which the strike was voted.	
Number of union employees voting against the strike....	8

Fully realizing the insufficiency of the original grievance to present to the public in order to win sympathy, an additional grievance was sought and the leaders put forth a demand for full recognition of the union. This was contrary to the agreement which was an "Open Shop" agreement.

As soon as the strike was started the few idle and mad-minded of the community seized the pretext to indulge their natural propensity for crime and lawlessness and the good name and business prospects of the valley were viciously threatened.

Committees were formed of reputable men and conferences were held with the officials of the railway company and with the strikers, and the grievances were very carefully gone over. We believe no report was made by any of these committees finding that men had been unjustly discharged.

The officials stated there would be in the future as there has been in the past, no discrimination against any man who was or should become a member of the union.

There never was during the present strike any question of wages involved nor have the men asked any advance, nor has any attempt been made to reduce the men so far as wages or time are concerned. Last fall the prospects of increased business were such that the company voluntarily made a general increase in wages and now such men as return to work will receive more than when the strike was inaugurated.

Each committee that has called upon the company was accorded a full hearing and after a conference left with full knowledge of why the men, over whom the alleged differences occurred, were left off. The questions at issue have dwindled until there is but little left and the last conference between the company and its employees leaves the situation thus:

> The men have agreed to return to work, eliminating their original demands but insisting on the discharge of every man now employed on the cars.
>
> The Company contends it cannot consent to this demand for several reasons:
>
> First—If all now on strike were to return there would then not be enough men to operate the lines.
>
> Second—There is no justice in discharging men who have been faithfully performing their duty.
>
> Third—There is no reason for discharging men who are already members of Local Division 528.
>
> Fourth—The increased traffic on the line which has been impaired somewhat through delay in adjusting the differences will necessitate a considerable increase in the present rolling stock to meet the demands of the traveling public and this will enable the company to increase the number of employees to many more than there were when the trouble originated.

THE POSITION OF THE COMPANY.

> First—The Company published ample notices for the men to return to work with their former seniority and pay.
>
> Second—When they did not return it was necessary to fill the list and the company then published a statement that it would be glad to receive applications from the old men who desired to return to work and reinstate as many of them as possible, at their old rates of pay.
>
> Third—No discrimination will be exercised against any employee who desires to return to work.

The financial loss to the merchants in the Valley towns is inestimable and the property holders are suffering tremendously through a refusal on the part of manufacturing enterprises seeking sites to locate plants where labor disputes are threatened. Had there been some legitimate grievance over which to measure swords the public would have quickly awakened to an injustice, but the flimsy, vague, frivolous and frail pretense has like a snowflake on the river faded away and there can be but one ending and that culminating in disaster for the men if they fail to appreciate the importance of a speedy settlement.

Much is being made over the apparent success of the Jitney but this ephemeral, like a soap bubble in the sunlight, a thing of beauty as the sun prisms it, but alas, a gentle zephyr and all is gone, thus fate awaits the jitney and its owner. The history of the jitney is failure wherever tried and the inevitable cannot be evaded.

The jitney runs smooth when things are new but constant use and unreasonable demands upon the vehicle increases operating expenses and as time goes by the people for convenience must eventually patronize the street car with the ultimate result that traffic for the jitney will fade away and both jitney and owner will suddenly disappear. There can be no alternative to this as fate has decreed and the precipice lies not far beyond.

The problem then to solve in the present contention and the plan of campaign is what course is proper to pursue and the one most essential to the success of organized labor, preserving of course every honorable advantage. Today the nations are applauding the commanders who refuse to sacrifice their men; the valiant officer is he who in the face of grave danger retreats and the soldier of today agrees it requires more courage to retreat and avoid unnecessary sacrifice than to rush headlong into battle and lose all. Thus the men of Local No. 528 should again open negotiations if such can be done with a view of bringing about a speedy adjustment.

If there are those who are interfering with a prompt and speedy settlement and they have the principles of union labor at heart they should be patriotic enough to withdraw and permit the men to return to work, but selfishness has ruined many a noble cause and the danger is that trades unionism may here meet its Waterloo as far as the Valley is concerned. This depends very largely upon the actions of two or three men and the question is, Are these men mentally large enough to realize the seriousness of the struggle and the jeopardy in which organized labor in Western Pennsylvania is placed? If there are any members of the union standing in the way of a speedy settlement then the hope is expressed that they step aside, sink their individual, selfish interests for the sake of a cause in which every labor organization in the Valley is vitally interested and the unions at large are closely observing.

> It has been charged by irresponsible parties that the article which appeared in the last issue of the Tribune had been inspired by the officers of the Allegheny Valley Street Railway Company, but such charges are baseless and absolutely false. The writer of the article in question has never met any officer of the company nor was there a single line or fact furnished by any employee of the railway company.
>
> It can be positively stated that not a single officer or employee of the railways company ever saw or knew anything of the article until it appeared in print. The Tribune has ample sources for securing its own facts and it has high salaried practical newspaper men who know the real value of news, and are capable of writing the articles with sufficient force to arouse the public when published.

ROADS' REVENUES INCREASE.

WASHINGTON, Feb. 26.—The poverty plea of railroads in their opposition to an eight-hour day for transportation service employes is not sustained by the interstate commerce commission, which reports that:

"In December, 1915, the net revenue from railroad operations on railroads in the United States, was $43,650,024 more than in December, 1914, the net revenue in December, 1915, being $103,484,047, as against $59,834,023 in December, 1914.

NUMEROUS CONTESTANTS IN RACE FOR PRIZES

Much Interest Aroused by Announcement of Tribune's Subscription Plan.

LIST OF PRIZES ON PAGES 4 AND 5

Everyone Wins and No One Loses in Big $3,100 Prize Contest.

The announcement in last week's issue of the National Labor Tribune of its big $3,100 prize contest has aroused active interest among readers far beyond our fondest expectations. All this week the contest manager has been busy listing names of contestants and receiving new subscriptions to this publication.

Next week it is expected we will be in position to announce the names of all who have entered the lists together with their standing in the contest.

The greatest inducement to our readers to participate in this undertaking is the fact that no one loses. Everyone gets something, so long as he or she sticks to the finish.

For the person receiving the highest number of votes is the fine eight-cylinder, $1,200 Regal touring car. For the persons turning in subscriptions in numbers not sufficient to win a prize is a cash payment based upon the subscriptions obtained.

Attention is now called to the fact that the person turning in the first two subscriptions receives a credit of 25,000 votes for each subscription. This gives the contestant a flying start and will mean much when the race gets near the end.

But nine weeks remain until the close of the contest when the numerous valuable prizes will be awarded. Two automobiles, now on exhibition at the salesrooms of the Regal Automobile Company, Penn avenue, East End, Pittsburgh, will be turned over to the persons turning in the highest number of votes.

You can obtain one of these machines, just as easy as the next person. Send in your name as a contestant and our contest manager will write you telling you how to systematize your nine week's campaign so that you will obtain the highest results.

If you fail to win one of these automobiles you may be fortunate enough to capture the Grand Piano or the Victor Victrola. Then there are other prizes of sufficient value to warrant your taking part in this undertaking.

But remember, whether you win a prize or no, you get paid for your services. Everybody wins and nobody loses.

Lose no time getting into the contest. Send in your name today and then get busy among your friends.

Prosperity is spreading over the land and there are but few persons who cannot spare two dollars, the price of one year's subscription to the National Labor Tribune.

Remember, there is a reason why you read this paper and that reason may apply to your friend.

Turn to pages 4 and 5 and read all about the $3,100 Price Contest.

British Labor Situation Calm.

English Trade Unions Will Not Further Oppose Military Service Bill.

Thomas Reece, Staff Correspondent.

LONDON, Feb. 17.—A complete survey of the labor position in the United Kingdom at the time of mailing this letter shows a condition of things much better than perhaps would be gathered from looking at scattered items of news. For one thing the trouble over the Military Service bill which was threatened in certain noisy quarters has not matured. The Bill is in operation and unmarried men up to the age of 30 who have not already enlisted in the army will by March 2nd be regarded automatically as enlisted and will be called upon to take service or give reasons for desiring not to. I myself doubt whether there will be any large number of working class young men to still come forward. The working classes have responded to a stupendous extent to earlier enlistment appeals and where there are any men still eligible it will be found that they are to an overwhelming extent engaged in indispensable industries without which the war could not be continued. The individual who will be affected by the new Military Service Bill will in the great majority of cases be the middle class young man. James O'Grady, a well-known Labor Member of Parliament tells me that in his own constituency of Leeds he has good authority for saying that there are something like 6,000 middle class young men not yet included under any enlistment scheme. If this proportion holds good throughout the country we get somewhere about 200,000 middle class young men apparently eligible for miltary service who have not yet come forward.

This view is still further borne out by the fact that the various societies that have been formed to combat compulsion are practically all societies of middle class people with only a minority of working class supporters. It can be said without fear of contradiction that of England's three classes, the aristocracy, the middle class, and the working class, the first and the last of these have responded enormously both for military and industrial service; if there is any falling away it is in the middle class, although again it must be remembered here that a great majority are also putting every effort forward. It would, of course, not be surprising if the British working man had been backward in coming forward. He is subjected to an amount of carping and stupid criticism that is enough to sicken him. In sublime ignorance of obvious and immense facts newspapers, middle class speakers, preachers and politicians and others have charged the working man from time to time with cowardice, laziness, drunkenness, thriftlessness and half a dozen other vices. The fact that he has been earning high wages because of his tremendous efforts and through his working overtime on Sundays has been a great annoyance to many of his critics who never in their whole lives themselves did an honest day's work. These poor ill-informed praters live in the past; they are quite out of touch with modern conditions in industry and commerce, altogether apart from the special conditions that the war has evoked. They still think of the working man in terms of Medieval serfdom. They are perhaps annoyed also by a dim perception of the fact that this war with its terrible bloodshed and suffering may yet have an extraordinary effect upon indutrial progress. For the first time in this country since the fourteenth century supplies of labor have been insufficient for the demand for labor.

Readers of history will remember that after the time of the plague, usually called the "black death," which raged in the fourteenth century, so many peasants and workers were wiped out that those who remained were able to command prices for their services far above anything that had ever before been known. Various laws were then passed such as the Statute of Laborers whereby wages were limited. At the present time we have the Government urging upon trade unions not to move for further higher wages. These government suggestions have not the powers of laws, but still the analogy is curious.

Labor has settled down now to accept the Compulsion Act whilst the skilled workers have also accepted the dilution of labor schemes whereby all kinds of conservative trades have been opened out to new-comers, male and female, without the latter having to pass through the old difficult ap-

(Continued on Page Eight.)

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

PSEUDO APOSTLES OF THE PRESENT DAY.

STUDY OF CHURCH HISTORY IN THE LIGHT OF THE BIBLE PROVES CLAIMS OF CHURCH DIGNITARIES UNFOUNDED.

Only Twelve Apostles of the Lamb—Scriptures Show that no More Were Purposed by God—St. Paul Superseded Judas—Catholics and Episcopalians Deceived—Their Apostolic Bishops Unauthorized—How this Great Error Was Foisted Upon the Church—Council of Nice Called by Emperor Constantine—Worldly Policy Prevailed — Great Influx of Pagans — 1,200 Years Without the Bible—Drunken with the Wine of False Doctrines — The Reformation Movement — Bible Gradually Restored, But Entrenched Errors Still Hold Many—So-Called Christian Kingdoms Now Showing Their True Character — Great Time of Trouble Now Begun Will Sweep Away Earthly Governments and Make Way for Christ's Kingdom.

ALLENTOWN PA., February 27.—Pastor Russell was here today. He delivered a very forceful address, calculated to awaken serious thought and make a shaking of the dry bones of Christendom. He spoke from the text: "And thou hast tried them which say they are Apostles, and are not, and hast found them liars." (Revelation 2:2.) The Pastor said:,

There is just one class in the world today and for centuries past who have been claiming to be Apostles, and who are not Apostles, according to our text. The Bible shows us unmistakably that God never designed that there should be more than twelve Apostles of the Lamb. Let us refresh your memory on this point: Our Lord Jesus, in response to a question by the Apostle Peter, said to The Twelve, "Verily I say unto you, that ye which have followed Me, in the Regeneration, when the Son of Man shall sit in the Throne of His glory, shall also sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28.) There were to be only twelve Apostolic thrones—no more. Again, in Revelation 12:1, we have a picture given of the Church. She is shown as a woman clothed with the sun [the Gospel], having the moon [the Jewish Law, which supports the Church but is not the source of her light] under her feet, and having on her head a crown of twelve stars [her Divinely appointed and inspired teachers]." We see that there were only twelve of these stars authorized by God, St. Paul taking the place of Judas.

I remind you of another picture of this matter given by our Lord Jesus to John the Revelator, who was one of The Twelve. In Revelation 21:9-27 the glorified Church is shown—see also verses 2-5. The Church is here pictured as coming down out of Heaven to begin her great work for the blessing of the world of mankind. Now note particularly that this glorified Church is shown as having twelve foundations and in these foundations the names of the Twelve Apostles of the Lamb. (Verse 14.) There were never any more purposed by the Lord. So we see, dear brethren, that it is through some very serious blunder that our Roman Catholic friends have Bishops claiming to be Apostolic Bishops. And it is by a similar blunder that our Church of England friends claim that that they have Apostolic Bishops. It is the same with our Greek Catholic friends.

GOD'S WORD MUST BE SPOKEN FAITHFULLY.

Jesus says that those who make claims of being Apostles when they are not are lying. You and I are not to follow what the customs of the past centuries have taught us, but what the Lord Jesus Himself says. He is the authority. We have a certain amount of sympathy for these gentlemen who have dropped into certain positions and who have been taught for centuries that they were Apostles just the same as the original Twelve appointed by our Lord, having the same inspiration and speaking with the same authority. We have sympathy for them in that they are sadly deluded, but this will not hinder any of us, I trust, from remembering what Jesus said and taking the right viewpoint. "Thou hast tried them which say they are Apostles, and are not and hast found them liars." We are not saying anything uncharitable, dear friends; for we are to speak the Lord's Word. "He that hath a dream [an imagination], let him tell a dream; but he that hath My Word, let him speak My Word faithfully." (Jeremiah 23:28.) If we hold back for fear of man, then we would be sharing in the sin and wrong.

It may be asked, "What is the difference whether they call themselves Apostolic Bishops or not?" I answer, There is much difference. While at the present time these men have discarded the great claims once made, or at least do not attempt to speak with the authority of former days, because mankind are becoming more enlightened and their claims would appear more and more absurd, yet they still claim that they are the only ones who have the right to give authority to any to preach. They claim that if they do not ordain a man to preach, he has no right to speak in the name of the Lord at all. They claim this right because they are "Apostolic Bishops." They are, however, not pressing this claim before the world and before the Methodists, Baptists, Lutherans and others so loudly as formerly. These others inquire: "Why do you stand aloof from us?" and they do not quite like to tell fully their reasons. They hesitate to say to them, "We are the Church, we are the Apostles, and you have no right to preach unless we ordain you; you are not God's servants." They do not like to state this, and hence they are in a somewhat vacillating condition today.

We remember that about four years ago the Bishops of the Church of England, the Episcopal Church, held a meeting in Detroit, and there they passed resolutions that they would be willing to fraternize with other denominations provided they were orthodox, which meant, provided they were in harmony with the teachings of Episcopalians. Anybody else would be unorthodox, and that would mean that they would refuse to recognize them in any way—they would have no right to preach.

HOW THE PEOPLE BECAME DEPENDENT ON THE CLERGY.

These claims of Apostolic Succession in the past got the Church into a great deal of trouble and confusion from which we have not yet recovered. The great mass of Christian people are still bewildered. Beginning some time before the year 325 A. D., this doctrine had been growing. The bishops were beginning to "lord it over God's heritage," as the Apostle Peter says (1 Peter 5:3), and to manifest the sentiment, "We are higher than you—you are only the common people; we are of a different class altogether." This lording came in very gradually, as such things generally do, and was associated later with the declaration that the people were the "laity," and that the Church was composed of the "clergy"—the priests, Bishops, Arch-Bishops, Cardinals, and the Pope. All had the general thought that these were Apostles and had the varying degrees of authority from the Lord.

We are to remember that until a few centuries ago copies of the Bible were very scarce, and a Bible was worth really a fortune, because they had to be printed out by pen by scholars, and these were few. They had to be printed upon fine vellum parchment, as there were then no printing presses or paper. These things were later inventions. One copy of the manuscripts of Scripture, carefully done by hand, would cost from $500 to $1,000, because it would require a long time to write out the entire Bible under such circumstances. Hence few had Bibles; and there were very few who could read at that time. In those days education was only for the wealthy and favored class, and even in the British Parliament some could not write their names, and a bill was passed permitting any member of the House of Lords who could not sign his name to make an X instead. Under such conditions the people were very dependent upon the Church Bishops. When these began to claim that they were Apostolic Bishops, from that time on instead of reading the Scriptures to the people they gave them to understand that they were the proper ones to read and interpret the Scriptures, that they had received this authority from the Lord.

Jesus said to the Twelve Apostles that whatsoever they should bind on earth should be bound in Heaven, and that whatsoever they should loose on earth should be loosed in Heaven. Their writings were especially supervised by the Lord and their doctrinal utterances inspired. So you see that these inspired writings of the Apostles in their various Epistles are as authoritative as were the words of Jesus. (Romans 16:25-27; 2 Corinthians 12:7; Galatians 1:11,12.) The Apostle Paul assures us that "the Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good Work." Hence we need no further doctrinal utterances and no more writings than the Scriptures supply, and we have no need of any more Apostles than the original Twelve—St. Paul taking Judas' place. Since the advent of printing and since the close of the 1,260 symbolic days—1,260 years—of Papal persecution, Bibles have been printed in immense quantities and scattered far and wide by the Bible Societies, and education has become general. Today Bibles are everywhere and are very cheap, so that all can read.

ORIGIN OF THE NICENE CREED.

Let us go back to the year 325 A. D. By that time the Church bishops were claiming that they were Apostolic Bishops, with Apostolic authority. They were the living Apostles, whose teachings were the voice of God. But these Apostles did not agree among themselves as did the early Apostles, the real Apostles; for when we read the writings of the Apostles appointed by our Lord we find that they all agree. But by the year 325 A. D., a positive position was taken as to belief. Emperor Constantine of Rome called for a council of Bishops to be held in the city of Nice, or Nicea, in Bithynia, Asia Minor. The emperor was apparently a very wise man according to worldly standards, and he had said to himself: "My pagan supporters are gradually slipping from me, and the Christian religion seems to be coming to the front. I think I can make a good stroke of policy by joining in with the Christians."

The emperor did not become a real Christian; for he was never baptized to his dying day. He professed Christianity for policy's sake. While we cannot judge his heart and say that he had no motive of sincerity whatever, still the policy idea was surely there, as evidenced all through the matter. In this year 325 A. D., he sent out a call everywhere to all the Bishops of the churches to come to the city of Nicea for a general convention. He offered to pay all expenses. So about 384 Bishops—far from the entire number—came together, and a conference was held. This was the first of what was called an Ecumenical Council of the Church, aside from the one held at Jerusalem by the Apostles of Jesus themselves. This was claimed to be another meeting of Apostles, and the emperor, not knowing but what they were fully authorized, made the following proposition to them:

You all claim to be Apostles, but you have different theories, and there are dissentions among you. Evidently there is something wrong. I will suggest what will set you all straight: I propose that at this Council you set forth your views, what you consider the proper, orthodox doctrines. Agree among you as to what these are. Then hereafter whatever shall be taught by any that differs from these agreeed upon doctrines shall be heterodox-heresy. Further, I propose to join myself to you, to unite with your Church. I want your support and you need my support. When you get my support, the pagan peoples will flock into your Church by hordes—they will be anxious to get in. I will back up your doctrines and all heretics will have a hard time in the Roman Empire. You make the Creed and declare what is Orthodoxy, and then leave its enforcement to me. I will attend to the heretics in the present life, and you can tell them of their eternal roastings throughout the future.

Thus the Nicene Creed was formulated, the first of the great creeds, and it was made by these self-appointed "Apostolic Bishops." So between the emperor and the Bishops a heavy hand was laid upon the people. The Bishops had a strong grasp upon them. Being uneducated the Church leaders had them largely at their mercy. These Bishops had assured the emperor that they had full authority from God to decide as to what were the teachings of Scripture, and the emperor took their word for it. That was the end of Bible study, you see; there was no more use for the Bible. It was all interpreted for them. They were to follow the Nicene Creed. It was not necessary for them to study for themselves the writings of Moses and the Prophets, or what the Jewish Apostles of Jesus said. They had Apostles inspired of God right with them, and these could teach them all they needed to know.

BIBLE RESTORED AFTER 1,200 YEARS.

From that time on for twelve hundred years the Bible was an unknown Book to the people. During those twelve hundred years there were, I think, seventeen Councils held, and many of these produced creeds having different variations, all with much of nonsense for people to be worried with. And all this was done by those deceived men who thought they were Apostles and were not. It is all this stuff that has given the so-called Christian world so much trouble.

At the close of this period, in the year 1526 A. D., Professor Tyndale, a scholarly Christian man, not fully in accord with the Bishops because he was too Scriptural, but tolerated because of his learning and good Christian character, translated the Greek New Testament into English, that the people might know what were the teachings of Jesus and His Apostles. He felt that there had been too much teachings of men. By that time printing presses and paper had been invented. Professor Tyndale was compelled to go to Germany to get his translation printed, after some difficulty succeeding in having it done in the city of Worms. This step was made necessary because of the adverse influence of the English Bishops. The testaments were then imported to London. They were placed in the shops for sale. The matter became noised abroad, and the people were anxious to get them. They desired to know just what was taught by Christ and the Apostles. It was proposed that Bible classes be started and educated men employed to read them to the people.

What did the Bishops then do? They heard about the movement, and being worldly-wise men, they knew what the effect would be if the people learned of the real teachings of the Bible. Their own power and influence would soon be gone. The people would be asking, "Where did you Bishops get your authority to make creeds and to call yourselves Apostles? We find nothing of that kind in the Bible." So the Bishops shrewdly determined to nip this matter in the bud. Accordingly they bought up the entire edition and burned the books in front of St. Paul's Cathedral in London. The spot is marked to this day. It is a matter of history. And these were Protestant Bishops of the Church of England? Moreover, this faithful servant of the Lord, Professor William Tyndale, was later apprehended and imprisoned near Brussels, and after a protracted trial for hearsy, was strangled and his body burned at the stake. How terrible are the blinding influences of Satan!

For forty years after the burning of the New Testament in London the people kept complaining and wondering why the Bishops took the Bible from them. Finally the Bishops concluded that perhaps they were going too far and that policy demanded that they let the people have the Bible. So they got out a special edition, which they called "The Bishops' Bible." They put them into the shops and told the people that they might buy them. They assured them that it was the Bishops who were giving them the Bible. However, they solemnly warned the people of the great risk they were incurring in reading the Bible for themselves, and impressed upon them the necessity of giving it no other interpretation than that had been given by the Bishops, because they were sure of going to eternal torment if they did not prove loyal to the creeds.

This warning had its designed effect. Everybody was on the alert to keep in line with the creed. The Catholic Bishops soon were practically forced to do as the Protestant Bishops had done, and they issued the Douay Version of the Bible, prepared at the clerical university of Douay, France. They gave this to their Catholic flocks, accompanying it with the same warnings as the Protestant Bishops had given to their people. Thus the influence of the Bible was for a long time largely nullified and the people were kept in superstitious fear and under the influence of the Church authorities

But the Bible could not be fully put down, and in time the entire Scriptures were translated into the various tongues of the people, and as education after the beginning of the nineteenth century began to be much more general, and Bible Societies sprang into existence, the people began to read for themselves as never before, and superstition has been gradually breaking down, and people are daring to think for themselves. Some are still fettered by superstition, but the number is gradually lessening, and the shackles breaking. It is the teaching of the Roman Catholic Church that all of their own people are to go to Purgatory after death to be tortured awhile. No Catholic expects to go at death to Heaven. He must first have certain experiences in Purgatory to fit him for Heaven. To be a heretic, from the Catholic standpoint, is to commit the worst of crimes, and not to believe the creed and their priests is hearsy. Heretics are bound, not for Purgatory, but for eternal torture. So a devout Catholic has great fears of being a heretic. Thus we find but comparatively few Catholics even today who dare to read the Bible.

DRUNK WITH THE WINE OF BABYLON.

How much trouble all this nonsense and false teaching has caused! Instead of reading the Bible in the light of the creeds, we should read the creeds in the light of the Bible. Then their absurdity is at once apparent. They have been a sore bondage upon God's people. But all this will be overruled for good. It will teach mankind a never-to-be-forgotten lesson. The Bible foretold it all. The Apostle Paul declared that "many would depart from the faith, giving heed to seducing spirits and doctrines of demons." (1 Timothy 4:1-3; Acts 20:29, 30.) It is upon these seducing spirits that we

(Continued on Fifth Page.)

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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The fact that the principle of toleration is established by law and that the former crime of Treason is no longer possible from what a man says, is no guarantee that the experience of the past cannot be duplicated. Even the charge of treason against Christ by the Jews was not sufficient to influence Pilate to carry out the murderous designs of the religious leaders of the Jews. Christ had committed Himself by admitting that He was King of the Jews and Pilate could not appreciate what Christ meant or what He taught, he enquires, "What is Truth?" But the spirit of the contestants he could clearly appreciate and his act of washing his hands in the presence of the people indicated that he had nothing in this affair. The circumstances under which Pilate was caught on this occasion is what forced him to permit this crime of all crimes, for he had not sufficient soldiers at hand to cope with the surging mass of humanity. "Often in our civil commotions," said Pilate, "have I witnessed the furious animosity of the multitude, but nothing could be compared to what I witnessed in the present instance. It might have been truly said that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem." He had sent for reinforcements which arrided too late. "It has been decreed by the fates that the great iniquity should be accomplished, that for the purpose of averting the deed of yesterday, troops should arrive today." There is a rational way for accounting for the malicious spirit of religious fanatics, but not for the peculiar circumstances that permits matters to culminate as they do except to attribute it to Providence.

Since the closing scenes of the Jewish polity was a picture of the closing of this Gospel Age in which the subject of our sketch is to figure, we can well imagine how he can be caught in a peculiar circumstance that will permit what the great American people would never tolerate if they were in a position to prevent. How the Evangelistic Alliance could be instrumental in such matters as this we first state that the churches entering this union have agreed on the Error and are divided on the Truth. History has taught the culminating effects of Error, but to indicate how this error can pervert the Heart and Head of its adherents—blind them to the practical phase of Christianity, just as did the Papal maxim, "the ends will justify the means" in the past, we here present a short and concise statement from a Protestant Episcopal Bishop, Rt. Rev. Charles D. Williams:

It is an appalling thought that the Church should have had a part in the crime of Calvary, and yet it did, and that the chief part. It is really the villain of the plot.

What was the sin of the Church that crucified Christ? Or, to put it another way, what are the characteristics of a perverted religion? They are chiefly two:

1. The Ecclesiastical mind.
2. The Ecclesiastical conscience.

The ecclesiastical mind is a closed mind—and there is nothing it resents so much as being pried open to receive a new idea. Its settled rule of judgment, its accepted test of truth, is "What is new is never true and what is true is never new." Philip Gilbert Hammerton has aptly compared the conventional process of religious instruction and training to the process of etching on glass. The mind of the pupil is first covered with an impervious coat of pious prejudice. The pattern of the desired creed is then carefully traced with the stylus of authority; and then only is the mind exposed to the sand-blast of reality and the acid test of experience, which cut along the exposed lines only and the desired creed is indelibly engraved upon the mind.

The other characteristic of a perverted religion is the ecclesiastical conscience. It is strikingly illustrated by one Good Friday scene. A procession is sweeping through the streets of Jerusalem, bound for the Governor's Palace. Who compose this procession? They are the religious leaders of the people, the prominent divines, the chief ecclesiastics, the dignitaries and prelates of the Church, and the Sanhedrin, the chief religious legislative body of the nation. It is as if you rolled into one the Presbyterian General Assembly, the Methodist General Conference, the Episcopal General Convention, the Roman Catholic Hierarchy, and the House of Lords, with the whole Bench of Bishops.

What is the business they have in mind? They are intent on committing the greatest crime in history—a crime at which the whole world has shuddered ever since. They would crucify the Son of God. But at Pilate's threshold they stop. Why? Ah, they have stumbled across a statute with a penalty, a canon of the Church with a sanction. And these people have great respect for penalties and sanctions, if they have little for truth and righteousness. If they should enter a heathen house that Passover morning, they would become ceremonially defiled and unfit to partake of the sacrament. They would lose their reputation for strict churchmanship. They are indefinitely scrupulous and utterly unprincipled, entirely sincere and yet completely untruthful and unrighteous, pious and perverted.

The "ecclesiastical conscience" holds the precept so near the eye that it hides the principle; it substitutes petty thumb-nail rules for the fundametnal law of righteousness instead of a means thereto. It puts technical priests and properties in the place of character. It makes churchmanship do for religion and "churchianity" for "Christianity."

And the ecclesiastical conscience is not confined to the Church. The lawyer who makes a legality his test instead of justice; the merchant who is satisfied simply to conform to the code of his trade, whose excuse for any dishonesty is, "They all do it"; the "genteman" or "lady" who puts good form and manners in the place of sincerity and kindliness of heart, and politeness in place of courtesy—all are alike animated by the ecclesiastical conscience.

It was this ecclesiastical mind and this ecclesiastical conscience which crucified Jesus Christ.

INDEPENDENCY.

"Independents, a religious denomination whose distinctive ecclesiastical principle is that the individual congregation or church is a society strictly voluntary and autonomous, stand-

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BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

PASTOR RUSSELL'S SERMON.

(Continued from Page Three.)

lay the blame—Satan and his fallen angels. We are not claiming that our Catholic and Episcopalian friends have really intended to perpetrate a fraud. But with the Apostle Paul we claim that they were deceived by the great Adversary and his hosts of evil spirits.

We are beginning to see that a God of Love would never arrange any such Plan for His creatures as is claimed by the creeds. Our loving Creator has been painted blacker than the blackest devil imaginable. "Oh, that is too strong!" says one. No it is not, my brother. If you will take a pencil and paper and sit down and deliberately write out a description of the worst devil your imagination can picture—paint him as black as possible—then compare your picture with what the creeds have made out our God to be, what they have declared He has done and is doing and will continue to do through all eternity, you will find that your description is less black than our great Creator is painted.

We have been in the habit, especially we Protestants, of quoting the text, "God is Love," and also, "Like as a father pitieth his children so the Lord pitieth them that fear Him," and, "The Lord is merciful and gracious, slow to anger and plenteous in mercy," and kindred passages of Scripture; we have hung these upon our walls. But, brethren, there must have come sober thoughts when you have asked yourselves, "How can God be a God of Love, and how can He be like a father that pities his children, and how can He be plenteous in mercy, and at the same time make a Plan before the world was created for the eternal torture of the vast majority of His human creatures, brought into the world without any violation of their own, and placed under conditions that made it almost impossible for the majority to do right and to live Christian lives, many of them untaught in the ways of righteousness? We cannot help reasoning, you know.

Now, what does the Bible say about all this? The Lord Jesus declares, in His message through the Apostle John in the book of Revelation (Rev. 17:1-6), that we have all been drunk with the wine of Babylon, the drink mixed by the Apostate Woman, the Mother of Harlots. He says that this Woman has held in her hand a golden cup full of abominations and the filthiness of her fornication, and that she made all the nations drunk with wine of her false doctrines and blasphemies. Now we see where these horrible doctrines came from. The nations are still drunk today. Very few know how to reason straight on religious matters even yet. People can reason sensibly on any other subject than religion. We have been something like a man having the delirium tremens, who sees snakes and lizards around his coat collar. In our bewildered, intoxicated condition we have seen visions of flames and of devils with ails and pitchforks, of poor humanity writing in these flames, and the devils taking delight in prodding them and seeing how much they could add to their tortures. Some have come to have a somewhat more refined idea of Hell. They declare that the torture will be eternal, but it will be mental rather than physical, that it will consist of agonies of terror and remorse, which they say will be as bad or worse than physical tortures. And these are the kinds of imaginations we have labored under in our blindness and intoxication.

WITH GREATER LIGHT CAME FURTHER SATANIC DEVICES.

Thank God that some of us are sobering up! and we believe the majority of intelligent people are beginning to think a little more rationally. A couple of centuries ago one's life would have been seriously jeopardized if he had dared to hint at the truth on this subject. Let us rejoice that today one dares to think and to express the truth on this vital matter. This is an evidence of much progress. Luther, Knox, Calvin, Wesley and other reformers saw some light, and they were noble men, Christian men, true children of God, living up to their light. But, brethren, they did not have all the light. We could not expect that at one or two bounds men could get out of all the darkness of more than twelve centuries and into the full blaze of light and Truth, could we? They all had on creed spectacles. They would smash one set and get another.

But we praise God for the light they did bring in. We surely are thankful for one doctrine that Brother Martin Luther gave us, or that God gave us through him—the doctrine of justification by faith, instead of justification by penances and Masses, etc. The Bible says, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." "The just shall live by faith." God does not say that we should wear hair jackets to torture ourselves nor anything else of that kind, to do penance. All those things came from people who meant well but who did not have the Bible, and who thus got far away from its spirit.

So we praise God for the Reformers; and I believe that whether we are Catholics or Protestants we will agree that the world has had a great liberation from some of the stupidities and darkness and from the fog that was once so dense. But there is plenty to learn yet; for we have not yet come into the full light of the perfect day. Respecting the Reformation, through the angel Gabriel in His Message to the Prophet Daniel, the Lord speaks thus: "Now when they (the true Church) shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." (Daniel 11:31-35.) What did these Reformers do? Well, they also made a mistake. I think again it was the Adversary and not themselves. They were mislead by the flatteries of kings and princes who offered them their backing in return for their support of their kingdoms.

The Apostle Paul tells us that Satan is always trying to be a leader, and that he poses as an angel of light, and that his apostles also do the same. The Lutherans and Calvinists and the others each made their creed, and so to speak they fenced themselves off and put down their stake, and said, "Here we stand; we will live and die by this creed." And they got no further, they were fastened right there. Each one said, "There is only one Church, and we are it." We think that is just what the Adversary desired; for each sect persecuted the others. They had gotten this suggestion from the centuries behind them. So the Catholics persecuted the Protestants and the Protestants persecuted the Catholics, and the different sects of Protestanism persecuted each other. This fact is familiar to all who have studied history. They thought that if God was going to send these people to Hell to roast them forever, why should they not be faithful servants of God and help His work along?

But public sentiment gradually changed. The people became more educated and the human mind thus was more exercised, and Church Bishops found it less popular to chase people over the mountains, and hinder them from holding meetings, etc. Ever since about 1846 we have been in the place where all Christian denominations who are considered orthodox fellowship one another, except the great denominations of Roman and Greek Catholicism and the Church of England. They are still loth to recognize the other churches, or any church except themselves, because the others did not get their ordinations from them. But the others have now become so influential that they do not need to care much. They have a sort of general creed among them that all subscribe to. All must believe in eternal torment and in the inherent immortality of the soul and in the Trinity.

These are all cardinal errors brought down from the paganism of the Dark Ages. None of these doctrines are taught in the Bible at all. Not a word of it. We would be glad to help these people out of the darkness, but it is not possible with the majority as yet. Why? Because each creed has set a stake and there is a sentiment among them: "Don't be turn-coats. Your father and mother were Methodists, or Baptists, or Presbyterians, or Lutherans, and you should be true to the religion of your fathers." This is a narrow, sectarian spirit. Did God ever authorize any of these sects? No! No! Then all these different denominations are without the slightest authority from God or the Book of God. Is not that true? It is true. Would anybody dispute it? No, for it is incontrovertible. Please read 1 Corinthians 1:10-13. What does God tell us is the right way? It is that the Church of Christ should be united—not federated, each still holding to their own creed, but united, in the **one faith once delivered to the saints.**

MODERN HYPOCRISY AND LUKEWARMNESS.

The Lord tells us in His Word that "the path of the just is as the shining light, that shineth more and more unto the perfect day." He tells us that we are to walk in the light, and that we are not to become entangled in any yoke of bondage. (Galatians 5:1). We have neglected the Word of God. We have gotten into bondage and sectarianism. What is the condition today? The condition is a very sad and sorrowful one. We would prefer not to say what we feel that we must say, because it seems like a very severe arraignment. And yet, when you think it over carefully, you will be convinced that professed Christian people in general are living in unrecognized hypocrisy. You ask them if they believe the creed of their Church, and the answer will be, "Oh, no, I don't believe that! None of our—well, I don't believe it!" No, of course he doesn't. "But," some may say, "when a great lot of people are doing the same thing, it doesn't seem so bad." We answer that if one person professes a falsehood and sails under false colors it is bad. If two do it, it is twice as bad. If a thousand do so, it is a thousand times as bad. If millions do it, it is millions of times as bad. The more there are who are hypocritical the worse it is. Is not that logical? Of course it is. So if any one tells you he is a Presbyterian, and believes his creed, you may be sure that he has not read it. And so with the others.

We had a little discussion in the newspapers about 8 or 10 years ago, and the reporters of the papers visited the ministers of the different churches and asked them if they believed their creed. The great majority said, "No, we don't believe the creed; we never read it." But in taking the vow of allegiance to their denomination they profess to believe the creed. What then do these ministers mean? So we see the same condition in both pulpit and pew. All persecution has ceased in these denominations, they are entertained by scholarly dissertations, fine oratory and flowery essays that lull the people to soft repose and a general condition of apathy and lukewarmness exists.—Revelations 3:14-18.

Dear brethren, this is a terrible state to be in. Those who are awake, whose eyes are open to present conditions, believe that we are now down at the very close of the present Gospel Age. This great war in Europe is the beginning of Armageddon. Right along after this war is coming the great "Earthquake" mentioned in Revelation—a mighty Revolution—so mighty an earthquake as has never been since man has been upon the earth, overthrowing all these kingdoms of the world. In Europe they call themselves kingdoms of God, and represent that they have authority from God. Each kingdom thinks God is on their side and against their foes, the other Kingdoms of God (?). None of them have any authority from God whatever. We see the conditions fast ripening that will demolish in a maelstrom of ruin and chaos all these kingdoms and governments of the world, and then, just beyond that, the fire of Anarchy, which will utterly destroy present civilization. And beyond that what? Oh, thank God! the "still, small voice" of the Lord Himself, speaking peace through Emmanuel—the Kingdom of God's dear Son, the Kingdom which every true saint of God is to have a share! "To him that overcometh will I grant to sit with Me in My Throne."—Revelation 3:21.

THE PRESENT OUTLOOK.

Now, this is what we are expecting. We do not know just how soon it will be. It may be months, it may be a year. But we see that it is very near. We cannot think that the present conditions n Europe will last very much longer without revolution breaking out. I will be much astonished if some of the countries do not enter into revolution within a year. These nations are impoverishing themselves. Great Britain has already contracted a debt of thirteen billions of dollars and her minister of finance has told her that nine billions more will be required to keep the war running another year. That will make twenty-two billions. What does that mean? It means that at 5 per cent interest, one billion one hundred million of dollars would have to be raised every year just to pay the interest alone. Do you think the British people can afford to raise that amount every year? Not at all. Do you think they will do it? No. I believe these bonds will all be repudiated, and not in Great Britain alone, but the same is true of France and of Russia. Their children for generations to come could not pay off these debts. They are madly attempting to embargo future generations. Yet all of these countries are saying, "We will not give in. We must conquer!" Well, we will see! I stake my opinion on the Bible. All these nations will become more and more weakened, revolution everywhere will follow and they will be crumbled into dust. Every one of them will pass away. Not a kingdom will be left in all Europe.

Then what will come? Anarchy, naturally enough. And all this because the rich and the poor will say, "Never mind the law!" just as the nations are now saying, in the same anarchistic spirit, "Never mind international law!" Every one of these nations have violated international law. If violation of law is anarchy, then we already have anarchy among the nations. Is this a Christian war? Of course, they all claim that they are fighting for the good of the human race, for the advancement of progress and civilization. But they are fighting each to maintain their commerce on the sea, and they are willing to barter the lives of hundreds of thousands, yes, millions of men, if they can preserve their financial standing and increase it and have plenty of business for the future. That is their attitude.

Until this war began it was thought proper to sell even an enemy bread, just as the Bible says, "If thine enemy hunger, feed him; if he thirst, give him drink." But the latest form of Christian (?) doctrine is, "Starve him! Let us take every advantage possible!" Not even by parcel post or in any way can any food get into Germany. All this is the spirit of anarchy. And it will spread from nations to individuals. The Bible describes what is coming: "Every man's hand shall be against his brother. There shall be no peace to him that goeth out nor to him that cometh in."—Zachariah 8:10; 14:13; Isaiah 9:19; 19:2; Ezekiel 38:21-23.

MAN'S EXTREMITY GOD'S OPPORTUNITY.

Ominous as are present conditions, the true children of God can with peace and confidence look up and lift up our heads, since we know that however terrible may be the oncoming troubles God has provided that through this doorway—Armageddon—Messiah's Kingdom is to be ushered in—the Kingdom of God's dear Son. It will mean deliverance, first to the Church of Christ, then to the world. The Bible intimates very clearly that just at the height of anarchy, when men get to the place where everything is going by the board, then will be the opportune moment for Messiah to intervene. Man's extremity will be God's opportunity.

In the 107th Psalm, verses 25-31, there is a picture given representing a great storm at sea when men are tossed about and in a terrible condition, and their souls melt within them. "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses; He maketh the storm a calm, so that the waves thereof are still." Then there is another similar picture. Our Lord Jesus stilled the waves upon the Sea of Galilee when the storm was raging and threatening to engulf the ship and all therein. The disciples cried to the Master in their distress, and He arose and rebuked the wind and the waves, and said, "Peace! be still!" and immediately the billows were quiet and the winds ceased, and all was calm. We believe this is a picture of how the Kingdom of Christ will be inaugurated. The Lord will wait until the world is frenzied with fear and despair. They will come to see then that unless the Lord helps them all is lost, everything will go to destruction. Then they will cry unto Him as did the disciples of old, when they said, "Master, carest Thou not that we perish?"

The nations will not then pray to the Lord as they are praying now, each taking it for granted that He is on their side—not as the Germans now pray, saying, "God is with us. Lord, give us the victory over the Russians and French and British!" and not as the Russians, British and French are praying, "Lord, bless our armies, and give us the victory over the Germans; help us to crush them!" No, no! It will then be a prayer of real distress. They will not be boasting then, they will have become humble. "For the lofty locks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that Day (the Day now begun.)" (Isaiah 2:10-12, 17-22.) But the Lord will permit present civilization to go into destruction because He has something far better for the world. He will not put a patch upon the old garment. He will have an altogether new arrangement. There will be a "new heavens," a new ecclesiastical arrangement, the Church in glory, and a "new earth," a new social and political Order, under the control of the Heavenly Kingdom then to take the reigns of government.

When we see that it is through the portals of this great Time of Trouble, a trouble such as never was since there was a nation, that the wonderful blessings of Messiah's Kingdom are to come, then we can have confidence in God and rest of heart even while we see the clouds gathering blacker and blacker. We can rejoice, not at the pain and sorrow and trouble, but because we know that as soon as the entire Church is glorified with her Lord the Kingdom will be fully set up in power, which is to bless and deliver all the families of the earth and bring to mankind the full, clear knowledge of the true character of God, and to scatter all the ignorance and blindness, to raise men up from their fallen condition of sin, sorrow and death, up into the light of blessedness of sons of God—whosoever will, when clear light and opportunity are given.

So our hearts are calm and restful in the Lord, despite present conditions and what is soon to come. It will be a brief, dark night just before the glorious Morning. It will be the wound of the kind but skillful Surgeon, who wounds to heal. The malady affecting mankind requires thorough and drastic treatment. Then, in view of these things, let us point men, not so much to the troubles now accumulating and just ahead, but rather to the great blessings beyond. Let us point them to the Lord Jesus Christ, in whom alone there will be safety and rest and strength in this Time of Trouble. The great plowshare of sorrow must do its necessary work to prepare mankind for the New Age with its uplifting blessings under the Kingdom of Christ.

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Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

ing directly under the authority of Jesus Christ, living in immediate dependence on Him, and responsible to Him alone for its beliefs and acts as a Christian society. Its ideals stands distinguished, on the one hand, from Episcopacy by having no gradations or ministerial or clerical orders, or persons above the individual congregation invested with administrative or judicial authority, and, on the other hand, from Presbyty oy having no gradation of courts or representative bodies possessed of legislative and judicial functions. These distinctions imply others. Epicopacy and Presbytery are essentially organized and incorporated systems, building all societies they comprehend into a political unity, but Independency is essentially voluntary and individualizing, satisfied with a spiritual unity, refusing to permit its various societies to be built into a political organism,, lest it should do violence to the rights of conscience, or prevent or even supersede the duty of the exercise by the individual of his own judgment in matters of religion. Episcopacy and Presbytery regards the collective organization as the church, but Independency the individual congregation, investing it with attributes and prerogatives the other systems reserved for the organized whole. Its members possess equal rights, and are bound by equal obligations. They constitute a state whose citizens are all enfranchised, and are so because citizenship is limited to the qualified, who, having sought it voluntarily, voluntarily retain it. Independency may be said to affirm its ecclesiastical in order that it may realize its religious principle, that religion is purely a matter of conscience, not to be created, extended or reformed by any political mechanism or agencies, but by moral means, through men who seek to have it believed and embodied by men for reasons that commend themselves to the conscience, free and unconstrained. It thus holds that the best service the state can render to religion is to leave it free to live and act according to its own nature, in obedience to its own laws, prompted by its own spirit and judgment."

England, during the seventeenth century, was practically at a standstill from the standpoint of producing a distinctive Theology. But from another angle she produced a democratic church government, the product of Calvin's Legalistic Christianity—Independency. The story of the development of Independency as presented above is a long and tedious effort where several were burnt at the stake just as was Tyndale and others under the Papacy before them. Robert Browne is given the credit of being the originator of the idea that was tossed to and fro in the minds of those that followed, Thacker and Coppin, John Greenwood and Henry Barrowe, John Robinson and Henry Jacob. Francis Johnson was the first Pastor of the Independent Church. The issue was finally developed into a complete system by Harry Vane, Henry Burton, John Goodwin and finally above all John Milton, who was to "old" England what Williams was to "new" England; Milton in England framed a church without a Pope and Williams gives us a state without a King in America.

The first of these men mentioned, Robert Browne, anticipated some of the most modern views as to the relation of civil authority to Religion and the Church. We hear him say, "The Kingdom of God was not to be begun by whole parishes, but rather of the worthiest, be they ever so few" . . . "A company or number of Christians or believers, who, by a willing covenant made with their God, are under the government of God and Christ, and kepe his laws in one holie communion." This, it will be recognized, is but another form of Evangelical Christianity, the doctrinal principles of which were formulated by Arminius in Holland—Conditional Election; in other words, man's will was to be respected and persuasion, instead of coercion, was to be employed in evangelizing.

Calvinistic Christianity produced the cruelty that was resorted to, to protect the legalistic features of the Anglican Church. And had it not been for "the New England way" the struggle would have been prolonged. Bishop Laud recognized the fact that Independecy in the Colonies must be suppressed if Anglican policy was to exist in "old" England. Laud's idea was to preserve the unity of the faith and church, and thought that Independecy was equivalent to anarchy. He says, "from whence, as from the bowels of the Trojan horse, so many incendiaries might break out to inflame the nation." So he proceeds to supress this independent spirit of the Colonies by purposing to send them a Bishop "for their better government, and back them with some force to compel, if he were not otherwise able to persuade, obedience." But Laud had misjudged the calibre of those who had emigrated to America; had they been of the type that the literature of Voltaire and Rousseau produced in the French Revolution, he woud have been correct in his statements. In evidence of this and as indicating the quality of the men that launched this democratic government safely in England as a worthy rival to Episcopacy and Presbytery, we present the following

(To be continued.)

MORNING RESOLVE.

I will, this day, try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking, cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, careful in conversation, diligent in appointment, service, fidelity to every trust, and a child like trust in God. I will not murmur nor complain.

British Labor Situation Calm

(Continued from Page One.)

prenticeships and other grades. Labor has also given its blessing to the economy campaign. Generally the Government is learning that if it treats the trade unionists worker as tactfully and carefully as it treats every other section of society it will not find him wanting. More than that, the Government will find the trade unionist the bulwark and the backbone of the country.

Labor organizations with an eye to the future are already considering industrial conditions as they will be after the war, and in some cases have confronted the Government departments with certain industrial problems consequent on demobilisation. Assurances have been given that, as far as possible, the machinery of the Labor Exchanges will be utilized for the distribution of men who desire to return to their old occupations, whilst local advisory committees, and possibly County Associations representative of employers and labor men will be set up to advise the Central Authority on the many questions which will arise, including the adaptability of certain classes of men for work other than that which they left on enlistment, and which is no longer available to them.

It is not at all improbable that when the Ministry of Munitions is no longer required its place will be taken by a Ministry of Labor. It is not at all unlikely that should the market be flooded with unskilled labor the first step to be taken to relieve the situation will be to start the arterial roads scheme for Greater London.

A scheme for closer unity among the organizations forming the Engineering and Shipbuilding Trades Federation has now been approved by the majority of these societies. The scheme does not include amalgamation, but its object is to federate the unions so closely that they will act as one body in all matters of wages and conditions. Amongst the societies whose members have already accepted the scheme by an overwhelming majority are the Amalgamated Society of Engineers, the United Patternmakers Society, the Electrical Trades Union, and the Gasworkers and General Laborers Society. The final result of the vote amongst the Boilermakers, the Friendly Society of Ironfounders, and the Shipwright and Ship Constructors Association has not yet been received by the secretary of the federation, but it is anticipated that the figures will show strong approval of the new movement.

Two curious strikes may be recorded here. In one case several thousand men and women employed at the Dunlop Rubber Company's works at Birmingham stopped work under the impression that the rubber tires they were making were finding their way into the hands of the Germans by way of Denmark. They did not leave the premises but stood by their machines. The works' superintendent was in London. He was telephoned for and returned to Birmingham by the next train and met the men. He assured them that the firm had absolute control of everyone of the rubber tires which they sent to Denmark and took the greatest care that nothing of theirs should reach the hands of the enemy. Upon being thoroughly reassured the men and women restarted their machines.

The other dispute was in the biggest hat making firm in Denton, Lancashire, a firm employing 1,800 people and which has already sent about 600 men to the war whilst 300 more have enlisted and are waiting to be called up as their groups are posted. The men have agreed that if any man can show that his family will suffer, those left behind will see that there is no privation in his home. A single young man, aged twenty-five, attested, and, when his group was called up, he apealed to the local exemption tribunal to be placed in latter class on the ground that his three brothers had joined the colors and that he had domestic responsibilities. He succeeded in his appeal, but immediately the other 299 attested men heard of this they sent a deputation to the head of the hat firm and threatened to strike if this young man's appeal were allowed to stand good. It took Mr. Wilson and W. Thorpe, the secretary of the Hatters' Union, two hours to conciliate the men, who refused to return to work until the firm agreed that no more appeals should be made.

After unavailing efforts had been made to settle the big labor dispute at Copenhagen, Denmark, the empoyers on February 7th announced that a lock-out would begin on February 16th and would comprise the cement factories, ironworks, shipyards, Carl Lund's metal factories, and various building trades. If carried out this will be the largest stoppage of work on record in Denmark. About 80,000 men would be on strike or locked out. Later the Government arbitrator succeeded in postponing the beginning of the lock-out to February 23.

INDIVIDUAL ILLNESS A COMMUNITY MENACE.

HARRISBURG, Pa., Feb. 26.—Even though expenditures for sanitation and preventitive medicine generally may seem to be heavy, they are well worth while, in the opinion of Dr. Samuel G. Dixon, state commissioner of health.

Illness of the individual means a tax on the community, he says, and proceeds with the argument that to prevent illness and the poverty which leads to people becoming ill in body and mind is a vital duty of the community.

"Individual illness places a tax upon the entire community," he continues. "The prolonged sickness of wage earners is apt to result in poverty for themselves and their families. Indigency and crime itself are often lurking in the trail of disease.

"National efficiency must rest upon the sound foundation of health. The reduction of sickness and death from preventable disease should be the first step in our preparation for self-defense. Lord Beaconsfield said, "The public health is the foundation on which reposes the happiness of the people, and the power of a country, The care of the public health is the first duty of a statesman."

"In some states in the Union there has been an increasing percentage of dependents as they have become more thickly populated. In addition to the enormous losses from death due to preventable disease when health laws are not enforced, there is a tremendous annual expenditure necessitated by this growing number of those who are unable to bear their part in the world's work.

"The insane, the feeble-minded, the consumptive and the pauper are a heavy burden upon the taxpayer.

"Provisions and expenditures which will aid in the reduction of those things which sap the vitality of the nation will aid in preventing the increased taxation for the support of the growing army of the unfit."

EXAMINATIONS A FARCE.

SAN FRANCISCO, Feb. 26.—Have ship owners abandoned their attempt to repeal the seamen's law on the theory that they can weaken the act and defeat its purposes with the aid of United States steamboat inspectors?

Trade unionists are making this point since the publication of affidavits by E. A. Erickson and Paul Scharrenberg, secretary of the state federation of labor, both of whom attended an examination for able seamen on the steamship China, conducted by officials of the steamboat inspection service in this city.

Scharrenberg makes oath that four Chinamen are listed as "able seamen," but none of whom were able to meet the language test. Erickson makes oath that the following "pigeon English" dialogue between an inspector and a Chinaman is a sample of the answers and questions "given by said 10 or 11 Chinese":

Q. What do you first lower boat?
A. No sabe.
Q. Dont you take cover off first?
A. Ye, ye, cover.
Q. What you do next?
A. No sabe.
Q. Don't you put plug in?
A. Ye, ye, plug.
Q. Who go first in boat?
A. Sailor.
Q. Does not women go first?
A. Ye, ye, women.
Q. Who else go with the women?
A. Sailor.
Q. Does not children go next?
A. Ye, ye, children.

These Chinamen were all given certificates as able seamen and competent to lower boats in any emergency.

BOOM IN SHIPBUILDING.

WASHINGTON, Feb. 26.—Reports to the federal bureau of navigation show that many American shipyards, crowded with work as never before in their history, are refusing all contracts calling for new types of vessels and confining construction to those of types for which construction plans have already been drawn. The amount of tonnage under construction in American years has doubled within the last year. It has increased nearly 50 per cent since the first of December, and yards are so filled with orders that many have work that will keep them steadily employed well into 1917. Thirty-nine ships have been completed since last July. The bureau reports that the tendency is toward large vessels. Of the 230 ships reported building, 16 are of more than 10,000 tons and 33 of between 7,000 and 10,000. Department officials are investigating the claim that structural steel may be used in vessel construction. If it proves successful, it is declared vessel building will not only be cheapened, but an immense advantage will be given to American yards because structural steel is produced in such large quantities in the United States.

RIGHT OF PETITION UPHELD IN CONGRESS

WASHINGTON, Feb. 26.—Congressman Sisson of Mississippi received no support in his attack on postal employes petitioning members of the house to better their conditions. The house was discussing the postal appropriation bill at the time and the southern lawmaker condemned the activity of the postal workers who were charged with attempting to "swamp the treasury" and "protecting inefficiency and insubordination." In reply one congressman asked:

"Is it any more of a crime for a man to write a letter to a member of congress asking him to vote for something for his benefit than it is for the member of congress to write a letter to his constituents asking them to continue him in office at $7,500 a year?"

A number of congressmen defended the right of postal employes to petition and showed the Mississippi representative that congress, in 1912, annulled the anti-gag rule, thereby restoring to the men in the postal service their right as citizens— direct petition.

These employes were "gagged" in 1902 by an executive order issued by President Roosevelt. After continued protests against this arbitrary ruling, post o ce clerks formed the National Federation of Post Office Clerks and affiliated to the American Federation of Labor. In the sixty-first congress the Lloyd-La Follette bill was passed which nullified the "gag" order.

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THE FIRST CHRISTIAN MARTYR

Acts 6:9, 10—8:2—March 5.

Faithful St. Stephen—His Eloquence and Zeal For God and Truth Stirred His Enemies—They Hated Him For the Qualities They Should Have Admired.

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

STRICTLY speaking, our Lord Jesus was the first Christian martyr; but the first of His followers to endure death because of loyalty in preaching the Gospel of Jesus was St. Stephen, one of the seven elected Deacons. Seemingly he was a man of great power and a lover of the Truth, highly estimated because of his purity of character and life.

History says that at that time there were four hundred and sixty synagogues in Jerusalem. It is supposed that St. Stephen had formerly been attached to one of these, and had gone thither to urge upon his associates the Message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue, and was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an advantage in these debates. Thus bitter feeling was aroused.

St. Stephen's Defense.

To the Jewish rulers this Message respecting Jesus as the Messiah and a Jewish responsibility for His death and respecting God's favor in raising Him from the dead was a gross error, which was likely to arouse a popular spirit of resentment against themselves as rulers and to be subversive of all law and government in Palestine. Indeed, these Christians claimed that because of this rejection of Jesus the Jewish nation had been rejected from God's favor, and that dire calamities were coming.

St. Stephen's second battle was the one which preceded his death. The Sanhedrin, angry with him, suborned witnesses—bribed men to make complaint, charging him with having blasphemed, with having declared Moses and the Law obsolete, with declaring that the Temple was no longer God's Temple. These witnesses had put together certain isolated sayings of St. Stephen which, thus patched up, made the truth appear false, blasphemous.

St. Stephen's Defense.

After these paid witnesses had given their testimony, charging blasphemy—the penalty for which was stoning—the Sanhedrin, with a show of fairness, permitted St. Stephen to reply. This he did in a masterly way, by taking up the thread of Jewish history, showing his implicit faith in God's promises to Abraham. In orderly manner he brought the thought of his hearers down to the time of Moses and the giving of the Law, and reminded them that Moses had said that in due time God would raise up a greater Prophet than he. (Deuteronomy 18:18, 19.) This greater Prophet, he allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could not be disloyalty to Moses to accept that greater Prophet. Thus one feature of the charge was overthrown.

As for the Temple, he reminded his hearers that God first established the Tabernacle in the wilderness, and later had provided the Temple in its stead. It was no disrespect to the Tabernacle for them to believe in Solomon's Temple. God had now provided that a still higher Temple should take the place of the building made with hands. The higher Temple was spiritual, to be composed of God's people, who as living stones would be builded together as a habitation of God through the Spirit. As it was not blasphemy to accept Solomon's Temple as instead of Moses' Tabernacle, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Foundation, as instead of the typical Temple of wood and stone.

So convincing were St. Stephen's words that his hearers realized that their cause was coming out second best. It is assumed that Saul of Tarsus was a member of that Sanhedrin. Their only hope now was that they could fasten upon something that St. Stephen said as being blasphemous and rush him to death. The moment came. St. Stephen, preaching Christ and the blessings yet to come through Him, was radiant in face. Looking toward Heaven, he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." This was the signal for the Sanhedrin to raise a cry of blasphemy and to rush upon God's messenger.

Forgive my Murderers.

We may be sure that a mob was ready to follow the Sanhedrin's suggestion. Pushing Jesus' minister outside of their gates, the crowd threw their clothing at the feet of the young man, Saul of Tarsus, who thus became their authority for the stoning; and they stoned Stephen to death. This was his climax of victory—faithfulness unto death.

IMPORTANT NOTICE.

Owing to the length of Pastor Russell's sermon this week the article by Bro. A. B. Dabney, of Lynchburg, Va., is crowded out. It will appear in next week's issue.

APPRECIATIONS.

Warren, Pa., Feb. 16.

As considerable time has elapsed since your paper first came into our home, we feel privileged as well as capable, to testify in behalf of the Faithfulness of its editor in continuing publishing the "Truth Features" (Pastor Russell's Sermons, Sunday School lesson, letters from interested, etc.) which in all cover one and one-half pages and which makes the paper most valuable. And now the large type and the new arrangement of larger columns only assure us of the editor's best effortts for our good.

And now as another year of service has opened before us, we feel sure the Lord wishes us to ever remember our share in the Harvest Work and as it has been for the past forty years to "Herald wide the Gospel Message" and we've not been told to discontinue the same, we suggest our thought, i. e. that we put the Tribune into the "Hands of the Groaning Creation" thus fulfilling our "Vows" unto the Lord.

Might we express our thought in regard to the "Place" of the Tribune and Enterprise? Then we would express it thus: The Tribune acceptable unto all (including associated Bible students and world of mankind) while the Enterprise appears to be only the "Interested." As a rule few will be burdened with too much Truth—strong meat. As to ourselves we have all things necessary that pertain unto life and Godliness (2 Pet. 1:3.). Therefore as the Tribune reaches many unconsecrated homes let us keep up our end which would be keeping enough subscribers for continuation of said features—that the "Good Tidings might be preached unto the meek, that it might bind up the broken hearted," etc.

Now may the repeating of our appreciation of your paper cause you to know our gratitude and add to future success.

Yours in the service of our King,
BRO. L. E. LAURENCE,
and Family.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

N. Y. City Temple	Mar. 5
Toronto, Ont.	Mar. 11
Peterboro, Ont.	Mar. 12
Lindsay, Ont.	Mar. 12
Midland, Ont.	Mar. 13
North Bay, Ont.	Mar. 14
New Liskeard, Ont.	Mar. 15
Bracebridge, Ont.	March 16
Barrie, Ont.	March 16
Guelph, Ont.	March 17
Brantford, Ont.	March 19
Hamilton, Ont.	March 19
Niagara Falls, Ont.	March 20

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

Carlisle, Pa., Feb. 24.

Enclosed please find money for renewal of the Labor Tribune for we feel that we cannot get along without Pastor Russell's sermons for we feel confident that he is the only man that has ever fathomed the Bible.

With much Christian love, I am
Very truly yours,
JOHN A. SHEARER.

Zion City, Ill., Feb. 24.

I see my subscription has expired and have renewed for same.

We greatly enjoy reading Pastor Russell's sermons, and hope you will continue to publish them. May God richly bless you for spreading the glad tidings.

Sincerely yours,
MRS. L. CHAPPELL.

Louisville, Ky.. Feb. 23.

I am renewing my subscription thru the Watch Tower. I see my subscription expired the 29th of December, 1915, as it looks on the label and I desire to thank you for continuing to send it so long after my subscription had expired. The Labor Tribune was my first Truth paper and I will stand by it so long as Our Heavenly Father provides the money and you continue to publish Pastor Russells sermons and Sunday School Lessons and other scriptural helps. Wishing you every success, I remain,

Yours truly,
GEORGE ADAM ETZEL.

New York, Feb. 24.

I thank the dear unknown Friend that was so kind to send the Tribune to me the past year. I certainly enjoyed reading it. especially the sermons and letters from the friends, and now I will miss it very much. With best wishes to you and the Tribune readers.

Yours truly,
MRS. E. WILSON.

White Salmon, Wash., Feb. 23.

Under existing conditions I am pressed to discontinue my subscription to the Tribune. I greatly appreciate the sermons of Pastor Russell and trust that you shall be abundantly rewarded for the stand which you have taken in the interest of righteousness and Truth.

Hoping that your paper may be blessed in its Harvest work, I am
Yours truly,
I. M. WILLIAMS.

Buffalo, N. Y., Feb. 23.

Through the W. T. Bible and Tract Society, Brooklyn, N. Y., I am renewing two subscriptions, that of Mrs. W. T. Cooper and A. M. Coligrove, Buffalo. N. Y.

We much appreciate sermons from week to week by Pastor Russell. The expansive columns, large print are very attractive very restful to the eye.

Thanking you for your faithfulness,
Yours truly,
A. W. COLEGROVE.

Vicksburg, Miss., Feb. 24.

I am renewing my subscription to your paper for another year as I cannot do without Bro. Russell's weekly sermons.

MRS. M. W. WATSON.

GOING!

ALL MEN'S FALL AND WINTER

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LABOR LAW APPLIES TO ALL.

BOSTON, MASS., Feb. 23—The supreme court's decision in the case of Madden vs. Whitall factory company is a most important ruling, as it is held that the compensation law of Massachusetts is not intended to take into acount the previous physical condition of applicants for benefits under the act.

Honora Madden was employed at the Whitall carpet factory, Worcester. While pulling a carpet she injured herself and the state industrial accident board awarded her $225.55. The company, through a casualty concern, disputed this order on the ground that the woman had heart trouble.

In denying the company's claim, the court said there is nothing in the law about protection being confined solely to healthy employes, and that the previous condition of health is of no consequence in determining the amount of relief to be afforded.

In answer to the company's claim that grave economic consequence of far-reaching effect may follow from the act as thus construed, the court said:

"The considerations are of great public moment. But these factors relate to legislative questions and the arguments founded on them are distinctly legislative arguments. They may be entitled to attention and deliberation at the hands of the legislative department of government. In the present form they cannot have decisive significance, even if it were plain that the enumerated consequences were inevitable. The function of the judical department is simply to determine whether an act is within the power vested by the constitution in the legislative, and then to enforce it acording to its true meaning in cases as they arise."

OPPOSE CHILD LABOR BILL.

WASHINGTIN, Feb. 26.—The Georgia Manufacturers' association has presented a protest against the Keating-Owen child labor bill to the United States senate. The southern employers declare this legistlation is "revolutionary in character," and will eventually result in "the obliteration of state jurisdiction over local enterprises."

While it is agreed that anti-child labor agitation in the south is slow, they insist that it is "steady," and that the matter should be settled by the various states without federal intervention. The Keating-Owen bill prohibits the products of child labor under 14 in interstate commerce. The bill has passed the house.

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Engine Lathe Hands, first-class on Production Work.
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Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

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NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 15. PITTSBURGH, PA., THURSDAY, MARCH 9, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

COUNCIL MAY BEGIN SOME "EXPERT" WORK

Puzzle--Find the Pouchy Pelican Who Has the City Fathers Hypnotized.

The report which George A. Levy, chief of efficiency standards furnished councils wherein he misrepresented Fred. L. Roberts, who is the Mayor's Secretary, has been causing considerable annoyance to Levy owing to the embarrising position in which he has placed himself.

Levy, it is claimed, knew full well that Roberts was not indulging in a telephone at the expense of the city as Levy had gone over this matter with Roberts before said Levy made the report and no legitimate excuse can be furnished for this false statement and wilful misrepresentation.

In order to set himself right Mr. Roberts sent a communication to Council in which he denies the malicious attack made upon him by Levy. He says that in a recent report to Council Mr. Levy erroneously said that he (Mr. Roberts) had a telephone in his house for which the city paid during 1915, although Council passed a year ago an ordinance forbidding the installation of free telephones at the homes of any city officials or city employees who receive more than $2,000. Mr. Roberts is in that class. With the Roberts communication was one of Henry W. Angloch, superintendent of the Bureau of Electricity, certifying that the city does not pay for Mr. Roberts' telephone and that he himself went over this matter with Mr. Levy and that Mr. Levy knew full well that he was paying for his own telephone.

What reasons Levy had for this infamous trick of placing Roberts in a false light cannot be explained, and if the apparent apology is to be accepted that Levy did not furnish the schedule in which Roberts' name was included why pay an "expert" for work done by another employee. Levy knew Roberts was paying for the telephone used by him in his home and yet Levy as an "expert" submitted or was responsible for a schedule presented to Council which contained what Levy knew to be false information.

Does Mr. Levy regard Councils as a joke? is the question now being asked.

Councils pay Levy a salary of $3,000 a year.

Councils furnish Levy with a clerk at a salary of $1,800 a year.

Councils furnish Levy with a stenographer at a salary of $960 a year.

Councils furnish Levy with offices which compared with the floor space for offices, the office rent is equal to $1,200.

With a tremendous outlay of $133.85 a week, Council is unable to secure through its "expert" efficiency department, a true report. The report Levy admits does not contain the true facts. Is this the much boasted "Business" Council? Does the Business Council wonder why the citizen taxpayers are "hollering" murder under the burden of taxation. The monumental sum of $6,960.00 a year squandered on an "efficiency bureau which according to its own "expert" is inefficient.

There seems to have been no occasion at all for the vicious and defamatory assault upon Mr. Roberts and the reflection upon the integrity of an innocent employee only demonstrates more clearly the worthlessness and the incompetency of the Bureau. That it is a sinicure and nothing more is apparent and if Council has any regard for the small home holder and the rent payer who is groaning beneath the burden of taxation and higher rents it should at once elliminate the office and put an end to at least one useless expenditure.

Roberts a suave, modest, unassuming young man, ever ready to furnish any information desired and exceptionally willing to respond to any inquiry made by callers not familiar with the details of the Mayor's office. Though young in appearance his familiarity with past political history makes him a real encyclopedia of political information and he is probably more familiar with inside secrets of the state organization when Quay was wageing his famous conflicts against the Hog Combine and subsequent events than many another connected with the city.

During the famous battles when Quay was in his zenith Roberts was secretary to Hon. Walter Lyon, then Lieutenant Governor of the state, the Governor being Daniel H. Hastings who allied himself against Quay. Roberts was in touch with the situation and through him many important communications passed between Senator Quay and his lieutenants. Roberts remembers well the details of the famous "Mutual and Political Agreement." Those who know him most familiarly regard him as absolutely truthful and one who has never violated confidence. A splendid secretary because he observes exceptionally well Quay's laconic telegram to his one-time candidate "Beaver, don't talk." Newspaper men from all parts of the state know Roberts and his kind and genial disposition has won for him among them a host of friends.

He was secretary to Hon. E. M. Bigelow and continued in the office of the Director of the Department of Public Works becoming secretary to Director Armstrong after the latter's appointment to that office. After the election of Director Armstrong to Mayor, Roberts was transferred to the present position, that of Secretary to the Mayor, and he has proven himself fully capable of meeting every requirement.

The question at issue is what prompted Levy to fasten a stigma upon Roberts and if it were fathered through malice is it not Council's "business" to investigate the "expert" before the report is finally dispensed with. What are the taxpayers getting for the $6,960 that is being ruthlessly wasted upon the "expert."

If this is "efficiency" pray inform the public what in the opinion of the "Business" Council is inefficiency. If a false and malicious report is "expert" investigation will the "Business" Council tell the taxpayers what kind of reports have the head of the various departments been furnishing.

A school boy will do better than an "expert" because its a hundred to one the report will be true though it should lack the mahonany finish which the "Business" Council is not getting at even the extortionate expense of $6,960.00

If the "Efficiency" Bureau has nothing else to do than to attack innocent employees without remotest cause it is suggested that the "Business" Councils require the "expert" to immediately begin work in furnishing Councils with information that will lead to the identity of a certain city employee whom it is alleged is guilty of the following charges:

(1)—Furnish Council with the name of the City Employee who held-up the Hon. Stephen J. Porter, during his candidacy for Mayor for $1,000.

(2)—Furnish Council, with the information why a city employee being unable to extort from Hon. Steven J. Porter, $1,000.00 reduced the sum to $700.00.

(3)—Furnish Council with information that will lead to the knowledge of a city employee who collected subscriptions from employees of the city for a publication which has not appeared up to the present time.

(4)—Furnish Council with information that will lead to the knowledge of a city employee who collected from a frail young girl in the employ of the city $10.00 per week for room rent under the promise that the wages of said frail young girl would be increased.

The efficiency of the Efficiency Bureau may be tested by the ability of the "expert," at an expense to the taxpayers of $6,960.00, to secure full and complete evidence as above suggested.

The problem for Councils to solve is whether an employee can use his office in a "business" way to extort from a candidate such sums of money as said employee may have determined in his mind his influence in said city office is worth.

Further, after the perusal of said evidence Council may determine whether a city employee may collect subscriptions for a publication which never existed and if the collections of such sums of money and a misappropriation of the same is not a breach of trust and thereby lays said employee liable to a charge of embezzlement. Fully realizing the import of the charge as well as a refusal of employees to press them Council may take such action, should the facts justify, to avoid a repetition of the same.

Council should immediately insist upon the Efficiency Bureau investigating the alleged excessive charge for room rent paid by an employee of the city and whether the money was collected under a promise to secure an increase in wages or not.

Will Council not have the Efficiency "Expert" tell them who is the possessor of that sublime and stately figure that steathily steals in anywhere between 9 o'clock and noon. Quickly stripping off a garment and hat, slipping both behind a door or some obstacle, rolling up shirt sleeves as though preparing for a great killing, thrusting a pen behind the ear, and Colossus like straddling the most conspicuous spot in the building. In the haze of a perfecto this political potentate is haunted with the vision of the Mayor and Council sneaking under his huge legs, and peeping about to find themselves dishonorable graves.

Mark this marvel promonade throughout the offices, a remarkable pageant within himself, dreaming of his power as a prodigy who would make Nero green with envy.

As he passes by the Mayor and Council he soloquizes: What is in the name of Armstrong, Garland, Kerr, Dillinger, English, Herren—sound them, mine becomes the mouth as well; weigh them, mine is as heavy; conjure with them, mine will start a spirit as soon as theirs. In the name of all the gods at once upon what meat doth this bunch feed that they have grown so great. Through some indescribable and invisible force Council feels the import and immediately an office is created, and the peerless one begged to accept it. With Herculean strength they swing the sledge and the salary is sent sky high.

Who cares for the taxpayers when there is avoirdupois, beauty and incompetency all concentrated into one majestic whole. The people can certainly agree that in the history of the city this creation is unparalled, unrivalled, inimitable, unsurpassed and unmatched for pride, pomposity and incomparable gall and instead of a giant intellect the belief is prevalent the city through the acute instrumentality and piercing judgment of city fathers have nothing save a political pouchy pelican.

What hypnotic spell has fallen upon the "Business" Council is yet a mystery, but if its methods of creating sinecures the like of which is displayed in the efficiency "expert," are to continue the grave danger is the people may be awakened to a genuine realization the sooner that body is destroyed the better it will be for Promoting Pittsburgh's Progress.

YOUNGSTOWN MILL NEWS.

YOUNGSTOWN, O., March 8.—Operations at the local steel mills will be on the same scale next week as during the past six days. At the works of the Youngstown Sheet & Tube company all of the departments excepting the sheet mills are operating to maximum capacity. Following a program in force for some weeks, only 50 per cent of the sheet mills are in commission.

The Carnegie Steel company, Youngstown Iron & Steel company, Republic Iron & Steel company, Brier Hill Steel company, and other steel manufacturing concerns of lesser degree, will operate to maximum capacity next week, as they have been doing in the past. The high prices of steel and the exceedingly big demand, is going to help dividends particularly the earnings on the common stock. Prices are going up continually, and as a well known steel man put it a day or two ago, there must be a limit some where, but it seems to be away off yet.

HATTERS' RELIEF FUND.

WASHINGTON, March 8.—Up to and including Wednesday, March 1. A. F. of L. Secretary Frank Morrison has received $81,578.12 for the benefit of Danbury hatters. This money represents the pay of one hour's labor on January 27 by the unionists contributing.

Miners Win Big Advance in Wages.

District No. 5 Will Now Hold Convention in Pittsburgh

The adjustment of the scale of the United Mine Workers of America in New York Monday clears the deck for one of the most enthusiastic district conventions that has occurred in many years.

The Pittsburgh district convention will begin its session March 20, at the Labor Temple, and the indications are that delegates will be present from every mine in the district while the total enrollment of miners will approximate 50,000.

The miners are very jubilant over the success they have achieved in reaching a settlement without the necessity of a strike. The basis of the run-of-mine system is 50 cents and this indicates an advance for mining between 15 and 20 per cent.

In the present adjustment International President John P. White becomes the hero and District President Van Bitner is credited with reaching a settlement for which the miners have been battling for 30 years. When leaving the city the Pittsburgh operators were confident they would succeed in avoiding a run-of-mine basis but the representative of the Tribune cautioned ever confidence as the district officers had made up their minds to go the limit and stand pat. That they were serious is conclusively proven by the scale adjustment that has been settled upon.

The basis equalizes the rate in the competitive fields and places Pennsylvania on a par with Ohio, Indiana, Illinois, West Virginia and other states. The miners lost their demand for an eight hour day from "bank to bank" sacrificing this item in their demands for other concessions. They also yielded their demand for weekly pay days and an idle day every other Saturday. The latter of course, was to be worked out by lengthening the hours in the work days, or cutting out half holidays on Saturday where they exist.

The operators feel perfectly satisfied over the settlement and the question at issue is the ability of the miners to enforce the scale provisions in each state in a competitive field, thus giving no operator an undue advantage over the other.

Pittsburgh operators have suffered considerable through the low wages paid in West Virginia and this unequal advantage interfered materially with a speedy settlement.

If the miners can keep all the operators paying the rate the operators included in the agreement will meet the new scale provisions without complaint.

The success of the miner over all other trades to secure an advance is their ability to equalize the cost of production. By all operators agreeing to pay an equal rate for mining the markets are controlled and thus the miner is able to secure a reasonable price for his product and hence he reciprocates.

MANY WORKERS HURT.

HARRISBURG, Pa., March 8.—Injuries were sustained by 13,027 workers in Pennsylvania industrial plants during the first 16 days of February, an average of almost 1,000 on every working day. Several times during that period more than 1,000 men were injured on a single day. The highest daily record of injured workmen was 1,190. During the first 16 days of February 92 workers were killed.

This number does not include 27 fatalities in one mine catastrophe in western Pennsylvania and several other fatalities. Accident reports, received at the bureau of statistics during February showed a marked increase over January. During the month of January 13,465 workers were injured, including 129 killed.

LOW DEATH RATE IN MINES.

WASHINGTON, March 8.—Of the 750,000 men employed in coal mining last year, 2,264 were killed, the lowest death rate in the past 16 years, according to bureau of mines figures, just made public. The number of men killed is actually the lowest in the last eight years, despite the increasing number of men employed. The number of tons of coal produced for each miner killed is the largest in the history of the coal mining industry in this country.

LIST OF CONTESTANTS ANNOUNCED TO-DAY

Names of Persons in Tribune's $3,100 Prize Race.

OTHER NAMES WILL APPEAR LATER

Great Interest Shown by Paper's Friends Who Seek to Win Autos and Other Valuable Prizes

In this week's issue of the National Labor Tribune appears a list of several hundred names of contestants who have either entered their names or whose names were sent in by friends.

Next week the balance of the names of contestants in the National Labor Tribune's $3,100 prize contest will appear together with the standing of each candidate in the race.

To those persons who have been nominated by their friends, the Contest Managers wish to emphasize the necessity of immediate action so that the friends who have made the nomination and who stand ready to help the nominee win one of the fine automobiles offered as prizes will know that their efforts are appreciated.

Don't be alarmed at the size of the field. You have equal opportunity with your fellow contestants.

Get busy and send in the subscriptions and don't forget to see that your friends are busy too.

They are just as anxious as you are to ride around in the $1,200 Regal touring car, or to enjoy your possession of the piano, Victrola or other lesser prizes.

Don't let the grass grow under your feet. Time is precious and the work easy. You can't lose anything because even if you don't win a prize you get a cash commission for every dollar turned in for subscriptions.

The following is a partial list of contestants:

	Votes.
William English, Pittsburgh	5,000
Mr. George Marshall, Pittsburgh	5,000
Al. Simon, Pittsburgh	5,000
Listus Pearson, Duquesne	5,000
G. Lefal, Pittsburgh	5,000
T. Myers, Wilkensburg	5,000
L. D. Nelson, Pittsburgh	5,000
E. Lock, Apollo	5,000
Jim Campbell, Pittsburgh	5,000
L. K. Raup, Swissvale	5,000
T. Russell, Monessen	5,000
John Patton, Youngstown, O.	5,000
G. Williams, Monessen	5,000
Jack McAleer, Youngstown, O.	5,000
George Lenahan, Youngstown, O.	5,000
Todd B. Holland, Youngstown, O.	5,000
Ed. O. Jones, Youngstown, O.	5,000
Dave Edwards, Youngstown, O.	5,000
Helen Case, Youngstown, O.	5,000
Alec Ackley, Homestead	5,000
Steve Suffell, Homestead	5,000
H. A. Walker, Homestead	5,000
Ras. Moyer, Homestead	5,000
Harry Gordan, Homestead, Pa.	5,000
Bob Sharring, Wilmerding	5,000
Wm. Conrad, Homestead	5,000
Wm. Siems, Braddock	5,000
Dave McCandless, Homestead	5,000
Nick Race, Homestead	5,000
Charley Clark, Rankin	5,000
Tommy Grant, Rankin	5,000
Samuel Robinson, Rankin	5,000
Johnny Gore, Rankin	5,000
Alec Jones, Homestead	5,000
James Caufield, Rankin	5,000
John Shietz, Braddock	5,000
E. Murray, Homestead	5,000
Heiny Yougman, Homestead	5,000
George Stetz, Duquesne	5,000
Wm. G. Little, Duquesne	5,000
Joseph Gross, Duquesne	5,000
E. Jefferson, Duquesne	5,000
F. D. Anderson, Duquesne	5,000
J. Bishoff, Duquesne	5,000
Mrs. M. Grey, Duquesne	5,000
Listus Pearson, Duquesne	5,000
John White, Duquesne	5,000
John White, Duquesne	5,000
Miss H. J. Bailey, Duquesne	5,000
C. Swanson, Duquesne	5,000
Irene Zeigler, Duquesne	5,000
D. M. Brumbaugh, Duquesne	5,000
Mike Blasser, Duquesne	5,000
F. Williams, Duquesne	5,000
Joseph Ratchko, Duquesne	5,000
H. Powelson, Duquesne	5,000
E. F. Williams, Duquesne	5,000
Frank Davis, Duquesne	5,000
Charles Stunk, Duquesne	5,000
Harry Hall, Duquesne	5,000
L. F. Johnson, Duquesne	5,000
R. F. Tarr, Kittanning	5,000
Geo. E. Bollman, Kittanning	5,000
Mrs. M. Cable, New Kensington	5,000
S. O. Nevin, Homestead	5,000
John Jones, Homestead	5,000
E. F. Roberts, McKeesport	5,000
C. L. Grubs, McKeesport	5,000
M. A. Mason, McKeesport	5,000
O. E. Hays, McKeesport	5,000
R. B. Tuttle, Monongahela	5,000
Dr. Flannigan, Monongahela	5,000
H. Z. Hibsman, Sharon	5,000
Mrs. W. R. Thomas, Sharon	5,000
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R. R. Maxson, Johnstown	5,000
Bridget Kenny, E. Pittsburgh	5,000
Ralston Law, Donora	5,000
George Howe, Donora	5,000
Michael Flood, Braddock	5,000
Wm. Burns, Braddock	5,000
L. McCullum, Donora	5,000
Ed. J. O'Neil, Donora	5,000
H. K. Shanwaker, Donora	5,000
J. F. Turnbull, Donora	5,000
C. H. Teets, Monessen	5,000
Wm. Deene, Donora	5,000
Wm. Ginevan, Donora	5,000
J. B. McCune, Donora	5,000
A. A. Patton, Donora	5,000
Earl Gee, Donora	5,000
Charles Acheson, Donora	5,000
Wm. Delaney, Donora	5,000
Russell Tuferson, Cromwell, Conn	5,000
Wm. Melody, Braddock	5,000
George Bachover, Rankin	5,000
Pat Costella, Braddock	5,000
Wm. Lannigan, Braddock	5,000
George Ferree, Wilmerding	5,000
Pat Mooney, Braddock, Pa.	5,000
Chester Fluke, Braddock, Pa.	5,000
Francis Farley, Pittsburgh	5,000
David Caduggin, Pittsburgh	5,000
J. M. Hewitt, Pittsburgh	5,000
Joseph Allio, Pittsburgh	5,000
Miss T. Gardner, Pittsburgh	5,000
Bain Matthews, Cleveland, O.	5,000
G. T. Zellar, Fremont, O.	5,000
Ross Sivitz, Homestead	5,000
Nick Stein, Homestead	5,000
Nat Dean, W. Homestead	5,000
Rob Kinkaid, McKeesport	5,000
Mike Joyce, McKeesport	5,000
Mike McDermott, W. Homestead	5,000
Marty Hollaran, Homestead	5,000
Bart Summers, Homestead	5,000
James Fitzgerald, Munhall	5,000
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George Kern, Oil City	5,000
George Organ, Washington	5,000
Mrs. F. Dague, Washington	5,000
Mrs. E. P. Lyons, Washington	5,000
Mrs. B. Brownlee, Washington	5,000
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R. Kendall, Washington	5,000
Mrs. E. H. Pruitt, Washington	5,000
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M. B. Gardner, Washington	5,000
Mrs. S. G. Knestrick, Washington	5,000
Mrs. M. C. Kendall, Washington	5,000
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J. C. Brown, New Castle	5,000
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Mrs. F. Randolph, Rices Landing	5,000
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Mrs. E. Willis, Rices Landing	5,000
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S. E. Lawrence, Warren	5,000
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W. E. McKim, Parnessus	5,000
M. T. Cox, Juniata	5,000
Mrs. A. Riblet, Juanita	5,000
J. E. Craig, Juanita	5,000
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Mrs. D. Perry, Shinglehouse	5,000
Mrs. M. M. Brink, Shinglehouse	5,000
M. E. Stevins, Shinglehouse	5,000
Mrs. J. E. Nichols, Shinglehouse	5,000
Mrs. A. Nichols, Shinglehouse	5,000
Mrs. A. Sealey, Shinglehouse	5,000
Mrs. C. Johnston, Shinglehouse	5,000
Tommy Rossiter, E. Pittsburgh	5,000
Jack Davenport, McKeesport	5,000
Marty Raby, E. Pittsburgh	5,000
Mrs. Steel, E. Pittsburgh	5,000
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Danny Morgan, Homestead	5,000
Grace Sloan, Duquesne	5,000
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R. Reynolds, Pittsburgh	5,000
E. Bechtol, McKeesport	5,000
John R. Jones, Glenwood	5,000
C. A. McElvin, Butler	5,000
Miss M. Whiskenhagen, Butler	5,000
W. S. Scott, Waynesburg	5,000
Mrs. C. McMasters, Waynesburg	5,000
N. E. Nelson, Duquesne	5,000
Mrs. Wm. Evans, Duquesne	5,000
Mike Saloto, Duquesne	5,000
T. Johnson, Duquesne	5,000
Pat Cotter, Homestead	5,000
Bob Morrow, Homestead	5,000
Joe Russell, Homestead	5,000
Jimmy Gardner, Homestead	5,000
Fred Teemer, McKeesport	5,000
James De Haven, McKeesport	5,000
Al Blose, McKeesport	5,000
Tom Connelly, McKeesport	5,000
Sam Calchston, McKeesport	5,000
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Mrs. S. C. Young, Gibsonia	5,000
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John Ragin, Pittsburgh	5,000
J. D. Martin, Washington	5,000
Frank Wilson, Canonsburg	5,000
All Richards, Canonsburg	5,000
Harry Richards, Canonsburg	5,000
Harry King, Canonsburg	5,000
Harry Greer, Canonsburg	5,000
Walter Wagner, Canonsburg	5,000
Earl Little, Canonsburg	5,000
Roy Richards, Canonsburg	5,000
Bill Service, Canonsburg	5,000
Wm. Jenkins, Canonsburg	5,000
Owen King, Canonsburg	5,000
Billy Bissell, Canonsburg	5,000
Roy McPeake, Canonsburg	5,000
John Koch, Manheim, Pa.	5,000
G. W. Hackney, Mt. Lebanon	5,000
Mrs. Pearl Alderson, Mt. Lebanon	5,000
David Edwards, Belle Vernon	5,000
Grant Taylor, Clarks Mills	5,000
J. Hettenbaugh, Haysville	5,000
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J. G. Bruke, Woodlawn	5,000
Mrs. F. M. Fundis, Verona	5,000
Mrs. E. G. Marshall, Mosgrove	5,000
Joseph Lewis, McKeesport	5,000
Jock Simko, McKeesport	5,000
Dash Eline, McKeesport	5,000
Andy Harth, McKeesport	5,000
Mrs. E. Bonnell, Rices Landing	5,000
John Mossman, McKees Rocks	5,000
James Silves, McKeesport	5,000
Pug Wilson, McKeesport	5,000
E. F. Shultz, McKees Rocks	5,000
Wm. OTool, McKeesport	5,000

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

LIVING THE TRUE CHRISTIAN LIFE.

BIBLE ADDRESSED TO THE LORD'S PEOPLE ONLY, NOT TO THE WORLD.

Consecration Necessary to Understand the Bible—"Redeeming the Time"—Difficulties in the Way—Prove All Things by the Word—How to Study the Bible—Tests of Loyalty—"Because the Days Are Evil"—The Christian's Proper Adorning—Faithfulness to Our Stewardship.

NEW YORK CITY, March 5.—Pastor Russell delivered a very pointed, practical address this evening, at the New York City Temple, W. 63rd street, near Broadway, from the text: "See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Ephesians 5:15, 16.) He said in part:

This text, like all the injunctions of the Scriptures, is addressed to the Church of God, not to the world; for the Lord is not dealing with the world at present. It is an important thing to recognize this fact. Many, losing sight of it, are in confusion when they come to the study of the Bible. In His Word the Lord is not telling the world what they should do, but is telling His servants what steps they should take from the time they become His people. Many think of the Bible as being addressed to the entire world, and then are surprised that the world cannot understand it. But we who know that our Lord said to His disciples, "To you it is given to know the mysteries of the Kingdom of Heaven," are not surprised that before any can understand God's Word they must take the step of full consecration to Him.

It is to Christians, then, that the Lord gives this message of our text. God's children should walk circumspectly, wisely, carefully, redeeming the time. Our time is redeemed, brought back, by making some sacrifice, that we may have that time to use profitably. There are certain natural claims upon our time. We need time to eat and sleep, to earn and prepare our food. Besides this, there are other calls. Our families have some demands upon us, whether Christians or not. Husbands have some proper demands upon wives, and wives upon husbands; children upon parents, and parents upon children. Our neighbors have some proper call upon us in the way of helpfulness.

MANY SEDUCTIVE ALLUREMENTS TODAY

Then, beyond all our obligations, the world now has many things to allure and attract, to please eye and ear. There are newspapers and periodicals, moving pictures and fairs, art galleries, concerts, and what not. Any one who has brains may have his time filled to the full in these multitudinous ways. The Lord's children find that their entire time might be taken up by earthly interest, if they would permit it.

But God has called us to be New Creatures. He has put into our minds new plans, new interests, and into our lives new work, new obligations. The earthly ambitions have died since we received the new ambitions, since we have found that the Lord has invited us to become joint-heirs with His Son Jesus in the glories of the Kingdom. We say to ourselves, "All those earthly things are transitory, and never were worth very much at best. The riches which God has promised are everlasting and of infinite value." So we wish to have our minds set upon these things.

God invites us to Himself through the promises of the Bible; and these promises work in us to will and to do His good pleasure. In selecting His Church the Lord is not using force. We are not cattle to be driven, but sheep to be led. The Heavenly Shepherd calls His sheep; and they follow Him. "They know His voice"; but "they know not the voice of strangers." The Good Shepherd's voice sounds forth from the Bible; and if anybody says of some voice, "This is the voice of the Lord," we are to make sure by going to the Bible and proving or disproving the claim. We might get some serious error even from a friend. We must in every case, as Christians, prove all things by the Word, and hold fast that which is good.

As we endeavor to meditate upon the things God has promised us, we find that we have very little time for that purpose. One may begin the day by thinking, "I will do thus and so." But difficulties and interruptions come pressing in, and fill the day. What shall be done? The Apostle says, Redeem the time—buy it back. Curtail some of the other things, that you may have some time to use in the cultivation of your own character, in the study of the Scriptures.

HOW TO STUDY THE BIBLE

Presumably as Bible students we have all had experiences in reading the Scriptures without helps. We have read chapter after chapter, and often it did us little good. But we find that there is a different way to study the Bible, by which we may enjoy the Scriptures and be profited. We find that we have needed a kind of outline or plan for study. We now see the outline—from Creation down to the Deluge one great period; from the Deluge to the First Coming of Christ another period; from the First Coming of Christ to His Second Coming another period; then the Millennial Age; and lastly the ages of glory to follow. This helps to straighten matters out.

When we read, we should ask ourselves, "With what does this part of the Scriptures deal?" The Bible is full of problems to solve, like an arithmetic. We do not merely read through an arithmetic; if we did we would learn little. We are to study the Bible according to dispensations, and according to what God outlines as His great Plan of the Ages. Nobody can comprehend the Divine Plan of the Ages (Ephesians 3:11, Diaglott) without studying it. This Plan of God is all outlined in the Bible. We must examine each Scripture in relation to its context. So we need considerable time to understand properly the Word of God.

MILK FOR BABES, MEATS FOR ADULTS

The older we grow as Christians, the more time we find is necessary for these spiritual things. Natural food is to make one strong, bright, intelligent, quick, as a natural man; and spiritual food is to make the New Creature intelligent, quick, well established, apt to teach, able to "rightly divide the Word of Truth." As we mature we need stronger food. It was sufficient that we had milk to start with. But milk will not suffice for adults.

While we are growing to appreciate more the Word of God, the whole world is becoming filled with attractions. But as we see the Day of Christ drawing on, yea, that it is even now upon us, we as God's children must be more and more attentive to our Heavenly Calling. Why did not the Lord arrange things some other way, that we might have more time? He wishes to see whether we appreciate the spiritual things or not. Whoever is not hungry for spiritual food, has no desire to go to the spiritual table, is not using his talents along spiritual lines. We should give a good share of our time to the study of the Truth as it is in Jesus. We should have a hunger for righteousness, for Bible Truth. The Lord is testing us. He knows that whoever is really hungry and thirsty for righteousness will redeem the time. And the zeal with which we redeem the time and devote it to the spiritual things is one of the evidences we give of our real Christian character.

TESTS OF OUR LOYALTY TO GOD

If you take time for a picture show, but do not take time for the study of God's Word, this is abundant proof that you do not love Him supremely. You say that you are hungry for the Word of Truth. How much time do you spend with the newspaper? How much time do you spend with the Bible? There is no use in trying to deceive the Lord. "God is not mocked." He knows all about what we are doing. He will not be deceived in respect to our character.

We know that as Christians we have two natures to deal with. We have the old nature—reckoned dead—which has its ordinary appetites and desires, the same as other people. We like certain kinds of food. We have a variety of natural tastes, all of which are clamoring for recognition. We desire to investigate machinery, to look into investments, to think about the triumphs of mankind, to study the sciences, etc. These are all right enough in their place. God does not say that it is wrong to have a desire to know; but He is putting things in such a way as to give us tests as to whether we are the more appreciative of these things or of the Heavenly things.

Whoever spends his consecrated time in reading history, novels, etc., or in attending places of amusement, is not spending it in building up the New Creature. Each human being has his natural individual desires; but the New Creature is to put these natural cravings down. The New Creature is as yet only in the mind. He figuratively puts down his foot and says, "God has promised me His grace to rule this body. Backed up by His help, I can succeed. I agreed to sacrifice these earthly interests, and it SHALL BE DONE! I am determined to live on the spiritual plane; therefore I must grow; I must get stronger every day." If we let ourselves drift, the flesh will take possession of everything; and we shall die of spiritual starvation.

The Apostle Paul wrote to certain of the Church in his day, implying that some were still babes. He says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of this doctrine of Christ, and are become such as have need of milk, and not of strong meat." (Hebrews 5:12-14.) What a sad condition for New Creatures in Christ!

We must not think that we are to do something for somebody else first, neglecting our own spiritual development. As New Creatures we must build up ourselves first. Then we may do all that we can to assist others, "doing good unto all men as we have opportunity, especially to the Household of Faith." This is the speaker's personal contract with the Lord; and thus it is with the whole family of God. We are building up ourselves and one another. The faithful members of Christ's Body are growing, everywhere; and soon, we believe, this spiritual family of God will be completed beyond the veil.

REDEEMING THE MOMENTS

Many of the Lord's people do not see the force of the Apostolic injunction that they should redeem the time; and therefore they are living at a disadvantage. They do not notice the many minutes they waste in the twenty-four hours. Let us then as consecrated children of God see that we do not squander time. Let us see what we can lop off, how we can get the minutes under our control. If one can get sixty of them redeemed, he will have an hour. By pinching and economizing here and there one may very easily save this hour for the service of the Lord or for Bible study.

"Because the days are evil," says St. Paul. His thought is, "Realizing that our days, as they are passing, are unfavorable to us as New Creatures." This is particularly true of our own day. With all the enlightenment of today there are many blessings of an earthly kind coming in, preparatory to the New Age. The nearer we get to the establishment of God's Kingdom, the greater is the pressure on every side from the world.

As we see that the Day of Christ is right upon us, this should be all the more an incentive to draw us together as children of God. (Hebrews 10:25.) We shall have special need of the helmet of salvation, the shield of faith, and all the Christian's armor. (Ephesians 6:12-18.) We have come down to the time when there is trouble all about us. It is the fire of the "great Day of the Lord." This fire "Shall try every man's work." Some who have built their faith structure on traditions of men will find that they have built with wood, hay and stubble. Others have built their faith with gold, silver and precious stones, God's revelations. All who have builded with combustible material will find that their structure will be consumed. Only those structures will stand that have been built with God's Truth.—1 Corinthians 3:11-15.

MORTIFY THE NATURAL CRAVINGS

If we wish to make our "calling and election sure," we shall have special assistance, but we shall have trials to correspond. People today have many more trials than our grandfathers had. On Sundays they had little else to do but attend worship. They had much quiet in which to think about God and the Bible. We do not find it so. But God has so provided that His people of today have abundant supplies of grace to carry them through if they will make use of the helps which He has furnished and will eliminate the unnecessary things. But in order to make use of God's provisions we must deny ourselves these things that the flesh is craving. As the Apostle says, "Mortify your members which are upon the earth." —Colossians 3:5-10.

There is a beauty about the Lord's Plan. He deals with us like this: "You have said that you have given your life to Me. I told you that you must redeem the time, which you have consecrated to Me. Now demonstrate your ingenuity in the matter, your earnestness and your spirit to sacrifice your earthly interests." If you have thought that in your consecration your earthly interests are to be just as well taken care of as before, then either you do not understand the matter, or else you are not living up to your covenant. Give less attention to bodily comforts. Give more time for spiritual food, to service for the Lord, the Truth and the brethren. This is God's arrangement for us as New Creatures. We are happy to learn His will. He is not expecting anything unreasonable of us. But He does expect us to be careful of our time, of our conduct, of how we live our profession.

We know that God loves all His children, and desires to see them beautiful. Then why does the Apostle advise the Lord's people not to adorn themselves with "gold or pearls or costly array"? (1 Timothy 2:9, 10.) In the present time there are various reasons why God would advise us not to wear jewelry and expensive clothing.

In the first place, in our present fallen condition of mind, when we put gold or diamonds upon our fingers and in our ears, in the bosoms of our shirts, etc., it indicates a certain amount of pride, a factor that would not be advantageous to us. We are naturally, like the rest of mankind, more or less susceptible to pride, although we have nothing of which to be proud. Moreover, it might have a bad effect upon others. Some might see a Christian elegantly appareled and say, "Look how that lady or that gentleman is decked out! And that ring must have cost $200, or $500!" Then they feel envious—"What right has he, or, What right has she, to have these things when I cannot have them?" Is it not better that Christians who have money should not wear such things and thus excite the cupidity and envy of those who cannot afford them?

There are a great many people in the world who have a very hard time to make a living, and never get enough to have the reasonable comforts of life. Why should a child of God put on diamonds or rich clothing to show himself or herself off as a picture, while many others lack food or clothing or medicine? Rather than wear such things, would he not prefer to give its value to somebody who needs it or to carry the Truth to others? Certainly this would be the mind of the Lord?

There is a further reason. As Christians we stand more or less as reflections of God. We profess to have renounced the pride and vanity of the flesh and to have set our affections on Heavenly things, and to be putting on the spiritual adornments. We must, therefore, not follow our natural mind in this matter, but the mind of God, that we may show forth His praise" who hath called us out of darkness into His marvelous light."

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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"The polity commended by an illustrious example. They were no longer as in the days of John Robinson or Henry Jacob, the apologists of an unpopular and strange theory, hitherto unrealized save as a scale and under conditions that made it ridiculous, charged with all evils that could be proved logically certain to follow from it. On the contrary, they had now behind them the church-state beyond the ocean and they could proudly tell of how men of English blood, who had fled from Anglican oppression, had tried Independency and had prevailed. It showed that independence did not mean isolation, that churches that refused to be organized into a political unity still constituted a Christian Brotherhood, that societies that were so jealous of their freedom and rights as to deny to every external authority, judicial and legislative functions could yet seek and follow fraternal advice, and meet in common council and take advice and be advised. They did not desire all views to be tolerated, but only the views of good men, men of pious, tender consciences, not those of infidels or blasphemers. But the most advanced section courageously advocated absolute toleration, denied that so long as a man was a peaceable citizen the magistrate had any right to interfer with his conscience or conscientious beliefs. To this section belonged Harry Vane, Henry Burton, John Goodwin, ablest and most restless of controversialists in that controversial age; Roger Williams, now a Baptist, but still an Independent, home from America bringing with him the M.S. of a great book on this very subject; finally, above all, John Milton. These were the advance guard, and theirs were the section that made Independency so immense a political power in the England of the Commonwealth."

During the reign of Oliver Cromwell the Independents became a political power in England. The Presbyterians were instrumental in re-instating Royalty and the Independents were deprived of their common rights as citizens. They then contended for the mere privilege of existence and in this state they helped to quicken and deepen the religious consciousness and life of the English people. Their preachers, too, have not been without innuence, although they originaliy had no theological concept to hold them steady to one purpose. John Milton, their leading spirit during the England of the Commonwealth, was of no recognized school. John Goodwin was an Arminian. The rest were of the Calvinitsic cast, but not rigid.

The Independent denomination is today known as the Congregational Church—they changed the name to better convey the idea of their polity. It is strange that the Calvinistic Christianity survives in a modified form in this favorable system of government for the Arminian theology. This is the "bed" that our distinguished Brooklyn divine, Pastor Russell, got his "first impressions" of religion and serves as Sunday School teacher. He, finding this "bed" too short to stretch in, and the theological blanket not sufficient to cover himself, vacates and revives the Independency of its founders by establishing an "Independent" congregation in Allegheny (N. S., Pittsburgh) Pa., the "Bible House" congregation, and recognized his call to the office of Pastor through the congregation and traveled to preach to others that extended an invitation. He insisted upon this principle aplying to those who challenge him to debate—he refused to recognize any proposal from an individual that has not a congregation to back his principle of theology.

DEMOCRATIC AND REPUBLICAN PRINCIPLES IN CHURCH GOVERNMENT.

Independency was the forerunner of Methodism in England. The democracy of the Independent Church changed the Calvinistic theology to which they still clung experience gives place to but one thing at a time. Fatalism has been also considerably modified and individual responsibility is now admitted by Presbyterian Calvinists as taught by Knox, an authority in the Presbyterian Church. But in England there still remained adherents to the original Calvinistic school and we find Whitefield taking issue with Wesley when he adopted the Armenian view of Election. Wesley transformed Conditional Election into Free Grace by adding thoughts that run dangerously close to future Probation. Wesley and Whitefield split on this question and when cut adrift from the influence of his former colleagues we see the strange spectacle of Wesley going against the principles of Independency by proclaiming himself a Bishop vested with the power of appointing others—all against the vain protests of his brothers and Whitefield. Here still lingered the respect for the special class—the clergy—as apart from the laity and he who gave us Free Grace revived the idea of Apostolic Succession in a modified form—just as did Williams who gave us religious toleration but later doubted the validity of his baptism by a layman, was baptised over again by an ordained clergyman while on one of his trips to England.

But circumstances may have justified Wesley's conduct as well as the germ of truth at the bottom of the error of Apostolic Succession for the real Divine Right of Bishops (Overseers) is not a legal or traditional ordination, but, like the annointing oil that was poured on the Jewish High Priest, Aaron, and ran down over his garments to the hem, which was a type of the Holy Spirit poured upon the church at Pentecost, has been conveyed through it's human channels and has constituted the real ordination—not an ecclesiastical ratification by a body of men that are destitute of the Truth and the Spirit of the Master. The next channel of the Truth and the Holy Spirit, our story has proven usually comes from an expected quarter outside of established institutionalism.

Pastor Russell, the last channel of Truth, and who has the proper qualifications of ordination ratified by the London and Brooklyn Tabernacle congregations, has the Democratic and Republic features of the Independency and Methodism embraced in two distinct phases of his propaganda, (1) Wesley's appointment system exists in the Pilgrim Department, a staff of able public expounders of the theology and represent the cause of the International Bible Students' Association, and (2) the principle of Independence is incorporated into the Associated Bible Students, which elect their own Elders and Deacons. It does not follow that those who are elected to teach in these classes, or the Pastors appointed, are the final authority in matters of faith, as in the systems of the past, but they hold forth the inspired writings of the Old and New veloped in Primitive Christians by having the special miraculous "gifts" divided amongst the various members of the church and held them together. A similar circumstance exists in the Russell propaganda in that the business institution, The Watch Tower, Bible and Tract Society, controls the teachings and speakers that serve the Associated Bible Students. But the principle of Independency is pre-eminent here. We cite from the paraon earth—the Roman Catholic Hierarchy, a counterfeit of the Messanic Kingdom, that all this parliamentary machinery is embraced in the Russell propaganda, No! The underlying principle of Methodism is the idea that the church is to "conquer the world for Jesus" and the basic principle of the I. B. S. A. church government is that the church is to make herself ready for the future work of ruling the world after Christ's second advent. Hence the simplicity of the govenment of primitive Christianity seems quite inadequate for the purpose of ruling the world and it is not sufficient for that purpose. But the liberty and freedom accorded in the simplicity of the primitive church government, adopted by the A. B. S., is just the proper environments that let the principals govern themselves preparatory to the final oganization in the invisible Messianic Kingdom to be established on earth. Nor are we to be understood that present-day Episcopacy was formulated by Wesley, for he embraced the principle taught by Browne, "the kingdom of God was not to begin by parishes, but rather of the worthiest, be they ever so few," in establishing classes throughout England; and since his "followers" have lost many of his teachings and the spirit of their founder, and since the system was based upon the wrong principle, of converting the world, it has developed into an engine of oppression.

The Spirit of Dependency was de- Testaments as the source of their doctrines and practice.

Another very interesting and important distinctive and also peculiar thing about this combination of Democratic and Republican church government, the experience of the past, of punishing heretics and excommunication for other reasons are not vested in either of these two representative bodies, but is reserved entirely with the CONGREGATION! When an Elder goes wrong he is subject to "recall" by losing out in the election and should he, or any other member of the congregation, be offended by the teachings or actions of a fellow member, a prescribed course of action outlined by the Master Himself (Matt. 18:15) in which the offended selects primarily his own judges and should the question finally come before the Church (not its representatives) we have the only ecclesiastical council that bears any resemblance to those that were a source of error and suffering in the part. Excommunication here does not mean a final judgment upon the principal but is at liberty to go where he pleases in other classes. "Let him be to thee (the offended party) as a heathen and a publican." Excommunication is never for heresy, for those who take exceptions to the teachings of the majority invariably leave of their own accord.

We are not implying, in view of the marvelous system of government of the Methodist Episcopal church, approaching the greatest organization graph just presented on Dependency: "Episcopacy and Presbytery regards the collective organization as the church, but Independency the individual congregation, investing it with attributes and prerogatives the other systems reserve for the organized whole. Its membes possess equal rights, and are bound by equal obligations. They constitute (not) a state (but church) whose citizens (members) are still enfranchised, and are so because citizens (members) are limited to the qualified (consecrated), who have sought it voluntarily, voluntarily retain it." The will of the individual church of the A. B. S. is respected by the I. B. S. A. and will not send their traveling Evangelists and Pastors without the customary annual request voiced by the majority in the usual paliamentary way.

Pastor Russell defines the "church of the first-born, whose names are written in heaven" to consist of all truly consecrated Christians, begotten of the Holy Spirit, regardless of what eathly denomination to which they are affiliated. "The Lord knoweth them that are His." It is an individual vital union with Christ. "If thou hath faith have it to thyself and to God." He invites the individual to

(Continued on Page Eight)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

THE "MYSTERY OF GOD" AS SEEN TAUGHT IN THE SCRIPTURES BY A BIBLE STUDENT.

Lynchburg, Va., Feb. 14.

Continued from last week

In exchange for our humanity, which is sacrificed as a member of His flesnly body, God begets us to spiritual nature in order that we might become spiritual born, for the purpose of becoming spiritual members of our risen Lord's glorious spiritual body in the first resurrection. Therefore, let us come boldly before the throne of grace and participate in His body, through faith in His merit covering our imperfections, and making us acceptable to the Father as a sacrificial member of Christ's fleshly body, and participate in His blood which represents life by pouring our fleshly human life into a sacrificial death with Him. Baptized into Christ's sacrificial fleshly body (Gal. 3:27), which was offered at Pentecost as a sacrifice unto death, thereby making us (the church) who are baptized into Him, baptised into His (dying body) death Rom. 6:3-6) and raised with Him in His resurrection as a member of His glorious spiritual body. "Except ye eat his flesh and drink His blood, ye have no life in you." Jno. 6:53-60. In this way we share with our Lord in the Sin Atonement sacrifice. Those who partake of the communion unworthily eateth and drinketh condemnation (not damnation) to themselves, not discerning the Mystery, the Lord's body —1 Cor. 11:29.

ANTITYPICAL ATONEMENT DAY

During the Jewish Age, God accepted typical sacrifices of bulls and goats which would not take away sin (Heb. 10:4), but during this Gospel Age God is accepting Jesus (the bullock) and each of us members of His body (the goat) as sacrifices, which will take away sin. This Gospel Age is the great antitypical atonement day, with Christ the High Priest (Heb. 10:1-23), and Jesus humanity and the Church the sacrifices. Therefore present your body a holy and living sacrifice—Rom. 12:1. As all members constitute the one body, it is typified by the one ram, and is looked upon and accepted by the Father as one sacrifice, counted in with Christ—Lev. 8:18-22.

From this we can see the great antitypical atonement day (Gospel Age) is nearly 2000 years long, with Christ the head and the Church His body as one in the flesh, a human sacrifice upon the sacrificial altar as one sacrifice, being sacrificed for the sins of the world. In exchange for their human lives (as members of His body), they are given spiritual, immortal lives as members of His spiritual body, who will become the world's great High Priest, Prophet and King. Thus it is that "Christ is still in the flesh in the person of His body members."

OUR HIGH PRIEST.

The patterns of old which were shadows of better things to come, (Heb. 8:5), had its tabernacle, high priest and sacrifices; but the blood of bulls and goats sacrificed in earthly tabernacles by human high priests did not take away sin, (Heb. 10:1-4) but merely typified Christ Jesus our high priest (Heb. 3:1.) who has entered into the heavenly tabernacle, not made with hands, to appear in the presence of God for us, to offer us as a sacrifice, "nor yet that he should offer himself often" yearly as of old, but Christ was once offered for the sins of the world—Heb. 9:24-28. Don't overlook the mystery that Jesus the head and the Church His body are one (1 Cor. 12:12,27; John 17:9-23), and is accepted by God as one sacrifice in two parts, first Jesus which was typified by the bullock, which was for himself, (the Church His body, and His household of faith), and then His Church (body) typified by the goat, which was for the sins of all the people—Lev. 16:3-33. This He did not do yearly as of old, but he did it once (Heb. 7:27 and 9:25-28), in that he offered first himself as the head (typified by the bullock) at Jordan, which was accepted and finished at Calvary, and then His body, the church (typified by the goat, Lev. 8 and 9), of many members at Pentecost, which is not yet finished but will be shortly. For every High Priest is taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins"—Heb. 5:1. "Wherefore it is necessary that this man have somewhat also to offer"—Heb. 8:3-6. "Wherefore when he cometh into the world, he saith sacrifice an offering (bulls and goats) thou wouldst not, but a body (primarily Jesus the head; secondarily the Church members of His body—See Watch Tower 1912, pages 45 and 46, also 1915, last paragraph, first column page 295) hast thou prepared for me" to sacrifice (Heb. 10:5) "by the which will we (as members of His Body) are sanctified (set aside for sacrifice) through the offering of the body of Jesus Christ once for all"—Heb. 10:10. "For by one offering (Christ the new creature offered in one offering, his own humanity as the head and the Churches humanity as the other members of His body—see Tabernacle Shadows, pages 80 and 81—he hath perfected forever them (the church, His body members) that are sanctified (Heb. 10:14; 7:27); and made them through his merit perfect, pure, holy and acceptable sacrifices to God. Obediah 21, Psa. 28. Therefore "I beseech you brethren by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service"—Rom. 12:1. Christ as our advocate keeps us through His merit, spotless, holy and acceptable to the Father, while he as our high priest works in us to will and to do the Father's good pleasure, which is to sacrifice. We work out the Father's will by keeping ourselves upon the sacrificial altar, sacrificing all human rights (not sins, for we have passed from under condemnation through him, and we are not sinners but pure and holy sacrifices), and human life, in obedience to the will of the Father; thereby made perfect spiritual beings through the sufferings of our human beings unto death, as was our head and forerunner—Heb. 2:10; 5:8,9. Thus it is that Christ is still in the flesh in the person of His body members, the Church, and as one with Him, are sharing with Him in His sacrificial sufferings, and will be counted in with Him in the atonement for the sins of the world.

ACCEPTABLE TIME AND DAY OF SALVATION.

The Phophet refers to Jesus in Isa. 49:8, and Paul quotes same and applies it to the church in 2 Cor.6:2, Christ the head's acceptable time and day of salvation was during His three and a half years' ministry and resurrection, while His body's (church) acceptable time and day of salvation is during the Gospel Age and resurrection. They are being accepted as sacrifices even unto death, and for their faithfulness, they are saved out of death in the first resurrection—Heb. 5:7.. See Diaglott. After they are lifted up out of death they will draw all men unto them, and will then begin the regeneration of the lost race (the world) in fulfillment of God's promise that all the families of the earth are to receive blessings through this spiritual seed of Abraham—Rom. 9:7,8. Isaac typed the body (church) as well as Jesus the head in one picture (Gal. 4:28; 3:29), while Rebekah as the bride of Isaac typed the church as the bride of Christ in another picture. One showing the oneness in sacrifice, with the other showing the typified by Isaac will become the everlasting Father of the human race who lost life in Adam by giving life to the dead race in the second resurrection (Rom. 5:12-20; 1 Cor. 15:22); the church, typified by Rebekah, will mother the human race in bringing them up to perfection. Read Gen. 24:60.

REASONS CHRISTIANS SUFFER PERSECUTION.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men and especially of those that believe—1 Tim. 4:10. Not two chances, but two salvations. A salvation for the other sheep not of this special fold (John 10:16) which constitutes the all men of 1 Tim. 4:10, and the residue of men in Acts 15:13-18, and a special salvation for the elect bride of Christ. He is propitiation (satisfaction) not only for our (the church's) sins, but also for the sins of all the world, 1 John 2:2. We suffer reproach because we do not teach the doctrine of damnattion, the bad tidings of great misery the majority that go the broad road of destruction —Matt. 7:13. We suffer because we do preach the "gospel preached before unto Abraham saying, in thee shall all nations be blessed"—Gal. 3:8. Gospel means good news, and we suffer because we preach this gospel of salvattion, glad tidings, which shall be unto all people. A special salvation for our (the church's) sins, for which he is a propitiation now (1 John 2:2) and not only for our (church's) sins, but also the sins of the residue class of Acts 15:13-18, which is the whole world—1 John 2:2. Christians suffer persection because they are the branches of the true vine, read 15th chapter of John.

QUESTIONS AND ANSWERS.

The only way of salvation is through faith in Christ—Acts 4:12; Rom. 14:23; 1 John 5:16. Those who attempt to climb up another way, or those who try to save others through their consciences, or any other way than by faith in Christ are thieves and robbers (John 10:1); robbing Christ of the means of their salvation. WHAT BECOMES OF THE HEATHENS— THE BABES—THE IDIOTS? Bible students teach a special salvation on during this Gospel Age of election for those who are called, chosen and faithful. These chosen ones with Christ will be the next age (which will be an age of free grace), bring all, including the heathen, babes, and idiots, out of their graves (John 5:25-28), and bring them to a full knowledge of truth (1 Tim. 2:4), and whosoever will to eternal salvation. Rev. 22:17.

Explain how Christ was holy, harmless and separate from sinners was made perfect through suffering? Heb. 2:10; 5:8,9. ANSWER—Jesus the head made perfect in divine nature through the sufferings of His human nature unto death. And again His body (the church) who were once children of wrath (sinners) even as others (Eph. 2:3) are one in Him with reckoned perfection by imputation of His merit now and are to be made actually perfect in Him thereafter—2 Pett. 1:4; John 17:21-23.

For what purpose did God give us Apostles, prophets, evangelists, pastors, teachers, etc; Was it for the converting of the world? No, it was for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4:11,12. It is the completed body of Christ, the Bride, that will convert the world, bring all to a full knowledge of the Lord (1 Tim. 2:3,4), and grant eternal salvation to who-so-ever will (Rev. 22:17), which is yet future; for we have no bride until the marriage takes place.

SUMMARY.

The above pictures of God's new creation by election, such as the head and body, the new man, the wheat, the seed, the grapes, the vine, the bride, the sheep, the communion, the high priest are all different pictures of the same thing showing the oneness of Jesus the head and the church, His body, the Christ or the Messiah, which is called the Mystery of God, Jesus the head and the church His body constitute the CHRIST, or ANNOINTED. Jesus the head and the church HIS body constitute the MESSIAH, heir of God, and joint heir with Christ in nature, name, title and all. This mystery will be finished when the church is complete and will remain a secret no longer, which is now at hand. Rev. 10:7. The word Messiah in Hebrew is the same as Christ in Greek, and Anointed in English, and we (the church) are God's Anointed, Christ, Messiah, for we are anointed with the same anointing as was our Lord and Head Jesus. We are all baptised into one body by one spirit (Eph. 4:4; 1 John 2:27), and these who are baptised into Christ have put on Christ—Gal. 3:27.

MYSTERY OF THE GOSPEL.

After the MYSTERY OF GOD is finished (Rev. 10:7), by the completion of the above mentioned Messiah, composed of Jesus the head and 144,000 members of His body (Rev. 14:1-5), the MYSTERY OF THE GOSPEL will be manifested by the blessing (not tormenting) of all the non-elect families of the earth. The Mystery of God is the special salvation of the elect church, while the Mystery of the Gospel is the common salvation of all as recorded in 1 Tim. 4:10 and Jude 3. Not eternal salvation, but a salvation from the Adamic condemnation of death which passed upon all. Rom. 5:12,18. All shall be saved from this death through the redemption work of our Lord, and shall be brought to a full knowledge of the truth (1 Tim. 2:4), and eternal salvation to who-so-ever will be obedient to the great deliverer. Those who will not be obedient will be cut off in the second death (Rev. 20:14), which is eternal destruction (2 Pet. 2:12), typified by the lake of fire. Rev. 20: 10,14. The Apostle tells us that the whole creation groaneth and travaileth in pain waiting the (finishing) manifestation of the sons (Mystery) of God. Then shall the Gospel Mystery be manifest through the conversion of the world, both dead and living. Gospel means GOOD NEWS, and it was the Gospel message pronounced by the angels at the birth of our Lord when they proclaimed "Glad tidings of great joy which shall be (in the future) unto all people." The Scripture foreseeing this preached before this same "gospel unto Abraham, saying in thee shall all nations be blessed." Gal. 3:8. These blessings to all the people are to come through the promised seed of Abraham (Gen. 22:18), which is Christ Jesus (Gal. 3:16), and His church (Gal. 3:29). Jesus the head and the church His body (the great Messiah) are the few who during this Gospel Age walk the narrow way of self sacrifice (Matt. 7:14)) and to whom it is the Father's good pleasure to give the Kingdom (Luke 12:32). These are the "peculiar people" (1 Pet. 2:9), which "Simeon hath declared how God at first did visit the Gentiles to take out of them a people for His name (church as a bride takes the bridegrooms name, Christ) and to this agree the words of the prophet; as it is written, after this (after gathering out of the church of the first born, the Christ, the Messiah, in the first resurrection), I will return and will build again the tabernacle of David, which is fallen down; and I will build up again the ruins thereof, and I will set it up, that the residue (all the remainder of mankind, Emphatic Diaglott) of men might seek after the Lord, and all the gentiles upon whom my name is called, saith the Lord. Acts 15:14-18. From this can be seen that the world's blessings are yet to come, and are to come through the church after its completion; for "the whole creation groaneth and travaileth in pain, waiting for the manifestation of these Sons (church) of God." Rom. 8:14-23. And all Israel shall be saved. Rom. 12:25,26. This is what the Apostle calls "the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. This is the resurrection of both the just and the unjust. Acts 24:15. The just (church) by judgment under the special salvation now (John 9:39), and the world by judgment (John 12:47), under the common salvation of all men hereafter (1 Tim. 4:10; Jude 3), for God hath appointed a day in the future in which to judge the world by that man whom He hath ordained. Acts 17:31. "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2.

These blessings are to come through judgments, trials, for the elect are elected to be associated judges with Christ, to sit with Him upon the throne for a thousand years, as Priest and King, as the great Messiah, judging the world in righteousness, (Rev. 20:4,6), wiping away all tears, destroying sorrow, pain, death (Rev. 21:3-5), and all the works of Satan (1 John 3:8), and ultimately Satan himself. Heb. 2:14. All in the graves shall come forth (John 5:25-28), and all enemies of the human race shall be destroyed, the last enemy being death. 1 Cor. 15:25,26. When this is accomplished, then shall go forth the saying, "O, death, where is thy sting, O grave, where is thy victory?" 1 Cor. 15:55. The Kingdom that Christ and the Church will take is the one that Satan has usurped; one with a spiritual and earthly phase. Just as Satan is invisible ruling in the minds and hearts of the people over a natural, literal, earth kingdom. So also will Christ and the Church, as the great Messiah, be invisible to the natural eye, ruling over the same kingdom, working righteousness in the hearts and minds of the people; punishing and purging them for wrong doing and blessing them for right doing, undoing all that Satan has done. This will be the purgatorial age of blessings. O glorious Hope of the world.

THE MYSTERY OF GOD SHOWN IN COMPARISON.

The Two Adams—1 Cor. 1:45.

The first Adam was natural, the second Adam is spiritual, 1 Cor. 15:45. The first Adam did not exist while his body was dust, etc., but after he was created a human being. The second Adam did not exist while Jesus' body was on the earth etc. (human), but after he was created a spirit being; at his resurrection He became the second Adam and is now the second Adam. The first Adam was created in the possession of the human race with a right to life. The second Adam (which is the Lord from heaven) was created in possession of the human race (by the ransom) with a right to life. The first Adam was powerless to generate the human race which was in his possession without a helpmate. The second Adam is powerless to regenerate the human race now in his possession by the ransom without a helpmate. HE IS POWERLESS BECAUSE IT IS CONTRARY TO THE FATHER'S WILL, AND HE AND THE FATHER BEING ONE CANNOT DENY THEMSELVES. 2 Tim. 2:13. The first Adam was given a helpmate, and she received her life and nature from Adam of God. The second Adam is to receive a helpmate, and she is to receive her life and nature from Christ of God.

The first Adam while asleep had a rig taken from his side from which his helpmate was created, in twain one, and God called their (plural) name Adam—Gen. 5:2.

The second Adam was put asleep in death by having blood and water taken from His side from which His helpmate is being created, in twain one, and God calls their race (plural) Christ—Gal. 3:16,29; 1 Cor. 12:12-27.

"Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in your"—John 6:53. We eat His flesh in the sense of appropriating to ourselves perfection through faith in His merit to cover our imperfections which makes us reckonedly perfect, purer, and holy flesh of His flesh, and bone of His bone. (Eph. 5:30), acceptable to God as a sacrifice—Rom. 12:1. We drink His cup by sacrificing our reckoned perfect flesh with our restitution rights even unto death with our Lord. If we suffer with Him the sacrificial death in the flesh, we will be born a member of a spiritual woman (composed of 144,000 members—Rev. 14:1-5; 19:7-9; 22:17) and as His bride, in twain, become one with Him—John 17:21-23. Adam and Eve who being in twain one jointly owned the race, and each was dependent upon the other for its generation. Christ and the Church who being in twain one, will jointly own the race, and each will be dependent upon the other for its regeneration. The head cannot say to the body, I have no need of thee—1 Cor. 12:21-24.

Adam's helpmate was part of him taken from him and shared with him his glory, before the fall, and his sufferings, sorrow and death, after the fall. Christ's helpmate is part of Him, taken out of Him and shares with Him His sacrificial, sin-atoning death now, and will share with Him inamortality, glory and honor hereafter.

Adam transferred the life of the human race to Eve who shared with him in generating the race into sin and death. Christ will transfer the ransomed life rights to His bride, who will share with Him regenerating them out of sin and death.

As the people's life rights were lost by the disobedience of one man, and shared in by his wife in generating them in sin and death, even so shall the lost life rights be restored by the obedience of the one man and shared in by his wife in regenerating them out of sin and death—Rom. 5:18. Eve in twain, as one, shared with Adam in every particular, except that Adam, with the life of all both Eve and the race, was first created. The church in twain, as one will share with Christ in every particular, except that Christ with the ransom for all, both the church and the race, is first created.

While Adam held the life of the race in his power, he could not produce it without the co-operation of his helpmate, nor could his helpmate have produced the race without the co-operation of Adam in supplying the life. While Christ holds the life of the dead race by the ransom, he cannot reproduce or regenerate it without the co-operation of his helpmate, nor can His helpmate reproduce the dead race without the co-operation of Christ in supplying the ransom—Anti-Lutron. 1 Cor. 12:21-24. Therefore the regeneration blessings of the new covenant are yet future, waiting for the creation of the bride, who is being created as was our Lord through His sacrificial death, a death not for her own sins, for she being members of God's holy one, has no sins, but for the sins of others, the people; thereby making her (the bride) a sharer with Him (Jesus) in the sin sacrifice—1 John 3:9.

We are now living in the time of the beginning of the blowing of the seventh trumpet, and the Mystery, the Church, is being finished (Rev. 10:7), the bride hath almost made herself ready.

Ater awhile the blessings will go to the world in the regeneration according to the promise made to Abraham, that through his seed (Christ the head and the Church His body, or Christ the Bridegroom, and the Church, His bride) all families of the earth are to be blessed.

Consider the great privilege, dear readers, and let us endeavor to manifest our appreciation with a burning zeal that will utterly consume us as sacrificial flesly members of the fleshly body of our Lord on this side of the veil, and be counted worthy of becoming glorified spiritual members of the glorified body of our Lord on the other side of the veil.

URGE VOCATIONAL EDUCATION.

KNOXVILLE, Tenn., Feb. 26.—In a plea for vocational education. President Heiskell of the board of education, said:

"The highest function of the public schools of the future, the imparting of vocational education to American children, will be the grandest achivement of human effort in all the history of the world. Univercities and colleges already make lawyers, doctors, chemists, trained nurese, civil, mechanical and electrical engineers and other professional men and women, whose vocations call for years of training and large expenditures of money by the student. The great mass of public school pupils cannot hope to attend the university. If they acquire skill of hand and eye, it must be in the public schools. A majority of the public school pupils stop school at an early age, in order to help support the family. They enter the ranks of the common laborers and there remain all their days. To reduce the number of common laborers in the United States to a minimum is the greatest problem before the American people, and the highest and grandest function of the public schools."

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Rices Landing, Pa., Feb. 22.

Find enclosed a clipping from the "Pennsylvania Grange News" entitled a "Prayer for 1916." I think the thonghts contained in the prayer are beautiful. Would be glad if you would publish it in the Labor Tribune, it may be helpful to lots of your readers.

We appreciate the Tribune because of Pastor Russell's sermons.

May the Lord bless you in your efforts for the Truth.

Very respectfully,
MRS. F. F. RANDOLPH.

Prayer for 1916.

"Let me be a little kinder,
Let me be a little blinder
To the faults of those about me:
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery—
Let me serve a little better,
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver.
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter—
Make my life a bit completer,
By doing what I should do
Every minute of the day.
Let me toil without complaining,
Not a humble task disdaining,
Let me face the summons calmly
When deth beckons me away."

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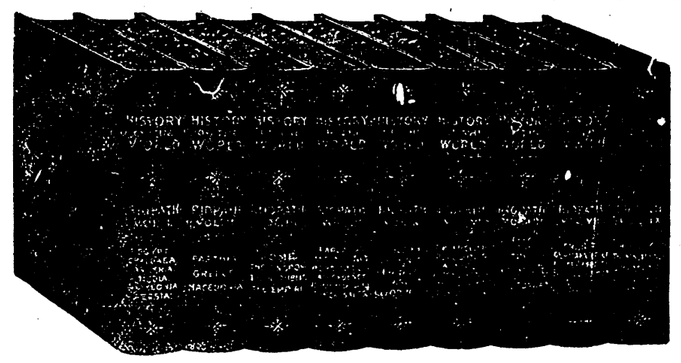

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Boston University, said: "I should be glad to see it placed in the library of every young person in the United States, and even in the English-speaking world. In families where there are bright children it will render excellent service to the cause of popular intelligence."

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said: "Ridpath's History is in clear and agreeable style, comprehensive in treatment, readable type and admirable illustrations. This set of books is a permanent college chair of general history in one's own house."

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National Labor Tribune,
Box 82, Pittsburgh, Pa.

Please mail, free, 46-page sample booklet of Ridpath's History of the World, containing photogravures of Napoleon, Queen Elizabeth, Socrates, Caesar and Shakespeare, diagram of Panama Canal, etc., and write me full particulars of your special offer to National Labor Tribune readers.

Name _____

Address _____

COUNCIL TO COMPLAIN TO P. S. COMMISSION

Instructs Adviser to Get Ready to Contest Gas and Electric Light Rates.

Pressed by the repeated urgings of Councilman G. A. Dillinger, the Pittsburgh city council at last seems to have arrived at a point where some definite action may be expected in the case of the city against the Philadelphia Company and its affiliated corporations.

At the last meeting of this body a resolution was passed ordering C. Elmer Brown, council's traction expert, to take up the question of forcing a reduction of gas and electric light and power rates in the Pittsburgh district.

It is Dr. Dillinger's idea that the Public Service Commission of this state should be asked to:

(1) Dissolve the public utilities trust now controlling all the public service corporations operating in the Pittsburgh district.

(2) Make the Philadelphia Gas Company, the Pittsburgh Railways Company and the Duquesne Light Company separate corporate units, each company standing on its own feet

(3) After such a dissolution is ordered to fix gas, electric light and power rates on an equitable basis.

(4) Squeeze the water out of the capitalization of the Pittsburgh Railways Company so that it will not be necessary to charge extortionate gas and electric light rates in order to meet the deficits of the traction subsidiary.

In order to put through such a program it will be necessary for certain members of our city council to stiffen up their back-bones and meet the situation courageously.

Council can expect little or no sympathy from the daily newspapers of this city—although if the truth were known every newspaper proprietor in the city of Pittsburgh with one exception, would be deeply in sympathy with such a move.

If the newspapers should get too enthusiastic over such a movement against the Philadelphia company, this corporation can, through the Pittsburgh Railways Company effectually dampen such ardor.

At the present time the traction trust distributes free of charge all the daily newspapers published in the city of Pittsburgh. Its street cars carry the bundles of newspapers to every section of the city and outlying towns.

Under recent court rulings based on existing legislation, the traction company cannot be forced to carry these newspapers against its will, so that should a newspaper proprietor become "unduly offensive" this courtesy is withdrawn and the paper in question suffers severe loss.

The next session of the Pennsylvania legislature should see to it that a bill is passed making it compulsory upon the traction company to carry any and all papers without discrimination.

And so in the face of such a situation it is going to take a good deal of courage to fight this matter through to a successful conclusion. Not only does it require courage of the highest order but the members of our city council who stick to their guns will be jeapordizing their chances of re-election, because the traction trust never forgives, and men like Dillinger are considered "too dangerous" to be allowed a seat in the city council of Pittsburgh.

There are some men in our city council who, judged by their actions in the past, will show the yellow feather when the storm breaks. These men think more of political manouevering so as to insure their chances of re-election than they do of the people's interests.

And the pity of it is that such public officials seem to be able to blind the public as to their true worth when election time rolls around.

But the councilman who welches in the impending fight is going to be branded in his true colors by the National Labor Tribune.

Next year there will be another councilmanic election. What course of action certain councilmen pursue in the present matter may have something to do with their chances of re-election.

We will wait and see.

Appreciations.

Weston, Oregon, March 2.

I am enolosing herewith a copy of a paper named "The Fool Killer" as it contains an article concerning the teachings and writings of Pastor Russell; and I most respectfully petition you to re-publish that article in the columns of "The Good Old Tribune." With all of the opposition, gross slander and malicious attacks brought against Pastor Russell, by so many high-collared D.D.'s, evolutionists, higher critics, Antis, etc., it is truly refreshing and pleasing to one's heart and mind, to find that a man of the world, an editor of such a sarcastic paper as the Fool killer is (and of course knows nothing at all of the divine plan of God for the human family); and yet, in a moment of sober reflection and honest principle, he voluntarily sounds the alarm, and in the plainest of words calls the attention of every thoughtful reader to the existing fact that Pastor Russell's prediction of more than 30 years ago concerning what would happen to the world in 1914, has proved absolutely correct and promptly "on time" and that "The rest of the pastor's prediction is most likely to prove equally reliable concerning "the wind-up."

I thought so well of his testimony in behalf of Pastor Russell that I have caused it to be reprinted in both daily and weekly and semi-weekly newspapers around here. And now I ask you to also re-publish it, as I feel sure that every true and loyal friend of present Truth will be enthused, and like myself, they will greatly rejoice in such a tribute (from such quarters) being bestowed upon our dearly beloved Pastor.

Will the creed-preachers please copy the same spirit? Surely, we have already entered upon the initial program of the Millennial Age, and henceforth its blessed portals will swing open wider and wider unto the glorious reign of Him, Whose right is to rule the world in righteousness. All hail to Christ—our most precious King of kings, and Lord of lords. Amen.

Please accept my sincerest compliment and earnest thanks, for the splendid form and pleasing manner in which you are now presenting your readers with the sermons of Pastor Russell. That double column form is highly appreciated, and again I thank you.

Yours in His sweet name and service,

RASMUS F. JOHNSON.

"WHAT THINK YE OF RUSSELL?"

"Now wouldn't it beat thunder and red lightning if our old friend, Pastor Russell, should turn out to be a true prophet? It may be a bitter pill for us to swallow, but we have to admit that he either knows something or is a mighty good guesser.

For more than thirty years Russell has been predicting that all existing governments were doomed to fall, and that the year 1914 would mark the beginning of the end. Take particular notice of that date. It is a positive fact that in a book which he wrote, printed and copyrighted over thirty yeas ago Russell mentions over and over the date 1914 as the time when something big would begin to happen.

"Well, we DO know that SOMETHING started right kerdab on the date that Russell said something would start, and none of us are smart enough yet to prove that it won't wind up just as he says it will. It don't require any stretch of the imagination to see how the nations of the East, by going on in their present mad course, can totally destroy each other. And if this country follows Wilson and Roosevelt and their gang of war jingoes, we will be drawn into it and go just like the rest.

"And so if Pastor Russell don't turn out to be a true prophet it certainly won't be the fault of the military leaders of the world and their following of war jingoes who are all out whooping it up for the great International Suicide Club of the World."

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TWO BANDS OF GOD'S HEROES

Hebrews 11:1—12:2—March 12.

Faith Heroes of the Jewish Age—Faith Heroes of the Gospel Age—The House of Servants—The House of Sons. Earthly Promises—Heavenly Promises—Resurrection to Perfect Human Nature—Resurrection to Divine Nature—The Christian Race Course.

"Let us with patience run the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."—Hebrews 12:2.

THE Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. (Hebrews 11:6.) The Bible brings to our attention two distinct classes of Faith Heroes, both pleasing to God and both to be highly rewarded by Him. One of these classes preceded Jesus' day; the other follows His day. The first class are therefore known as the Ancient Worthies; the latter class, with Jesus as their Head, are styled the Sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

No matter how faithful or loyal Enoch, Abraham, David, Jeremiah, etc., were, they could not be recognized by God as members of the House of Sons, because they lived before Jesus tasted death for every man. Adam was recognized as a son of God. (Luke 3:38.) From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as His sons. "All were sinners," until Jesus came and died, "the Just for the unjust," that He might bring us back to God and open to us the door of sonship.

Showing Earthly Rewards.

In Hebrews 3:5, 6 the distinction is clearly marked between the noble brethren before the Cross, the last of whom was John the Baptist, and the noble brethren since the Cross, the first of whom were the Apostles. That John the Baptist was the last of the Ancient Worthies is attested by the Master.—Luke 7:28.

Two Sets of Promises.

St. Paul makes this distinction between the Ancient Worthies and the Christian Worthies in today's lesson. After naming many of the prominent ones of the past, he declares that they were pleasing to God, noble, praiseworthy, because of their faith. Then he calls attention to the fact that they never received the promises which God made to them. Prior to Jesus' day God did not promise Heavenly things. The promises to the Ancient Worthies were all earthly; as that made to Abraham in Genesis 13:14-17.

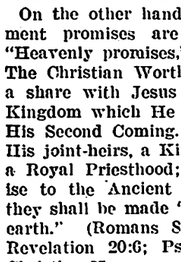
St. Stephen calls attention to the fact that this promise to Abraham is still unfulfilled. He declares that Abraham never received enough of that land promised him to set his foot upon. On this promise he predicates the resurrection of Abraham, that in God's due time he may inherit the land and that his faithful posterity will inherit it after him.—Acts 7:5.

On the other hand, the New Testament promises are only spiritual—"Heavenly promises," "things above." The Christian Worthies are promised a share with Jesus in the Heavenly Kingdom which He is to establish at His Second Coming. They are to be His joint-heirs, a Kingdom of Priests, a Royal Priesthood; while the promise to the Ancient Worthies is that they shall be made "princes in all the earth." (Romans 8:17; 1 Peter 2:9; Revelation 20:6; Psalm 45:16.) The Christian Heroes are to have a change from human nature to Divine, the beginning of this change being the Holy Spirit begetting in the present time, and its completion being that of the resurrection. (1 Corinthians 15:42-44.) But the Ancient Worthies, not receiving the begetting of the Holy Spirit to a new nature, will have a different resurrection—to human perfection.

In Verses 39 and 40 St. Paul contrasts these two classes of Faith Heroes.

The Christian Race-Course.

In the two closing verses of today's Study the Apostle addresses the Church. He would have us consider the Ancient Worthies—what they endured, how faithful and loyal they were. He would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater privilege of becoming sons of God on the Divine plane.—John 1:12; 2 Peter 1:4.



Showing Heavenly Rewards.

He pictures before us a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, as the One through whom we have entered the race and who has promised us grace sufficient. He pictures Jesus' loyalty and the Father's faithfulness in highly rewarding Jesus, seating Him at the right hand of the Majesty on High. Then he urges us to run perseveringly and patiently; for only such as attain the character-likeness of their Leader in this narrow way may hope to share His glory.—Romans 8:29.

IN 2016.

"Who is that haughty and aristocratic dame?"

"Ssh! A real personage. Regent of the Descendants of the Ford Peace Party."—Louisville Courier-Journal.

APPRECIATIONS.

Rinard, Ill., Feb. 23.

I see that my subscription to your beloved paper is out. I am very much pleased with the noble and fearless stand you have taken for a number of years in holding the present Truth of God's word by publishing Pastor Russell's sermons and other items of interest to all who are striving to live above the downward tendency of our time, but owing to reasons known to myself I am constrained to ask you to dicontinue my subscription at least for the present. I do not find any fault with your paper whatever. I truly hope your subscription list may continue to increase and you may be greatly rewarded for the service you have rendered and are rendering to the public by publishing so good a paper as the Tribune.

Yours in the love and service of Truth.

J. F. SHEHORN.

The Dallas, Ore., Feb. 23.

I am sending you renewal to N. L. Tribune through the Watch Tower Bible & Tract Society and we wish to thank you for your kindness in continuing our paper so long after our subscription had expired.

We consider it a great privilege to have your valued paper visit our home each week on account Pastor Russell's sermons and other religious features.

We do not understand any ones' state of mind who would think the paper contained "too much Russell."

Hoping you will continue the good work.

Sincerely yours,
MR. and MRS. FRED BRACE.

Pomona, Kan., Feb. 23.

Your paper is dearer than ever before as I glance through its pages today, for I have just received a look behind the curtains, so to speak, and beheld the noble man who edits it. Through the kindness of a friend an issue of the St. Paul Enterprise came to me today in which your letter of apology to its editor was printed and I wish to thank you and tell you how very grateful I am that I am taking a paper published by such an honorable man.

It was written of David, that he was a man after God's own heart. Not that he always did things right and pleasing in God's sight, but because he was always sorry and repented and sought to make amends when perceived that he had done wrong. So you in this act have manifested a spirit well pleasing to the Lord. And although you may never fully appreciate the beautiful truths you have so nobly published and defended, at this time, yet we know in that "New Day" so near at hand, your labors will prove not to have been in vain, for it is written, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Truly just reward awaits such a noble character.

May the dear Lord bless and prosper you and your paper is my prayer.

Yours in the Master's service.
ELIZABETH B. JONES.

Be sure and read the article on Page Seven.

Beloit, O., March 3.

I have today renewed my subscription to the Tribune through the Watch Tower office. We enjoy the paper very much, especially Pastor Russell's sermons and other religious features.

Sincerely yours,
MRS. H. L. HESSER.

Victoria, B. C., March 3.

Will you kindly take my name off your subscription list to the National Labor Tribune. I am sorry but these hard times compel me. I shall miss it as Pastor Russell's sermons are written in such a nice type.

Yours respectfully,
MRS. S. CUTLER.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

use whatever means are supplied, by the collective and individual organizations he countenances as herein stated, to this end. All of which are only temporary organizations, like the scaffolding by which the house is built, affiliation with these is only probationary and leads to membership in the "Church Triumphant" or Spiritual Seed of Abraham through which God will "bless all the families of the Earth" according to His unconditional Oath-bound Covenant with Abraham. In short, complete organization of church is not while in the flesh, but for the church in glory, when it shall be exalted to its place of ruling the world as the "New Heavens" and will succeed the present counterfeit "Heavens" or ecclesiastical ruling powers.

We note more of the details of Wesley's republican arrangement and its correspondency with the I. B. S. A. propaganda, in our short stop at the home of John Wesley.

(To be continued.)

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Peterboro, Ont.	Mar. 12
Lindsay, Ont.	Mar. 12
Midland, Ont.	Mar. 13
North Bay, Ont.	Mar. 14
New Liskeard, Ont.	Mar. 15
Bracebridge, Ont.	March 16
Barrie, Ont.	March 16
Guelph, Ont.	March 17
Brantford, Ont.	March 19
Hamilton, Ont.	March 19
Niagara Falls, Ont.	March 20

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

OUR BARGAIN BIRTHDAY SALES!

STARTS NEXT THURSDAY, MARCH 9,

DURING WHICH WE SHALL OFFER TREMENDOUS QUANTITIES OF HIGHLY DESIRABLE, SEASONABLE GOODS AT PRICES THAT CLEARLY PRONOUNCE OUR APPRECIATION FOR PAST PATRONAGE AND INDICATE OUR EARNEST DESIRE TO SET STILL HIGHER PRECEDENT FOR THE FUTURE. PRACTICALLY EVERY DEPARTMENT WILL BE FEATURES.

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"CHEAP LIVING" CRY OPPOSED BY EDITOR.

BILLINGS, Mont. March 8.—Editor Buck of the Yellowstone Labor News believes workers should pay more attention to higher wages and less to the many "cheap living" movements abroad in the land. He says:

"About every so often we read about some one who has solved the problem of 'cheap living' and every capitalist paper in the country gives the 'cheap living' fanatic oodles of space in which to set forth, in much detail his recipe for cheap living.

"There is an object in this 'cheap living' agitation.

"The cheaper the workers can be induced to live the cheaper they will be compelled to work.

"The wages of the workers are, as a general rule, regulated by the cost of what is actually necessary to furnish the three things necessary to life i. e., food, clothing and shelter.

"If the worker will consent to get along with less food, less clothing and less shelter, thus making it possible for him to live on less wages, he will soon find that the employers have taken advantage of his consent to the lower standard and they will compel him to accept a lower wage.

"The only exception to this rule is in the case of the organized workers. Through their collective strength they are able to demand a higher wage and as a consequence enjoy a better standard of living.

"The workers should disregard entirely all attempts to foist on them the 'cheap living' idea, and devote their attention to the question of how to solve the problem, not of how to live cheap but how to live well."

The Porkhouse Mill (Pittsburg Forge and Iron Co.) this city is on in full, double turn.

MALE HELP WANTED.

Men wanted for the following positions:

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Milling Machine Hands, on Tool Work.
Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

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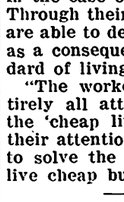

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LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 16 | PITTSBURGH, PA., THURSDAY, MARCH 16, 1916 | FIVE CENTS A COPY.

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IF YOU CARE FOR AN AUTOMOBILE, WIN ONE FREE IN BIG CONTEST

$3,100 in Magnificent Prizes to Be Distributed Free by the National Labor Tribune on May 6th--Costs Nothing to Get Your Share--Big Special Offer of 25,000 Votes Just Announced To-day Makes Way to Win Easy.

"Worth while working for."

This seems to be the universal sentiment of the candidates in the National Labor Tribune's big $3,100.00 Automobile and Prize Contest. The magnificent prize list has attracted many new candidates and the number of workers has been greatly increased since last week. Be sure to look over the list as published below and see whether your name or the name of your friend appears thereon. If not, clip out the nomination blank and send it in at once so that you will not miss getting your share of the splendid awards ranging from an Eight Cylinder Touring Car Automobile down to $400 Piano, Victrola, diamonds, etc. It costs absolutely nothing to enter the contest and become a candidate. All you need to do is to clip the blank and send or bring to the contest Manager at the National Labor Tribune today.

BIG SPECIAL OFFER.

In this contest like the larger contests of life "The early bird gets the worm." Each delay is dangerous. In order to encourage the candidates to "Warm up" right now, early in the game, when the votes come easiest, the Contest Manager makes the following special offer on subscriptions: **With each club of three subscriptions for one year or over which is turned in to this office a bonus ballot for 25,000 extra votes will be given These will be in addition to the regular votes on each subscription. The offer is unlimited and each candidate may turn in just as many of these three year clubs as he or she can secure. This means that each and every candidate is going to have an unprecedented opportunity to "clean up" thousands of extra votes by a little strenuous effort at subscription getting while this offer is in force.** Think of it. With club of three yearly subscriptions turned in NOW you will receive more than the total amount of regular votes which you would ordinarily receive for six yearly subscriptions. Thus your work counts for more than twice the usual amount. Get Busy and pull on your fighting shoes at once. "Faint heart never won fair lady" and the National Labor Tribune won't extend another such opportunity as this for years. **The closing date of this great offer will be Thursday evening, March 30th.** It will not be repeated, and there will never again be an offer where you can secure so many votes for your subscriptions as NOW.

The Contest Manager happened into the office of a big business man the other day and caught him reading over the announcement of the contest. "That's some Opportunity," he said, "Nobody but a blind fool can fail to see it." But with this new special offer in force the opportunity for gain is so evident that we believe even a blind man would have his eyes opened. Don't be caught napping. There is the old saying "Opportunity knocks once at every man's door." Grasp it while you may. Don't wait for it to break in the door and pull you out of bed. Get into line and start making up your first club at once. A young fortune is at your door if you only have the courage and the enthusiasm to act. Remember that all of those who enter and take an active part in the campaign, no one can lose. Everyone wins a prize or receives a cash salary for their efforts. The field for securing votes is limited only by your own energy. The Labor Tribune has a national circulation and is joyously welcomed in homes all over the land. No matter where you live, your opportunity to profit is the same. Don't hesitate. Don't procrastinate. Fill out that free nomination blank. ACT AT ONCE.

The following is a partial list of contestants:

	Votes.
William English, Pittsburgh	5,000
Mr. George Marshall, Pittsburgh	5,000
Al. Simon, Pittsburgh	5,000
Sistus Pearson, Duquesne	12,580
G. Lefal, Pittsburgh	5,000
T. Myers, Wilkensburg	8,410
L. D. Nelson, Pittsburgh	5,000
E. Lock, Apollo	5,000
Jim Campbell, Pittsburgh	5,000
T. Russell, Monessen	6,300
John Patton, Youngstown, O.	5,000
G. Williams, Monessen	5,000
Jack McAleer, Youngstown, O.	5,000
George Lenahan, Youngstown, O.	5,000
Todd B. Holland, Youngstown, O.	5,000
Ed. O. Jones, Youngstown, O.	5,000
Dave Edwards, Youngstown, O.	5,000
Helen Case, Youngstown, O.	5,040
Alec Ackley, Homestead	5,000
Steve Suffell, Homestead	5,000
H. A. Walker, Homestead	5,000
Ras. Moyer, Homestead	5,000
Harry Gordan, Homestead, Pa.	5,000
Bob Sharring, Wilmerding	5,000
Bert Horn, Homestead	5,000
Addison Mackey, Homestead	5,000
Geo. Schneider, City	5,000
Barney Goodshaw, Pittsburgh	5,000
Al Valcor, Pittsburgh	5,000
Bill Canning, Pittsburgh	5,000
Bill Monack, Pittsburgh	5,000
Fred Morgan, Homestead	5,000
Dave Orr, Homestead	5,000
Al Schneider, Homestead	5,000
Chas. J. Lawrence, Pittsburgh	5,000
Mrs. Walsh, McKees Rocks	5,000
Chas. Lewis, Homestead	5,000
Clyde Floyd, Homestead	5,000
Chas. Laird, Homestead	5,000
Geo. Busch, Homestead	5,000
Jim Cook, Homestead	5,000
Geo. Linn, Homestead	5,000
Bob Christy, Homestead	5,000
Jim Dolan, Homestead	5,000
Chas. Rinaman, Homestead	5,000
Wm. Conrad, Homestead	5,000
Wm. Siems, Braddock	5,000
Dave McCandless, Homestead	5,000
Nick Race, Homestead	5,000
Charley Clark, Rankin	5,000
Tommy Grant, Rankin	5,000
Samuel Robinson, Rankin	5,000
Johnny Gore, Rankin	5,000
Alec Jones, Homestead	5,000
James Caufield, Rankin	5,000
John Shietz, Braddock	5,000
E. Murray, Homestead	5,000
Heiny Yougman, Homestead	5,000
George Stetz, Duquesne	5,000
Wm. G. Little, Duquesne	5,000
Joseph Gross, Duquesne	5,000
E. Jefferson, Duquesne	5,000
F. D. Anderson, Duquesne	5,000
J. Bishoff, Duquesne	5,000
Mrs. M. Grey, Duquesne	5,000
Listus Pearson, Duquesne	5,000
John White, Duquesne	5,000
John White, Duquesne	5,000
Miss H. J. Bailey, Duquesne	5,000
C. Swanson, Duquesne	5,000
Irene Zeigler, Duquesne	5,000
D. M. Brumbaugh, Duquesne	5,000
Mike Blasser, Duquesne	5,000
F. Williams, Duquesne	5,000
Joseph Ratchko, Duquesne	5,000
H. Powelson, Duquesne	5,000
E. F. Williams, Duquesne	5,000
Frank Davis, Duquesne	5,000
Charles Stunk, Duquesne	5,000
Miss Pearl Alderson, Mt. Lebanon	7,250
David Edwards, Belle Vernon	5,000
Grant Taylor, Clarks Mills	5,000
J. Hettenbaugh, Haysville	5,000
C. W. McCauley, Rochester	5,000
J. G. Bruke, Woodlawn	5,000
Mrs. F. M. Fundis, Verona	5,000
Mrs. E. G. Marshall, Mosgrove	5,000
Joseph Lewis, McKeesport	5,000
Harry Hall, Duquesne	5,000
L. F. Johnson, Duquesne	5,000
R. F. Tarr, Kittanning	5,000
Geo. E. Boilman, Kittanning	5,000
Mrs. M. Cable, New Kensington	5,000
S. O. Nevin, Homestead	5,000
John Jones, Homestead	5,000
E. F. Roberts, McKeesport	5,000
C. L. Grubs, McKeesport	5,000
M. A. Mason, McKeesport	5,000
O. E. Hays, McKeesport	5,000
R. B. Tuttle, Monongahela	5,000
Dr. Flannigan, Monongahela	5,310
H. Z. Hibsman, Sharon	5,000
Mrs. W. R. Thomas, Sharon	5,000
James Hamilton, Tarentum	5,000
R. E. Norris, Tarentum	5,000
F. F. Slagle, Johnstown	5,000
R. R. Maxson, Johnstown	5,000
Bridget Kenny, E. Pittsburgh	6,120
Ralston Law, Donora	5,000
George Howe, Donora	5,000
Michael Flood, Braddock	12,840
Wm. Burns, Braddock	5,000
L. McCullum, Donora	5,000
Ed. J. O'Neil, Donora	5,000
H. K. Shanwaker, Donora	5,000
J. F. Turnbull, Donora	5,000
C. H. Teets, Monessen	5,000
Wm. Deene, Donora	5,000
Wm. Ginevan, Donora	5,000
J. B. McCune, Donora	5,000
A. A. Patton, Donora	5,000
Earl Gee, Donora	5,000
Charles Acheson, Donora	5,000
Wm. Delaney, Donora	5,000
Russell Tuferson, Cromwell, Conn	7,840
Wm. Melody, Braddock	6,000
George Bachover, Rankin	5,000
Pat Costella, Braddock	5,000
Wm. Lannigan, Braddock	5,000
George Ferree, Wilmerding	5,000
Pat Mooney, Braddock, Pa.	5,000
Chester Fluke, Braddock, Pa.	5,000
Francis Farley, Pittsburgh	5,000
David Caduggin, Pittsburgh	5,000
J. M. Hewitt, Pittsburgh	5,000
Joseph Aillo, Pittsburgh	5,000
Miss T. Gardner, Pittsburgh	18,420
Bain Matthews, Cleveland, O.	5,000
G. T. Zellar, Fremont, O.	5,000
Ross Sivitz, Homestead	5,000
Nick Stein, Homestead	5,000
Nat Dean, W. Homestead	5,000
Rob Kinkaid, McKeesport	5,000
Mike Joyce, McKeesport	6,350
Mike McDermott, W. Homestead	5,000
Marty Hollaran, Homestead	5,000
Bart Summers, Homestead	5,000
James Fitzgerald, Munhall	5,000
C. S. Brooks, Oil City	5,000
George Kern, Oil City	5,000
Mrs. George Organ, Washington	5,000
Mrs. F. Dague, Washington	5,000
Mrs. E. P. Lyons, Washington	5,000
Mrs. B. Brownlee, Washington	5,000
R. Kendall, Washington	5,000
Mrs. E. H. Pruitt, Washington	5,000
Mrs. C. W. Devore, Washington	5,000
Mrs. R. Bowles, Washington	5,000
M. E. Gardner, Washington	5,000
Mrs. S. G. Knestrick, Washington	5,000
Mrs. M. C. Kendall, Washington	5,000
Mrs. L. Manning, New Castle	5,000
J. C. Brown, New Castle	5,000
Miss A. Creckard, Rices Landing	6,420
Jock Simko, McKeesport	5,000
Dash Eline, McKeesport	5,000
Andy Harth, McKeesport	5,000
Mrs. E. Bonnell, Rices Landing	5,000
John Mossman, McKees Rocks	5,000
James Silves, McKeesport	5,000
Pug Wilson, McKeesport	5,000
E. F. Shultz, McKees Rocks	5,000
Wm. OTool, McKeesport	5,000
Mrs. F. Randolph, Rices Landing	5,000
Mrs. Wm. Bain, Rices Landing	5,000
Mrs. E. Willis, Rices Landing	5,000
J. L. Miller, Johnstown	5,000
Joseph McKeel, Johnstown	5,000
August Lesser, Warren	5,000
Mrs. M. E. Phillips, Warren	5,080
S. E. Lawrence, Warren	5,000
J. B. Sweeting, Warren	5,000
Mrs. L. Dunlavey, Sharpsville	5,000
Mrs. A. Davis, Sharpsville	5,000
W. E. McKim, Parnessus	5,000
M. T. Cox, Juniata	5,000
Mrs. A. Riblet, Juanita	5,000
J. E. Craig, Juanita	5,000
Mrs. L. Leak, Frank	5,000
Mrs. H. Clark, Frank	5,000
Mrs. D. Perry, Shinglehouse	5,000
Mrs. M. Brink, Shinglehouse	5,000
M. E. Stevins, Shinglehouse	5,000
Mrs. J. E. Nichols, Shinglehouse	5,000
Mrs. A. Nichols, Shinglehouse	5,000
Mrs. A. Sealey, Shinglehouse	5,000
Mrs. C. Johnston, Shinglehouse	5,000
Tommy Rossiter, E. Pittsburgh	5,000
Jack Davenport, McKeesport	5,000
Marty Raby, E. Pittsburgh	5,000
Mrs. Steel, E. Pittsburgh	5,000
Joseph Caruso, Pittsburgh	5,000
R. McCune, Homestead	5,000
Danny Morgan, Homestead	5,000
Grace Sloan, Duquesne	5,000
Wm. Jones, Braddock	5,000
John Lewis, Homestead	5,000
R. Reynolds, Pittsburgh	5,000
E. Bechtol, McKeesport	5,000
John R. Jones, Glenwood	5,000
C. A. McElvin, Butler	5,000
Miss M. Whiskenhagen, Butler	5,000
W. S. Scott, Waynesburg	5,000
Mrs. C. McMasters, Waynesburg	5,000
N. E. Nelson, Duquesne	12,500
Mrs. Wm. Evans, Duquesne	5,000
T. Johnson, Duquesne	5,000
Pat Cotter, Homestead	5,000
Bob Morrow, Homestead	5,000
Joe Russell, Homestead	5,000
Jimmy Gardner, Homestead	5,000
Fred Teemer, McKeesport	5,000
James De Haven, McKeesport	5,000
Al Blose, McKeesport	5,000
Tom Connelly, McKeesport	5,000
Sam Calchston, McKeesport	5,000
Fred Iverson, McKeesport	5,000
Alec Rankin, McKeesport	5,000
John Epler, Courtney	5,000
Mrs. S. C. Young, Gibsonia	5,000
Mrs. J. H. Barker, Blairsville	5,000
George Tonner, Finleyville	5,000
John Ragin, Pittsburgh	5,000
J. D. Martin, Washington	5,000
Frank Wilson, Canonsburg	5,000
All Richards, Canonsburg	5,000
Harry Richards, Canonsburg	5,000
Harry King, Canonsburg	5,000
Harry Greer, Canonsburg	5,000
Walter Wagner, Canonsburg	5,000
Earl Little, Canonsburg	5,000
Roy Richards, Canonsburg	5,000
Bill Service, Canonsburg	5,000
Wm. Jenkins, Canonsburg	5,000
Owen King, Canonsburg	5,000
Billy Bissell, Canonsburg	5,000
Roy McPeake, Canonsburg	5,000
John Koch, Manheim, Pa.	5,000
G. W. Hackney, Mt. Lebanon	5,000

COUNCIL'S BIG JOB TO SEEK PAY-ROLL PADDERS

How a City Employe Plunders the People and is Rebuked by the City Operator.

The extraordinary task in store for the Bureau of Efficiency Standards, what ever that is, seems to stagger council and the indications are that some one of the members of that august body will present a resolution demanding an investigation of the charges that are on the lips of nearly every one who frequents tthe municipal offices.

The taxpayers' money to the exhorbitant extent of $6,960 is being spent on the Bureau of Efficiency Standards and the ability of that bureau to investigate the allegations being made will be taxed to the limit.

The Bureau will find in the list being prepared charges that are desperately near extortion, perjury, collecting money under false pretense and embezzlement and the evidence can be secured without additional costs as soon as the bureau can clear its decks for action.

In additions to the charges already published the following may be considered:

1. Give Council specific reasons why the salaries of employees of the city in the Department of Accounts under H. S. Breitenstein and Department of Costs under M. E. Moffet were increased $1,750.
2. Give Council full and sufficient reasons why salaries were increased and what additional qualifications and extra labor were involved, if any, to stealthily slip these outrageous increases over in the new budget:
   M. Conick Increased from $1,800 to $2,040.
   J. C. Slippy Increased from $1,800 to $2,040.
   A. Munroe Perkins Increased from $1,800 to $2,040.
   J. E. Petgan Increased from $1,800 to $2,040.
   C. E. Shepard Increased from $1,800 to $2,040.
   A. E. Werth Increased from $2.000 to $2,520.
   It is generally agreed by those familiar with municipal affairs that these salaries are exhorbitant and a part of the task of the Bureau of Efficiency is to show why Conick should be receiving such a tremendous salary for the small service he renders.
   Again, give council full and sufficient reasons why A. E. Werth should receive an increase of $520 when there are thousands who are far his superior willing to do the work for $1,500 and the same can be said of all those above enumerated.
3. Give Council full and sufficient reasons why City Clerk Martin refused to swear to a pay-roll or a portion thereof, of a city employee for the month of February, 1916.
4. Furnish Council with information that is essential to show the ridiculous absurdity, and perjury of an employee, who, under oath during mandamus proceedings testified that he had been a student of municipal affairs for 26 years when seven years of which had been spent as a whisky salesman, 2 years in a bucket-shop and as many years more a "publisher."
5. Furnish Council with the name of a "publisher" who testified under oath he was not a "publisher" and had no connection with a publication nor would he have any connection with a certain publication and had inserted in the Nixon Theatre program an advertisement of a publication which reads:

IT'S AUDIENCES ARE
THE PEOPLE WHO THINK!

PITTSBURGH'S CIVIC AND
MUNICIPAL PAPER
OUT FRIDAYS

SUBSCRIPTION PRICE $2.00
A YEAR

OFFICE: ——
BELL ——

6. Furnish council with information as to the amount of subscription money collected from employees for said alleged publication which has never appeared.
   IN ORDER THAT "IT'S AUDIENCES" WHO "ARE THE PEOPLE WHO THINK" MAY NOT THINK THEY HAVE BEEN ROBBED COUNCILS should at once authorize the Bureau of Efficiency Standards to furnish the police department with a copy of the advertisement and the names of the victims and Council should urgently insist on the prosecution of the person or persons collecting money under false pretense.
7. Furnish Council with information showing what part a city employee had in securing questions that were used in an examination that was held recently to fill a vacancy in the Controller's office.
8. Furnish Council with the name of an employee who was called away to Philadelphia October 1914, to attend the funeral of a mother-in-law and collected expenses for said trip from the City.
9. Furnish Coucil with the name of a city employee who carried on the following conversation with one of the city's most respectable female employees, while on duty:
   "Hello! Is this the City operator?
   "Yes."
   "Well, this is —— the chief of the —— Division of the Civil —— Commission. My wife is out of the city and knowing that you must be lonesome I am coming up to entertain you for a while."
   Council may learn from said employee how he felt after the severe rebuke administered for his presumption.
10. Furnish Council with the name of the publisher who extracted from Hon. Wm. Coleman, Congressman, residing at McKeesport, $500 after said publisher had sworn under oath he had no connection with a certain publication.
11. Furnish Council with the name of an employee who promised to line up with Council against Mayor Armstrong providing Council would create an office for him and after promising Council to line up sent an emissary to Mayor Armstrong with information that if the Mayor would create an office he would betray his confidence to Council and stand by the Mayor. Also furnish said Council with what the Mayor said when he repudiated the modern Judas.

The time has arrived when the Business Council can no longer submit to the infamous practices now going on, and unless some action is taken the taxpayers will undoubtedly look upon the present body of business and professional men making up the present Council as no better morally or intellectually than the old regime when the two branches were in vogue and plunder, franchise grabbing, jugglery and jobbing was the order of the day.

Why pay $6,940 for a Bureau of Efficiency Standards if it has no saving power or economical value. Efficiency at a cost approximating $150 per week to trifle with Council is beyond endurance and the absurdity is that conspiracy seems to have existed to increase the salaries rather than reduce them. A political nonentity getting an advance of $500 and a remarkable collection of fit subjects for the morgue receiving increases in salary is inexplicable when Council is to get nothing in return.

Under the old plan when both branches of Council passed ordinances increasing salaries they had live ones on the pay roll and men who could land their district, even if the taxpayers were plundered to foot the bill but the present generation of municipal statesmen actually gather together an aggregation of political fossils the equal of which cannot be compared with even the world's fossil hunters.

The farce is more interesting when an employee can go about the building promising increases in salary and strangely manifesting an influence over Council that men holding responsible offices actually crawl beneath the tables, or hide under chairs when the municipal terror, the political, rouchy pelican visits the various offices and thrusts his repulsive presence in places where he, in his own miserable opinion, can make himself the peer of those whose shoe strings he is unfit to tie.

The time is at hand in the opinion of all self respecting citizens that an end must be put to the childish actions of Pittsburgh's business and professional men and Council should get down to business. The charges enumerated above are sufficient reasons that an investigation should be made to protect the citizens as well as unfortunate women and girls and the hope is expressed that the necessary action be taken without delay.

LIGHT ON MINIMUM WAGE.

ALBANY, N. Y., March 15.—Trade unionists in this state will have an opportunity to inform legislators of their position on minimum wage laws if a resolution proposed by Assemblyman Ryan is adopted. The lawmaker favors the appointment of a joint commission consisting of five senators and five assemblymen to investigate the question.

LIGHT COMPANY FORCED TO CUT RATES 25 PER CENT

Power Company in Philadelphia Surrenders--Pittsburgh Council Should Take Similar Action.

Philadelphia, with its ancient select and common councils is regarded by Pittsburghers as the home of political corruption.

Pittsburgh, the lily-white, with its near commission form of government proudly pleads "Not guilty" when such insinuations are made against her good name.

Yet Philadelphia with all of its political scandals has done something which the council of the city of Pittsburgh has talked about but never had the back-bone to accomplish.

Philadelphia has forced the public utility corporation furnishing electric light and power to her citizens to cut the rates for such service twenty-five per cent.

By taking advantage of the reorganized public service commission Philadelphia has forced the Philadelphia Electric Company to give up illegal earnings amounting to over $1,250,000 annually through wholesale reduction of tariffs.

The lighting trust in Philadelphia was brought to its knees and when it saw that the era of graft was over arranged a compromise with the city officials which agreement was ratified this week by the Public Service Commission.

IF THE COUNCIL OF THE CITY OF PITTSBURGH WOULD FOLLOW IN THE STEPS OF THE COUNCILS OF PHILADELPHIA, THERE IS NOT THE LEAST DOUBT BUT THAT THE DUQUESNE LIGHT COMPANY WOULD BE COMPELLED TO REDUCE LOCAL RATES AT LEAST THIRTY PER CENT.

THE PEOPLE OF THIS CITY, IN VIEW OF WHAT HAS BEEN ACCOMPLISHED IN PHILADELPHIA SHOULD MAKE THIS MATTER AN ISSUE. THEY SHOULD FORCE COUNCIL TO FILE A COMPLAINT WITH THE PUBLIC SERVICE COMMISSION IN THE MATTER OF RATES CHARGED BY THE DUQUESNE LIGHT COMPANY IN THE PITTSBURGH DISTRICT.

Here is what the Philadelphia Public Ledger says concerning the victorious outcome of the electric light and power rate case in that city:

The State Public Service Commission on Monday will meet in Harrisburg to receive for official sanction the compromise rate agreement effected between the Philadelphia Electric Company and ex-Director Cooke and other complainant taxpayers. In the meantime the company will prepare a new schedule of rates, by which, according to the terms of the compromise, $1,250,000 will be dropped from the gross earnings of the company and will be saved to consumers.

Joseph B. McCall, president of the electric company, said that the new tariffs will not be made public until they have been completed and approved by the commission on Monday. He announced, however, that the small consumers of light and power are to benefit more proportionately, than the large consumers. And while the exact ratio of reduction has not yet been determined, such ratio, it was learned yesterday, will probably be as follows:

Residence lighting (householders), 25 per cent.

Small shopkeepers and small manufacturing plants using both light and power, 20 per cent.

Large commercial power consumers, railroads and traction companies, none.

City to receive a refund of $150,000 on the 1915 arc lighting contract and a permanent reduction of $10 on each of its 15,000 arc lights.

Based on the past income to the company from these classes of consumers, the householders will save about $200,000; small storekeepers and manufacturing plants about $600,000 on light and about $200,000 more on power; and the city $150,000.

What Housekeepers Save.

What the reduction means in dollars and cents to the householder, perhaps the most interested of all classes of consumers, is this: The average householder now pays 9.83 cents per kilowatt hour for his electric light. His monthly bill averages $2.50 and his yearly lighting budget, $30. After April 1, when the new schedule is expected to become operative, his bill will be about 7.37 cents per kilowatt hour; $1.85 a month, and $22.21 a year.

The estimated reduction to small industries for commercial lighting will change from a range of from 10 to 5 cents to one of from 8 to 4 cents. The reduction to such consumers in the cost of commercial power will be from a range of from 10½ to 5½ to that of from 8½ to 4½.

The larger consumers of light and power furnished by the Philadelphia Electric Company, as the Pennsylvania Railroad and the Rapid Transit Company, will receive no reduction in all probability. At present they are paying a low rate, about 4 cents a kilowatt hour.

All persons interested in the rate hearing, which has continued for nearly two years and whose satisfactory settlement came somewhat as a surprise yesterday, were inclined to look upon the reduction as a benefit to all parties concerned. The householder, the small commercial establishment and the city will save money, and it is generally agreed that the company in the end will gain through increased business. Those interested in public utilities looked upon the compromise as a striking example of the practicability of regulation by the commission method. Among there were Dr. Thomas Conway, Jr., professor of finance in the Wharton School of the University of Pennsylvania; Ralph W. E. Donges, president of the New Jersey Public Utility Commission, and ex-Judge Mayer Sulzberger. "The settlement of the case is rather a clear vindication of the Public Service Commission as an effective instrument of regulation. It is an excellent beginning for the new body," was Mr. Sulzberger's comment.

There was indication yesterday of a feeling that as time goes on and the company is adjusted to the new rate schedule there should be sought from it by the city further reductions as long as they would not be inconsistent with the strength of the company. The coming reduction, it was said, should not be considered the last.

The cost of bringing the case before the commission was borne by ex-Director Cooke personally. When complaint was first made, in the early part of 1914, and the complainants were compelled to furnish preliminary proof of the necessity for an investigation Mr. Cooke had introduced into Councils a bill for $5,000 for expenses. This went no further than the Finance Committee. About a year afterward, when the hearing was under way, a second bill was introduced for $50,000. This went the way of its predecessor.

Since the city will receive approximately $160 000 from the electric company and will, in addition, save about $100,000 on the annual municipal electric lighting bill, it is belived that Councils will now pass these two ordinances and reimburse Mr. Cooke and his associates. Mayor Smith is reported to have said yesterday that he would endeavor to obtain such action.

The hearing of the rate case following the preliminary hearing to furnish proof of need of investigation, began in November, 1914. Shortly afterward the company began its appraisal, and this, together with other circumstances, virtually discontinued the sessions during the spring and summer of 1915. After Governor Brumbaugh had reorganized the commission, in November last, the hearing was prosecuted steadily. With the exception of Christmas week and two weeks in February, the case was heard almost every day. More than 30 expert and other witnesses were called during the entire case, and the testimony consists of about 2,500,000 words, covering about 8500 pages.

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

TWO LIKE FIGURES OF CHURCH'S BAPTISM.

SALVATION THROUGH NOAH'S ARK A LIKE FIGURE TO WATER IMMERSION.

Deliverance of Noah and His Family in the Great Deluge—A Figure of Church's Salvation Through Baptism into Christ's Death—Water Immersion a Similar Figure. Christ the Ark of Safety. Salvation by the Ark Prefigured Only Salvation of Church—Only Eight Souls Saved in Noah's Ark. The Church a "Little Flock"—Through Noah and Family Earth was Repeopled.—Through the Christ the Dead World Will be Recreated.

Peterboro, Ont., March 12.—Pastor Russell was in our city today. We give in condensed form his profoundly interesting discourse. He took for his text 1 Peter 3:21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." He said:

We see from the context that the Apostle Peter has in mind the great Deluge. He reminds his readers that all mankind perished in the Flood save eight souls, who were preserved from a watery grave by means of the Ark which God provided them. That Ark, though submerged in water, was their salvation. St. Peter declares that this is a "like figure to baptism." We are to notice that those who were saved in the Deluge were not saved from eternal torment, and that a like figure of salvation would not indicate that the Church is saved from eternal torment by their baptism into Christ. Noah and his family were saved from death; and the Church of Christ are likewise saved from death through their baptism.

As the whole world perished in the great Flood, so the entire world of mankind now is a dead world, a perishing world. The Church class were of that world until they got out of it through Christ. As Noah and his family were saved from death by coming into the Ark in obedience to God, so the Church of Christ are saved from Adamic death by obedience to God, by accepting His offer of salvation. (John 17:16; 15:19.) Noah's Ark represented Christ. Whoever comes into Christ comes into safety and salvation, out of danger and destruction. All who come into this relationship to God in Christ are said to have "passed from death unto life."—John 5:24.

Only a very limited number come into Christ and fulfill this picture. It does not include those who merely say, "I wish to live a better life." To do this is commendable; but it does not constitute a coming into Christ; for as the Apostle says, "If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new." (2 Corinthians 5:17.) Just how much is comprehended in the words "a New Creature" even true Christians come to see only gradually. A New Creature is one who has died to his human nature, who has new hopes, new ambitions, new affections, who has the precious promises of God and the prospect of a spiritual existence in the future instead of a human existence. He is an exception to others in that he has been begotten of the Holy Spirit. From the Divine standpoint he is no longer a human being; a new life has begun in him.

This New Creature is at first a babe, and must take spiritual nourishment and grow up into Christ more and more. God has provided the "exceeding great and precious promises" of His Word, that this class might be stimulated, strengthened, developed, thereby, becoming more firm for righteousness and in opposition to whatever is sinful. The Church is indeed a New Creation, as the Apostle says.

TWO LIKE FIGURES OF CHURCH'S SALVATION.

Coming back to our text: We notice that St. Peter says, "The like figure whereunto baptism doth now save us." Salvation through the Ark was one figure of the salvation of the Church through baptism into Christ; baptism in water is another. There is a correspondence between these two figures. Noah and his family were submerged in literal water. Candidates for baptism are also submerged in literal water. But in neither case was it the water that saved. It is not the outward baptism that saves us, except in a figure. It represents the real. But the figure is not in washing away the filth of the flesh (the body) in water. And the filth of our flesh as New Creatures can be washed away only by the grace of God in Christ, "by the washing of water by the Word"; it is a gradual process after we become New Creatures. So neither of these is what is pre-figured in water baptism.

Our text is pointing out to us a peculiar baptism, not a baptism that washes the flesh clean, either literally or figuratively, but "the answer (the response) of a good conscience toward God." What has God said to which we should respond? We reply that our Heavenly Father has called us, invited us, to a wonderful Heavenly inheritance, and we respond by accepting His proposition. He has invited us to be a separate people. Just exactly as God said to Noah and his family that they should be saved by gathering into the Ark, so He says to all who are invited during this Gospel Age, "Gather My Saints together unto Me, those who have made a Covenant with Me by Sacrifice."—Psalms 50:5.

Let us notice to whom we are to be gathered. Serious mistakes have been made here. Some have thought that we were to be gathered to Luther; some to Calvin; some to Wesley; etc. Not so! "Gather My saints together unto ME," saith Jehovah. He did not tell us to gather together into the Church of Rome, into the Church of England, into the Lutheran Church, into the Presbyterian, the Methodist, the Baptist, or any other man-made organization. Millions are gathered into the various denominations whose lives manifest that they know not God.

THE COVENANT OF SACRIFICE.

Only a very few have made this Covenant of Sacrifice with God, have presented their bodies a living sacrifice with Christ, in response to God's special Call during the Gospel Age. God is not trying to attract the world now. He tells us that they are blind and deaf. As Jesus said, "He that hath ears to hear, let him hear." Again, He said to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear!" (Matthew 11:15; 13:16.) We thank God on behalf of those who have the seeing eye and the hearing ear. It is a great privilege to see and hear.

The Apostle Paul tells us why the great majority of mankind cannot hear the glorious Gospel Message. He says "The god of this world hath blinded the minds of them that believe not." (2 Corinthians 4:4.) Satan is this god. He is in violent opposition to every feature of God's great Plan. He has been God's adversary ever since his deflection from righteousness. He does all in his power to thwart Jehovah's arrangements. He knows that if men could see the light of God's goodness and hear the glad message of God's grace it would have such an attraction that the great majority would surely respond. Hence he tries to keep them from seeing and hearing. He has multitudinous devices for blinding men. Fair earthly prospects, ambitions to be some great one, selfish schemes for gaining advantage over their fellows—all these and many other things of like nature are held up to keep them blinded to the things of real and lasting value.

Those who are hungering for God Satan endeavors to draw away into various reform movements, such as socialism, women suffrage, prohibition of the liquor traffic, etc. This he does to keep them from hearing God's special Call. These are all, perhaps, good for the worldly. These movements are probably more or less awakening thought and developing sentiment along lines of restitution for the next Age. But none of these are the work for the saints of God on this side of the veil. Satan would delight to deceive these, however, and entice them into some of these movements to prevent them from seeing and doing the real work of the Church of Christ, and thus to prevent them from making their calling and election sure.

The real Gospel is the most wonderful Story in all the world! There is nothing like it—that God is now inviting a certain class to become heirs of God, joint-heirs with Christ, "to an inheritance incorruptible and undefiled, reserved in Heaven" for the Lord's faithful, an inheritance "that fadeth not away!" (Romans 8:17; 1 Peter 1:4.) Truly, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." (1 Corinthians 2:9.)

"THE ANSWER OF A GOOD CONSCIENCE."

Our surrender to the Lord was "the answer of a good conscience toward God." When God invited us to become living sacrifices through Christ, to be saints and follow Jesus, the answer of our conscience was, "Lord, we respond, we accept Thy gracious invitation." Was not that the answer of a good conscience? It was indeed. What could a good conscience toward God say except to be glad to do the Heavenly Father's will? He made a most wonderful proposition to us, providing a Redeemer to open up the way to all this glory and honor with Christ. The only answer of a good conscience could be, "Here, Lord, I give my little all to Thee!" That is what baptism means; and it is surely our "reasonable service," as the Apostle says. (Romans 12:1.) It is the most reasonable thing that could be imagined. Therefore we should carry out our covenant of consecration even unto death.

If our Lord Jesus, after He had made this Covenant of Sacrifice with God and had begun the work of carrying it out, had said, "Father, I know that I came to earth to do Your will; but I find that so many of the people misunderstand Me and speak evil of Me that I cannot go on in this way. They misrepresent all the good I try to do; and I cannot accomplish anything." What would the Father have replied? His answer would have been, "If you prefer the approval of men to My approval, take your choice. I cannot give You the glorious reward which I have offered to You unless You meet the conditions. You must love My will more than all else or I cannot accept you and use You."

So it is with the followers of Jesus. We receive the same tests that He did. The Father does not permit the trials to press us too hard, and He supplies His grace for every time of need; but we must have a heart that fully responds to the will of God or we cannot be acceptable; we shall lose the prize, and be accounted unfaithful servants. We are to be willing that loyalty to God shall cost us something, yea, even the loss of earthly friendships and earthly prospects.

The heart-attitude that says, "So long as right is as easy as wrong I will choose the right, but if wrong is easier than right I will choose the easier way," is disloyal to God. Such a heart would be unworthy of the glorious High Calling. Indeed, it would make even an unworthy human being. We are to be loyal to the very core, or God will reject us. The Lord Jesus puts the matter in just this light when He says, "Whosoever shall be ashamed of Me and of My words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." (Mark 8:38.) Jesus would be ashamed to have such a one in His Kingdom.

The Father and the Son are watching to see how true we are. If we are faithful—under present unfavorable conditions, when loyalty to the Truth brings much reproach, when people point the finger of scorn at us, then the Lord will say, "These are the ones that shall reign in My Kingdom. Those who so delight in My love and approval as to serve Me through evil report, misunderstandings, persecutions and sufferings, will be true when exalted to positions of glory, when the sun of prosperity will shine upon them."

DEATH WITH CHRIST THE GATE TO GLORY.

Such dear, faithful children of God "Follow the Lamb whithersoever He goeth." To these Lord Jesus will say, "I take pleasure in saying to you, Sit down with Me in My Throne." (Revelation 2:26, 27; 3:12,21.) In Romans 6:3 the Apostle says, "Know ye not that so many of us as were baptized into Jesus Christ (into the Body of which Christ is the Head) were baptized into His death?" These become with Jesus The Christ of God, The Anointed of God; for the word Christ means The Anointed. God has never counted any in as members of the Church of Christ except those who have fully surrendered their wills to Him and become dead to the world.

This is our baptism into death as human beings and into life as spiritual beings. Our spirit nature is only begotten as yet, but we shall be born spirit beings at our "change" in the First Resurrection. We are now raised, as New Creatures, "to walk in newness of life," but not yet raised in the complete sense. We have not yet received our new bodies. Our new mind is in process of development. We have said that we gave ALL to God. If we continue in this attitude and fulfill our covenant faithfully, we shall abide in His love and in due time be associates of His Son in glory. The giving up of our will in consecration is only the beginning of the matter. Day by day, week by week, month by month, we are to carry out the terms of our covenant. We are to have no thought of turning back. Having put our hands to the plow, we are not even to look back. "He that looketh back is not fit for the Kingdom of God."—Luke 9:62.

When Jesus was here in the flesh, on a certain occasion He made some very strong statements (John 6:50-69); and it is written, "From that time many of His disciples went back and walked no more with Him." They said, "This is a hard saying. Who can hear it?" Then said Jesus to The Twelve, "Will ye also go away?" Simon Peter—impulsive, noble Peter—answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

There is no other Message of eternal life open during the present Age than the Call to joint-heirship with Christ, suffering unto death with Him that we may share His glory hereafter. This is the only way by which we can get into the Ark and be preserved from the general death all around us. Jesus is our Ark of safety. "By the resurrection of Jesus Christ" our baptism is made possible, as our text declares.

It is this same Simon Peter who tells us in our text that the Ark of Noah was a symbol of saving power, a likeness or figure of our being saved now through baptism into Christ. What a refuge is this Ark of Safety! As Noah and his family were in the world but not of the world, and were carried in safety through the engulfing waters in which the whole world were dying, so it is with those who are in Christ. Everybody around us is in death, as the Bible says: "The whole world lieth in the Wicked One." (1 John 5:19, Diaglott). The Church alone have escaped the condemnation which is upon the world.

We who were children of wrath even as others, were sentenced to death with the rest of the world. But the Lord our God has graciously brought us into the relationship of sons, through our faith in Christ and obedience to the Divine arrangement in Him. And as Noah and his family, after their deliverance, started the world afresh, so Christ and His Bride will by and by give life anew to all of the race of mankind who will accept the gracious provision for them in Christ.

The dead world are soon to have a resuscitation, with the opportunity to fully live again. Christ is to be the Everlasting Father of the race (Isaiah 9:6,7); and the Church will be the mother. Grand and glorious as are the blessings in reservation for the world of mankind when they shall have learned their lesson of the exceeding sinfulness of sin, far greater and grander still will be the reward of the faithful Church, who so love the Lord as to be willing and glad to obey and follow Jesus under the trying and painful conditions of the present time.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

Copyright 1916 *by N. E. Nelson.*

[Owing to the printer mixing up the article of Bro. Nelson's in last week's paper, we republish it this week in order that those who file it may have it correct.—Ed. Tribune].

"The polity commended by an illustrious example. They were no longer as in the days of John Robinson or Herry Jacob, the apologists of an unpopular and strange theory, hitherto unrealized save as a scale and under conditions that made it ridiculous, charged with all evils that could be proved logically certain to follow from it. On the contrary, they had now behind them the church-state beyond the ocean and they could proudly tell of how men of English blood, who had fled from Anglican oppression, had tried Independency and had prevailed. It showed that independence did not mean isolation, that churches that refused to be organized into a political unity still constituted a Christian Brotherhood, that societies that were so jealous of their freedom and rights as to deny to every external authority, judicial and legislative functions could yet seek and follow fraternal advice, and meet in common council and take advice and be advised. They did not desire all views to be tolerated, but only the views of good men, men of pious, tender consciences, not those of infidels or blasphemers. But the most advanced section courageously advocated absolute toleration, denied that so long as a man was a peaceable citizen the magistrate had any right to interfer with his conscience or conscientious beliefs. To this section belonged Harry Vane, Henry Burton, John Goodwin, ablest and most restless of controversialists in that controversial age; Roger Williams, now a Baptist, but still an Independent, home from America bringing with him the M.S. of a great book on this very subject; finally, above all, John Milton. These were the advance guard, and theirs were the section that made Independency so immense a political power in the England of the Commonwealth."

During the reign of Oliver Cromwell the Independents became a political power in England. The Presbyterians were instrumental in re-instating Royalty and the Independents were deprived of their common rights as citizens. They then contended for the mere privilege of existence and in this state they helped to quicken and deepen the religious consciousness and life of the English people. Their preachers, too, have not been without innuence, although they originally had no theological concept to hold them steady to one purpose. John Milton, their leading spirit during the England of the Commonwealth, was of no recognized school. John Goodwin was an Arminian. The rest were of the Calvinitsic cast, but not rigid.

The Independent denomination is today known as the Congregational Church—they changed the name to better convey the idea of their polity. It is strange that the Calvinistic Christianity survives in a modified form in this favorable system of government for the Arminian theology. This is the "bed" that our distinguished Brooklyn divine, Pastor Russell, got his "first impressions" of religion and served as Sunday School teacher. He, finding this "bed" too short to stretch in, and the theological blanket not sufficient to cover himself, vacates and revives the Independency of its founders by establishing an "Independent" congregation in Allegheny (N. S., Pittsburgh) Pa., the "Bible House" congregation, and recognized his call to the office of Pastor through the congregation and traveled to preach to others that extended an invitation. He insisted upon this principle aplying to those who challenge him to debate—he refused to recognize any proposal from an individual that has not a congregation to back his principle of theology.

DEMOCRATIC AND REPUBLICAN PRINCIPLES IN CHURCH GOVERNMENT.

Independency was the forerunner of Methodism in England. The democracy of the Independent Church changed the Calvinistic theology to which they still clung—experience gives place to but one thing at a time. Fatalism has been also considerably modified and individual responsibility is now admitted by Presbyterian Calvinists as taught by Knox, an authority in the Presbyterian Church. But in England there still remained adherents to the original Calvinistic school and we find Whitefield taking issue with Wesley when he adopted the Armenian view of Election. Wesley transformed Conditional Election into Free Grace by adding thoughts that run dangerously close to Future Probation. Wesley and Whitefield split on this question and when cut adrift from the influence of his former colleagues we see the strange spectacle of Wesley going against the principles of Independency by proclaiming himself a Bishop vested with the power of appointing others—all against the vain protests of his brothers and Whitefield. Here still lingered the respect for the special class—the clergy—as apart from the laity and he who gave us Free Grace revived the idea of Apostolic Succession in a modified form—just as did Williams who gave us religious toleration but later doubted the validity of his baptism by a layman, was baptised over again by an ordained clergyman while on one of his trips to England.

But circumstances may have justified Wesley's conduct as well as the germ of truth at the bottom of the error of Apostolic Succession for the real Divine Right of Bishops (Overseers) is not a legal or traditional ordination, but, like the annointing oil that was poured on the Jewish High Priest, Aaron, and ran down over his garments to the hem, which was a type of the Holy Spirit poured upon the church at Pentecost, has been conveyed through it's human channels and has constituted the real ordination—not an ecclesiastical ratification by a body of men that are destitute of the Truth and the Spirit of the Master. The next channel of the Truth and the Holy Spirit, our story has proven usually comes from an expected quarter outside of established institutionalism.

Pastor Russell, the last channel of Truth, and who has the proper qualifications of ordination ratified by the London and Brooklyn Tabernacle congregations, has the Democratic and Republican features of the Independency and Methodism embraced in two distinct phases of his propaganda, (1) Wesley's appointment system exists in the Pilgrim Department, a staff of able public expounders of the theology and represent the cause of the International Bible Students' Association, and (2) the principle of Independence is incorporated into the Associated Bible Students, which elect their own Elders and Deacons. It does not follow that those who are elected to teach in these classes, or the Pastors appointed, are the final authority in matters of faith, as in the systems of the past, but they hold forth the inspired writings of the Old and New Testaments as the source of their doctrines and practice.

Another very interesting and important distinctive and also peculiar thing about this combination of Democratic and Republican church government, the experience of the past, of punishing heretics and excommunication for other reasons are not vested in either of these two representative bodies, but is reserved entirely with the CONGREGATION! When an Elder goes wrong he is subject to "recall" by losing out in the election and should he, or any other member of the congregation, be offended by the teachings or actions of a fellow member, a prescribed course of action outlined by the Master Himself (Matt. 18:15) in which the offended selects primarily his own judges and should the question finally come before the Church (not its representatives) we have the only ecclesiastical council that bears any resemblance to those that were a source of error and suffering in the part. Excommunication here does not mean a final judgment upon the principal but is at liberty to go where he pleases in other classes. "Let him be to thee (the offended party) as a heathen and a publican." Excommunication is never for heresy, for those who take exceptions to the teachings of the majority invariably leave of their own accord.

We are not implying, in view of the marvelous system of government of the Methodist Episcopal church, approaching the greatest organization on earth—the Roman Catholic Hierarchy, a counterfeit of the Messanic Kingdom, that all this parliamentary machinery is embraced in the Russell propaganda, No! The underlying principle of Methodism is the idea that the church is to "conquer the world for Jesus" and the basic principle of the I. B. S. A. church government is that the church is to make herself ready for the future work of ruling the world after Christ's second advent. Hence the simplicity of the govenment of primitive Christianity seems quite inadequate for the purpose of ruling the world and it is not sufficient for that purpose. But the liberty and freedom accorded in the simplicity of the primitive church government, adopted by the A. B. S., is just the proper environments that let the principals govern themselves preparatory to the final oganization in the invisible Messianic Kingdom to be established on earth. Nor are we to be understood that present-day Episcopacy was formulated by Wesley, for he embraced the principle taught by Browne, "the kingdom of God was not to begin by parishes, but rather of the worthiest, be they ever so few," in establishing classes throughout England; and since his "followers" have lost many of his teachings and the spirit of their founder, and since the system was based upon the wrong principle, of converting the world, it has developed into an engine of oppression.

The Spirit of Dependency was developed in Primitive Christians by having the special miraculous "gifts" divided amongst the various members of the church and held them together. A similar circumstance exists in the Russell propaganda in that the business institution, The Watch Tower, Bible and Tract Society, controls the teachings and speakers that serve the Associated Bible Students. But the principle of Independency is pre-eminent here. We cite from the paragraph just presented on Dependency: "Episcopacy and Presbytery regards the collective organization as the church, but Independency the individual congregation, investing it with attributes and prerogatives the other systems reserve for the organized whole. Its membes possess equal rights, and are bound by equal obligations. They constitute (not) a state (but church) whose citizens (members) are all enfranchised, and are so because citizens (members) are limited to the qualified (consecrated), who have sought it voluntarily, voluntarily retain it." The will of the individual church of the A. B. S. is respected by the I. B. S. A. and will not send their traveling Evangelists and Pastors without the customary annual request voiced by the majority in the usual parliamentary way.

Pastor Russell defines the "church of the first-born, whose names are written in heaven" to consist of all truly consecrated Christians, begotten of the Holy Spirit, regardless of what eathly denomination to which they are affiliated. "The Lord knoweth them that are His." It is an individual vital union with Christ. "If thou hata faith have it to thyself and to God." He invites the individual to

(Continued on Page [illegible])

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

National Labor Tribune

Published by National Labor Tribune, Incorporated.

J. H. VITCHESTAIN.....President
M. S. Vitchestain.....Secretary-Treasurer

OFFICES—406 Walsh Building,
434 Diamond Street.
TERMS, $2 A YEAR IN ADVANCE
No paper discontinued until amount due is paid, as required by law, except at option of publisher.

ALLIED PRINTING TRADES UNION LABEL COUNCIL PITTSBURGH, PA.

Entered as second-class matter at Pittsburgh, Pa.
PUBLISHED EVERY THURSDAY
All remittances should be made payable to National Labor Tribune, Incorporated.
Address all Communications to
NATIONAL LABOR TRIBUNE
PITTSBURGH, PA.

J. H. Vitchestain.....Editor

Appreciations.

Hurt, Va., March 9.

I notice my subscription to your good paper expired Jan. 26th and I thank you for continuing to send it until now. I expect to renew through the "Watch Tower" office very soon; I cannot at present.

I appreciate the "Truth" features of your paper very much. Also the fearless manner in which you expose "Patent Medicine Fakes and Fakers."

It's time those robbers were brought to justice I think.

I am sorry to see so many of your subscribers having their papers discontinued.

The letter which appeared in your issue of Jan. 6 signed "Albert Dripps" contained some truth but it was misapplied, I think. Although you are no doubt losing many of your subscribers on account of the paper in the Northwest, I am confident that the editor of that paper does not want to draw away subscribers to other papers publishing our dear Pastor's sermons to himself.

I have since reading that letter subscribed to that paper myself.

I had intended doing so anyway, and had thought of dropping the Tribune in its favor.

Now, here's where some truth was in that letter: It is indeed a good way to send a newspaper to the "graveyard" for so many to stop taking the paper. That letter saved you one subscriber, for I decided right there that I would renew my subscription to the Tribune.

Newspapers giving as much space to "Present Truth" as yours should be especially supported by all lovers of Truth and righteousness, and I shall continue to take it as long as you stand so firmly in defense of Truth, and I am given the means with which to pay for it.

"Our Father knoweth what things we have need of" and He has promised that our every need will be supplied. Our God is rich.

He says: "If I were hungry I would not tell Me: for the world is mine and the fullness thereof."—Psa. 50:9-12.

Praying for you many blessings from the Lord in your work of spreading the Truth, I am

Very respectfully yours,
ROBIE D. ADKINS.

Portland, Oregon, March 9.

I certainly enjoy reading the Labor Tribune and loaning it to others to read. Especially do I like to read Pastor Russell's sermons, N. E. Nelson's Bible and historical essays, etc., also the labor news. Wishing you continued success in the publishing of your valuable paper, I remain,

Yours respectfully,
E. A. WELCH.

Kewanee, Ill., March 11.

I notice my subscription expires on the 8th and write to ask you to discontinue it for the present.

We have greatly appreciated it, especially the religious features, and trust that your subsbcription list will be greatly increased and that you may be abundantly blessed in your efforts to advance the Truth.

Sincerely yours,
BION DERR.

Hartford, Conn., March 10.

We appreciate your paper very much—especially Pastor Russell's sermons—and wish to subscribe for another year.

MRS. M. L. TORGERSON.

Brandonville, W. Va., March 10.

I am renewing my subscription for the Tribune; it is becoming more precious every year, especially the religious features of the I. B. S. A. The last sermon delivered by Pastor Russell at Allentown, Pa., was worth five years subscription to any one who is interested in religious work. May the minds of many be enlightened and God be glorified, through the work of the Tribune is our wishes.

Yours with love.
ELMER CUPPETT.

Kittanning, Pa., March 9.

I have renewed my subscription, through the Watch Tower, and desire to express to you my appreciation of your paper, especially the sermons of Pastor Russell.

Yours truly,
ROBT. F. TARR, M. D.

Sherman, Texas, March 10.

I have just renewed my subscription though the Watch Tower. I thank you for continuing the paper for so long after my subscription expired. I thought to discontinue the Labor Tribune, not because I had anything against the paper but because I wanted to take the St. Paul Enterprise for a while and did not feel able to take both papers. But certain letters which have appeared in the two papers and the spirit of love manifested by the two editors together with due consideration for the service of the Truth being rendered by both papers has led me to conclude that I could not do better than to take both papers and pass them on to others as I have opportunity. In addition to the sermons I especially enjoy Mr. Nelson's articles on Pastor Russell's sphere in the reformation. Other features of the Truth are appreciated. I thank you again for the service you are giving us.

Yours for Truth and righteousness,
HENRY McCLELLAN.

Vandergrift, Pa., March 11.

You will find a money order for a renewal to your paper. I am sending direct to you instead of through Bible House this time. Your paper is a welcome visitor in my home every Thursday. I take it for the sermons and other Truth matter. I enjoy reading the letters from the friends and hope more will send in their appreciations. We have a small class here but are receiving great blessings from our endeavors to let our light shine, Brother Bohnet from Pittsburg was here Sunday, February 6th and gave us two grand and helpful discourses on the book of Revelation. We expect to have Brother Kendall of Washington, Pa., with us on the first Sunday in March and look forward to a grand season of refreshing. Surely the dear Lord has spread His table bountifully for us upon whom the ends of the ages have come.

Yours for the spread of more Truth.
H. A. SHAUGENHAUPT.

Bellevue, O., March 10.

I take this occasion to again thank you, dear editor, for the splendid way you are printing the sermons of Pastor Russell, the clear large type, the large space you give in your excellent paper, are much appreciated by the dear friends everywhere, I am sure.

We know the Tribune has met with bitter opposition from the Scribes and Pharisees (Preachers) especially because of its firm stand for Truth and righteousness and justice to all. The dear Tribune surely is a channel of blessing which the Father is using to dispense the waters of Truth to the thirsty soul; it is through the strength we derive from this source that we are standing in this evil day battling against are forces of evil within and without.

So with best wishes for you in your noble work of spreading the glad tidings of great joy which in God's due time shall be to all people and praying the Lord of the Harvest will reward you richly in His own good time, I am

Respectfully,
MRS. J. S. PFISTER.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Guelph, Ont.	March 17
Brantford, Ont.	March 19
Hamilton, Ont.	March 19
Niagara Falls, Ont.	March 20
Roanoke, Va.	March 26
Lynchburg, Va.	March 26
Greensboro, N. C.	March 27
Norfolk, Va.	March 28
Wilmington, N. C.	March 29
Rocky Mount, N. C.	March 30
Raleigh, N. C.	March 31

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

GRAND JURY INDICTS SIX STEEL CONCERNS

YOUNGSTOWN, Ohio., March 15.—"A lawless condition of affairs in and about the steel industry," is one portion of the report of the Mahoning county grand jury, which has returned indictments against the United States Steel Corporation (the trust) and Judge Gary, chairman of its executive board, who are charged, together with five other steel companies, with combining to fix the price of common labor in violation of the state law, thereby bringing about an unrest that resulted in the recent strikes and riots at East Youngstown.

The other indicted concerns are: Republic Iron and Steel company, Youngstown Sheet and Tube company, Brier Hill Steel company, Youngstown Iron and Steel company and the Carnegie Steel company.

The grand jury report states that the evidence shows "an absolute disregard on the part of certain corporations and individuals indicted by us either of the rights of, or justice to, the laboring class or the public generally."

The report states that the shots which precipitated the extreme acts of violence, lawlessness and crime, which were committed on January 7, were shots fired by the guards of the Youngstown Sheet and Tube company.

The Porkhouse Mill (Pittsburg Forge and Iron Co.) this city is on in full, double turn.

DEACON PHILIP AND THE ETHIOPIAN

Acts 8:26-40. March 19.

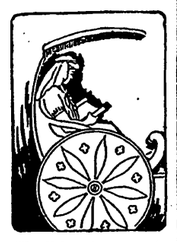
Another Faithful Deacon In the Early Church—A Gentile "Feeling After God"—Co-ordination of Divine Providences Bringing These Together.

"Understandest thou what thou readest?"—Acts 8:30.

DEACON PHILIP was just such a man as the Lord is pleased to use in the service of the Truth. Having proved himself faithful in the work of serving tables, he had been made an ambassador for God in the preaching of the Gospel at Samaria. Faithfulness in little things is sure to bring larger opportunities.

We are not informed by what means "the angel of the Lord spake unto *Philip," sending him to the road on* which he would find the eunuch's chariot. It was a time when the Lord used miraculous means of communication more than at present, doubtless for the very purpose of establishing both the faith and the work of His servants. Today we walk more by faith, less by sight and miracle. Yet so bright is the light shining upon the Word that we have much advantage every way, even over the early Church. There were no New Testament writings then.

The eunuch belonged to the kingdom of Meroe, which lay on the right bank of the Nile, and thence east to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come into contact with the Jewish religion. In his religious fervor he had gone up to Jerusalem to worship and to gain additional knowledge of the true God. Evidently this occurrence was after the close of Israel's "seventy weeks" of special favor; for this eunuch was not a Jewish proselyte in every sense, eunuchs not being granted the privileges of the congregation.



The Ethiopian eunuch.

The eunuch had come away from Jerusalem with a manuscript copy of the Prophet Isaiah's writings—a very costly treasure in those times. That he was doing more than simply reading aloud is evidenced by his language to Philip. The question, "Understandest thou what thou readest?" was a test, so to speak. If the eunuch understood what he was reading, he would have gladly said, "Yes, friend, I thank God that I do. Do you also understand it?" But had he been in the wrong condition of heart, his answer might have been, "Mind your own business!" Or had he been hypocritical, he would have professed a knowledge of the subject and then, to cover his real ignorance, would have turned the conversation into another channel.

The Gospel For the Meek.

It was evidently of Providence that the eunuch was considering Isaiah 53. Like the majority of the prophecies, this could be understood only in the light of its fulfillment, and then only by those in proper heart attitude and under the instruction of the Holy Spirit. Deacon Philip had been taught of God through the Apostles, and was now able to communicate to the eunuch the simple story of the Gospel—that Christ had come into the world to redeem mankind, had died for man's sin, had arisen and ascended to glory; that now God was calling out an elect Little Flock to be joint-heirs with Jesus in the Kingdom; and that as soon as this election should be completed, The Messiah (Jesus the Head, and the Church His Body) would be manifested in ruling and blessing power to all mankind.—Acts 3:19-23.

Undoubtedly Philip further explained to the eunuch that those who accepted Christ as their Savior, and who desired to become His disciples, taking up their cross to follow Him, should give their assent to this matter by baptism. Apparently it did not take the eunuch long to decide what his course should be; and his readiness of heart to follow the Lamb is indicated by his promptness to be baptized.

"If Thou Believest."

Philip was ready to receive the eunuch as a fellow-member of the Church of Christ and to administer to him the symbol of introduction into the Body of Christ—baptism—as soon as the eunuch gave evidence of having accepted the Lord and of having made consecration to Him. He made no request that the eunuch learn the catechism or confess something else, such as well-meaning but mistaken men in the Dark Ages promulgated as necessary and as explanatory of the Bible. Neither did he say, "I will write your *name as a member of the Church and* will procure for you authority to preach the Gospel in Ethiopis." No: at that time the subject was not confused, befogged, as it is now.

On the contrary, Philip preached the Gospel in its simplicity; and the eunuch received it in like manner. Moreover, with the Gospel itself went the right and the authority to declare it. (Isaiah 61:1-3; Jeremiah 23:28.) All who have received the anointing of the Spirit, the unction from the Holy One, are thus fully commissioned to tell forth the Good Tidings.

JOLLY.

Lady—"On a submarine? How jolly! And what do you do?'

Sailor—"I runs for'r'd, mum, and tips her up when we wants to dive."—London Opinion.

APPRECIATIONS

Dulwich, Eng., Feb. 20.

I am sorry to discontinue my subscription after several years of blessings; I do so by force of circumstance. Wishing you every success for the future, I remain,

Yours in the Master's service.
WM. COLE.

Duluth, Minn., March 4.

Greetings and congratulations on putting out so excellent a paper. We have not missed a copy for several years and do not want to miss one, so we are renewing through the W. T. B. & T. Society.

Continue your good service and we shall remain,

Appreciative subscribers,
JOHN ENQUIST and FAMILY.

Chickasha, Okla., March 2.

As my subscription expires March 10th, 1916, I am renewing for your much appreciated paper, because of *its cleanliness.* I have taken it for a number of years and would feel lost without its visits each week, and I thank you for the noble stand you take for "Present Truth." May the dear Lord continue to bless and prosper you in the good work.

MRS. CLARA PHILLIPS.

Memphis, Tenn., March 3.

I notice that my subsbcription has expired; and, as a subscriber to the Watch Tower, and desirous of encouraging the dissemination of Present Truth, as exemplified in the teachings of Pastor C. T. Russell, I wish to renew my subscription, to extent of enclosure herewith.

Respectfully,
D. A. McOMBER.

Coeur De Alene, Idaho, March 2.

Will you kindly discontinue sending the Tribune to me as circumstances prevent me from subscribbing for it any longer. We have appreciated reading the Tribune during the past year and regret having to stop taking it.

Respectfully yours,
MRS. J. E. NEWELL.

The Dalles, Oregon, March 3.

We are renewing our subscription to your very interesting paper, through the W. T. B. & T. Society. We are very much interested in the weekly contents of the Tribune, our especial interest is in Pastor Russell's talks, the letters by N. E. Nelson, and the short and spicy letters in the appreciation column, also the column on Bible study. These are all very interesting to us, and we have no fault to find with others expressing themselves in the Tribune even tho the Truth we love is often very bitterly assailed through the press, we have no desire to resent the attacks other than to continue to present the Truth for those having ears to hear. We trust, dear editor, that you will continue the good work of sending out the light through the columns of the Tribune, and if those sitting in darkness wish to remain in darkness while they hurl stones at what they suppose is an enemy to themselves and society in general—while in Truth it is their very friend. Just let them continue to throw stones—for they are living in glass houses and tho their stones strike—they will rebound with greater force upon their own heads (in shame) when they realize in the near future that they have made a great mistake—in smiting their friend for an enemy.

Mr. Editor, you will be rewarded for every good thought, word and deed in the day of rewards which is near even at the door. With best wishes for your continued success, we are ever yours,

J. W. BLAKELY.

REDUCE THE HIGH COST OF LIVING.

Miracle Egg Displacer equals fresh eggs at only 10c a dozen Send 30c for 3-doz. size can. To friends sending $1.80 for 6 cans we give a handsome 35c HEAD OF CHRIST WATCH FOB FREE. Satisfaction guaranteed or money returned. Agents wanted.

STANDAD SUPPLY CO.,
Reading, Pa.

Iowa City, Ia., March 2.

My subsbcription to the Tribune expired the first of January and this is the first time I have ever let my subscription to run behind and I think my subscription dates back to 1905, and I have never missed a single copy.

I want to say one word of appreciation of the good I have received from reading its clean, pure pages all these years: Never a dark blot to mar its pure pages, and the change you have made in our dear Pastor Russell's sermons page is fine.

I an enclosing express Money Order for the year continuing from January first.

May the Lord's blessing be with you in sending forth the True Gospel and so many other things so much need at this time.

Yours in the Masters service.
MRS. W. H. WOOLF.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

use whatever means are supplied, by the collective and individual organizations he countenances as herein stated, to this end. All of which are only temporary organizations, like the scaffolding by which the house is built, affiliation with these is only probationary and leads to membership in the "Church Triumphant" or Spiritual Seed of Abraham through which God will "bless all the families of the Earth" according to His unconditional Oath-bound Covenant with Abraham. In short, complete organization of church is not while in the flesh, but for the church in glory, when it shall be exalted to its place of ruling the world as the "New Heavens" and will succeed the present counterfeit "Heavens" or ecclesiastical ruling powers.

We note more of the details of Wesley's republican arrangement and its correspondency with the I. B. S. A. propaganda, in our short stop at the home of John Wesley.

(To be continued.)

Kewanee, Ill., Feb. 23.

I am writing you to say I have enjoyed your paper very much now for near three years. Am much pleased in the way you have brought forth truths both right and wrong in unions strikes, fakes and fakers whereby mankind may be benefited.

And your choice of a writer on religious subjects (I truly admire) nevertheless I have grievance that I must speak to you of. It is this that your issue of Jan. 6 your paper let some Drippings that has marred its pages for (in that a man of God, an editor in the Northwest was attacked with fiery darts which was meant to injure. Now, that hurt me. I really suffered because of this little one is of the same body as myself. I have never met him, I do not take his paper, simply because I am 61 years old, a widow, without means and dollars come my way very few and far between.

God speed the Tribune to them who are hungering and thirsting for right.

Yours in the love and fear of God,
SARAH E. CASE.

Waynesburg, Pa. March 3.

I am renewing my subscription to the Tribune through the Watch Tower. Can say I appreciate very much the improvement in printing of our dear Pastor's sermons, such large, clear type. Another feature of your valuable paper I can highly commend is being entirely free from all sensational news of the day which evidently not needed, at the present time the conditions are such as do not special agitation.

The Lord bless you in your good work.

W. S. SCOTT.

For a FREE 40 page booklet on various subjects of Present Truth, address W. W. Giles, Browns Summit, N. C. John Edar's book on the Great Pyramid, vol. 2, is 75 cents, postage free.

TOOLS
OF PRECISION AND ACCURACY

WE carry a complete stock of STARRETT'S and BROWN & SHARPE tools, as well as other fine tools and materials for mechanics.

Glardon Files
Buffing Wheels
Rouge
German Silver
Steel Wire
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Catalogue on application.

HEEREN BROS & CO.

Tool and Material Department.
PENN AVENUE AND EIGHTH STREET - - - - - - PITTSBURGH

A Wonderful Discovery of Valuable ORES

A Twentieth Century Sensation.

A Mine Producing Platinum, Copper, Nickel, Molybdenite, Chrome, and Tungsten

Get full information of assay, stock, etc.

Room 514 Fitzsimmons Bldg., Pittsburg, Pa

MEN!

Here's a Basement sale of Pure Worsted BLUE SERGE SUITS 9.25

Hand tailored of 14-oz. Serge; guaranteed fast color. Regular price $13.50.

$18 SPRING SUITS FOR YOUNG MEN.

Made in all up-to-date young fellow models of all wool. Stylish black and white stripe flannel...$12.50

350 PAIRS MEN'S PANTS.

Made in Worsteds, Cassimeres and Cheviots. Side-buckles and belt loops. Regular $1.50 to $2.50, special $1.30

Men's Fast Blue Denim Overalls or Jackets.....39c
(Limit 1 Suit to a Customer.)

ESTABLISHED 1871

KAUFMANN'S
"THE BIG STORE"
5TH AVE. SMITHFIELD & DIAMOND STS.

BI-MONTHLY SETTLEMENT.

Puddlers employed in the iron mills received the best rates during 1880, 1888, 1907 previous to the rate established for boiling by the examination last Friday at Youngstown, Ohio. In the fall of 1879 and the winter of 1880, puddlers received $7.25 a ton in 1888 the prevailing price was based on $1.83 card paying around $7 a ton; in 1907 the prevailing price for puddling was $6.62½ a ton. The rate established Friday to date from March 1, is $6.60 a ton.

In the mills of the Youngstown Sheet & Tube company and A. M. Byers company the price is $6.50 a ton, this being a level rate established January 1, 1916 and guaranteed for the year, without taking any chances of going either up or down under the sliding scale in force in the mills operating under the annual agreement of the Amalgamated Association of Iron, Steel & Tin Workers. Finishers are given a corresponding wage increase. The sheet mill rate is advanced by the settlement until the sheet mill workers' wages reach the figure at which they stood before the reduction made a year ago. At the last examination about one-half of this cut was restored and the rest will be given under a sliding scale.

CAN'T ESCAPE TAXATION.

COLUMBUS, Ohio, March 15.—The state supreme court has ruled that interurban companies which pay to city street car companies a bonus for the privilege of operating their cars over the city tracks cannot deduct the amount of the bonus from the gross receipts upon which they pay a franchise tax to the state.

MALE HELP WANTED.

Men wanted for the following positions:

Engine Lathe Hands, first-class on Tool Work.
Milling Machine Hands, on Tool Work.
Universal Grinder Hands on Tool Work.
Engine Lathe Hands, first-class on Production Work.
Planer Hands.
Horizontal Boring Mill Hands.
Vertical Boring Mill Hands.
Millwrights.
Instrument Makers.
Wiremen.

Apply at Employment Department, Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa.

ICE COUPON BOOKS FOR SALE.

30-.10 lb. Deliveries for $2.00 net cash
22-.25 lb. Deliveries for $3.00 net cash
17-.50 lb. Deliveries for $4.00 net cash
14-100 lb. Deliveries for $5.00 net cash

On application by phone, mail order or request to driver, Book will be delivered promptly by Agent of the Company and collected for .

CONSOLIDATED ICE COMPANY.
Wagons on Every Street.
Both Phones.

ARE YOU REALLY AMBITIOUS?

Save your money—
Thrift is the one certain road to success—
This strong bank offers you safety and 4%.

$1 Opens an Account.

THE UNION SAVINGS BANK
"Where Savings are Safe"
Capital and Surplus $2,000,000
Frick Bldg., 5th and Grant St.

ARTIFICIAL LIMBS

Satisfaction Assured by wearing our Latest Model Perfection Limb.

MANY NEW FEATURES.
Write for Special Information

FEICK BROS. CO.,
809 Liberty Ave., Pittsburgh

GERMAN SAVINGS AND DEPOSIT BANK,

CARSON AND SOUTH FOURTEENTH STS.,
PITTSBURGH.

4% Interest on Time Deposits.

J. E. Roth, President. A. P. Miller, Cashier.
John McKain, Assistant Cashier.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 17. PITTSBURGH, PA., THURSDAY, MARCH 23, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

BIG $3,100 PRIZE CONTEST WELCOMED BY PUBLIC

25,000 Bonus Vote Offer Makes Splendid Opportunity to Win--Never Again So Many Votes as Now--Read Details Below.

What wouldn't you do for an automobile?

Many a man scrapes and saves for years in order to save up the money with which to buy a car for the use of himself and family, and it is an honorable ambition, for the automobile is no longer a luxury but rather one of the good things of life to which every man in this big, free country has an inalienable right to enjoy.

But today the Labor Tribune, through its big, free contest, is offering you the opportunity to secure a big $1,200.00 eight cylinder touring car absolutely without cost to you for just a few weeks pleasant work in your spare time. You do not have to wait for years. If you are successful in the campaign you will have your car to use within the next few weeks.

In addition there are many other valuable awards being offered. Another Regal touring car, a $400.00 piano, Victrolas, diamonds, etc. etc., go to make up the prize list whose total value is more than $3,100.00. In addition to the prizes, cash salaries valued at close to five hundred dollars will be paid to all those who participate in the campaign and who fail to win a prize.

The way to enter the campaign is easy and will not cost you a single penny. Simply fill out the nomination blank which you will find elsewhere in this issue and send it in at once to the contest Manager, the National Labor Tribune. This makes you a full fledged candidate anu entitles you to share in the grand distribution of prizes on May 6th.. The prizes will be awarded according to the number of votes secured by the candidates who enter the contest. It is easy to secure votes. All you have to do is secure the ten free vote coupons published in each issue of the paper, and get your friends to subscribe and give you the benefit of the votes. The nomination blank alone gives you 5,000 votes as a starter so you see it will not be hard to come out a winner.

The big special vote offer now in force makes it especially easy to win. With each club of three yearly subscriptions which you turn in between now and next Thursday evening, March 30th, a bonus ballot good for 25,000 extra votes will be given. All these are in addition to the regular votes on each subscription. There is no limit to the number of clubs that may be turned in by any one candidate. You are limited only by the efforts and energy which you put forth. If you are interested in the campaign, if a $1,200.00 automobile or one of the other magnificent prizes looks good to you, now is the time to strike, for never again will there be so many votes offered on subsciptions as during this offer.

Don't put off working but start getting together your first club right now. There is no time like the present and there is a whole lot of truth to the old saw "He who hesitates is lost." The field is clear now and all your relatives and all your friends stand ready to help you. The more in earnest and the more enthusiastic you are, the more they will admire and help you. But if you let some other candidate "Beat you to them" there will be a different story to tell. First come, first served and you cannot expect your friends to wait for you to act if some other candidate is pressing them for their support.

While the campaign has been announced for several weeks the real work is just starting and by entering now you are getting in on the ground floor. A little effort put forth at this time will insure you winning one of the highest honors of the race.

You note by glancing over the list that there has been considerable action during the past week and that not a few votes have been cast by those already in the race. But the real fight is yet to come. Everything depends upon what you do between now and May 6th. What has been done in the past will count for but little. It is the next few weeks which will decide who is the most popular and well thought candidate in the list. Remember no one who enters the race and seriously interests themselves can fail to win something. But while even the least of the prizes is well worth winning the thing to do is to start out after the largest awards. Make up your mind that you will not be satisfied with anything less than the Regal eight cylinder touring car. GO OUT TO WIN, AND YOU WILL.

The following is a partial list of contestants:

	Votes.
William English, Pittsburgh	7,840
Mr. George Marshall, Pittsburgh	5,000
Al. Simon, Pittsburgh	5,000
Sisius Pearson, Duquesne	21,820
G. Lefal, Pittsburgh	5,000
T. Myers, Wilkensburg	8,410
L. D. Nelson, Pittsburgh	5,000
Jim Campbell, Pittsburgh	5,000
T. Russell, Monessen	10,180
John Patton, Youngstown, O.	5,000
G. Williams, Monessen	5,000
Jack McAleer, Youngstown, O.	5,000
George Lerman, Youngstown, O.	5,000
Todd B. Holland, Youngstown, O.	5,000
Ed. O. Jones, Youngstown, O.	5,000
Dave Edwards, Youngstown, O.	5,000
Helen Case, Youngstown, O.	5,040
Alec Ackley, Homestead	5,000
Steve Suffell, Homestead	5,000
H. A. Walker, Homestead	5,000
Ras. Moyer, Homestead	5,000
Harry Gordan, Homestead, Pa.	5,000
Bob Sharring, Wilmerding	5,000
Bert Horn, Homestead	5,000
Addison Mackey, Homestead	5,000
Geo. Schneider, City	5,000
Barney Goodshaw, Pittsburgh	5,000
Al Valcor, Pittsburgh	5,000
Bill Canning, Pittsburgh	5,000
Bill Monack, Pittsburgh	5,000
Fred Morgan, Homestead	5,000
Dave Orr, Homestead	5,000
Al Schneider, Homestead	5,000
Chas. J. Lawrence, Pittsburgh	5,000
Mrs. Walsh, McKees Rocks	8,450
Chas. Lewis, Homestead	5,000
Geo Floyd, Homestead	5,000
Chas. Laird, Homestead	5,000
C. O. Faulkner, Dayton, O.	5,000
Geo. E. Perry, Henderson, N. C.	5,000
Pitcairn Brother, Jolly, Brooklyn	5,000
John Regan, Pittsburgh	5,000
Kenneth Lock, Apollo	5,000
Miss Pearl Alderson, Mt. Lebanon	12,460
David Edwards, Belle Vernon	5,000
Grant Taylor, Clarks Mills	5,000
J. Hottenbaugh, Haysville	5,000
C. W. McCauley, Rochester	5,000
J. G. Benka, Woodlawn	5,000
Mrs. F. M. Pundis, Verona	5,000
Mrs. E. H. Marshall, Mosgrove	5,000
Joseph Lewis, McKeesport	5,000
Harry Hall, Duquesne	5,000
L. F. Johnson, Duquesne	5,000
R. F. Tarr, Kittanning	5,000
Geo. E. Bellman, Kittanning	5,000
Mrs. M. Cable, New Kensington	5,000
S. O. Nevin, Homestead	5,000
John Jones, Homestead	5,000
R. F. Roberts, McKeesport	5,000
C. L. Grubbs, McKeesport	5,000
M. A. Mason, McKeesport	5,000
C. E. Hays, McKeesport	5,000
R. F. Tuttle, Monongahela	5,000
Pat. Flannigan, Monongahela	5,310
H. Z. Hibsman, Sharon	5,000
Mrs. W. E. Thomas, Sharon	6,030
James Hamilton, Tarentum	5,000
R. B. Norris, Tarentum	5,000
F. K. Slagle, Johnstown	5,000
R. R. Maxson, Johnstown	5,000
Percival Kenny, E. Pittsburgh	6,120
Ralston Law, Donora	5,000
George Howe, Donora	5,000
Michael Flood, Braddock	12,840
Mrs. L. Manning, New Castle	5,000
Wm. Burns, Braddock	5,000
L. McCullum, Donora	5,000
Ed. J. O'Neil, Donora	5,000
H. K. Shanwaker, Donora	5,000
J. F. Turnbull, Donora	5,000
Geo. Busch, Homestead	5,000
Jim Cook, Homestead	5,000
Geo. Linn, Homestead	5,000
Bob Christy, Homestead	5,000
Jim Dolan, Homestead	5,000
Chas. Rinaman, Homestead	5,000
Wm. Conrad, Homestead	5,000
Wm. Siems, Braddock	5,000
Dave McCandless, Homestead	5,000
Nick Race, Homestead	5,000
Charley Clark, Rankin	5,000
Tommy Grant, Rankin	5,000
Samuel Robinson, Rankin	5,000
Johnny Gore, Rankin	5,000
Alec Jones, Homestead	5,000
James Caufield, Rankin	5,000
John Shietz, Braddock	5,000
E. Murray, Homestead	5,000
Heiny Yougman, Homestead	5,000
George Stetz, Duquesne	5,000
Wm. G. Little, Duquesne	5,000
Joseph Gross, Duquesne	5,000
E. Jefferson, Duquesne	5,000
F. D. Anderson, Duquesne	5,000
J. Bishoff, Duquesne	5,000
Mrs. M. Grey, Duquesne	5,000
John White, Duquesne	5,000
John White, Duquesne	5,000
Miss H. J. Bailey, Duquesne	5,000
C. Swanson, Duquesne	5,000
Irene Zeigler, Duquesne	5,000
D. M. Brumbaugh, Duquesne	5,000
Mike Blasser, Duquesne	5,000
F. Williams, Duquesne	5,000
Joseph Ratchko, Duquesne	5,000
H. Powelson, Duquesne	5,000
E. F. Williams, Duquesne	5,000
Frank Davis, Duquesne	5,000
Charles Stunk, Duquesne	5,000
W. A. Hopkins, Pittsburgh	5,000
Joseph Soupek, Rankin	5,000
A. J. Wilson, New Castle	5,000
J. L. McCaskey, New Castle	5,000
Lew Hemhill, New Castle	5,000
Jack Simko, McKeesport	5,000
Dash Bliss, McKeesport	5,000
Andy Harth, McKeesport	5,000
Mrs. E. Bonnell, Rices Landing	5,000
John Mossman, McKees Rocks	5,000
James Silves, McKeesport	5,000
Pug Wilson, McKeesport	5,000
E. F. Shultz, McKees Rocks	5,000
Wm. O'Tool, McKeesport	5,000
Mrs. F. Randolph, Rices Landing	5,000
Mrs. Wm. Bain, Rices Landing	10,480
Mrs. E. Willis, Rices Landing	5,000
J. L. Miller, Johnstown	5,000
Joseph McKeel, Johnstown	5,000
August Lesser, Warren	5,000
Mrs. M. E. Phillips, Warren	5,080
S. E. Lawrence, Warren	5,000
J. B. Sweeting, Warren	5,000
Mrs. L. Dunlavey, Sharpsville	5,000
Mrs. A. Davis, Sharpsville	5,000
W. E. McKim, Parnessus	5,000
M. T. Cox, Juniata	5,000
Mrs. A. Riblet, Juanita	5,000
J. E. Craig, Juanita	5,000
Mrs. L. Leak, Frank	5,000
Mrs. H. Clark, Frank	5,000
Mrs. D. Perry, Shinglehouse	5,000
Mrs. M. M. Brink, Shinglehouse	5,000
M. E. Stevins, Shinglehouse	5,000
Mrs. J. E. Nichols, Shinglehouse	5,000
Mrs. A. Nichols, Shinglehouse	7,620
Mrs. A. Sealey, Shinglehouse	5,000
Mrs. C. Johnston, Shinglehouse	5,000
C. H. Teets, Monessen	5,000
Wm. Deene, Donora	5,000
Wm. Ginevan, Donora	5,000
J. B. McCune, Donora	5,000
A. A. Patton, Donora	5,000
Earl Gee, Donora	5,000

TWO VISITORS ASSAULTED BY UNKNOWN SLUGGERS

How a Chief of Police in East Chicago Handled a Serious Strike Situation.

Fremont Tarr, County Commissioner of Jefferson County and Howard Joyce, County Engineer of the same county and both residents of Stubenville, who were in Pittsburgh as delegates to the Good Roads convention were beautifully beaten-up by a band of ruffians before their departure from the city.

It was an instance where the police department was somewhat surprised and really an occurrance which was not anticipated by the police officials, who had been prior to this time most vigilant in guarding against lawlessness.

The delegates had left Exposition Hall, the place where the convention was being held, and were on their way to the Union Station, where they expected to take a train for home. They like strangers were taking in the sights and busily engaged in conversation when some thugs slipped up behind them and with some instrument sent them to the pavement from which they were later picked up in a semi-conscious condition.

The police department was more than shocked over this outrageous attack and where they had been lax in enforcing the city ordinance men loitering along the streets they have pulled the lines a little tighter. Prior to this a letter had been sent to Mayor Joseph G. Armstrong, and the Mayor replied that there was no need of unnecessary alarm, fully convinced, of course, that men in whom he had confidence would not take the law in their own hands. However, Mayor Armstrong wanted to be fair with the men and expressed his confidence in them even after his attention had been called to the danger imminent.

The trouble began over the men who are boarding at the Home Hotel, a hostelry provided by the Manufacturers Association during the strike and now being waked by the moulders. The Manufacturers contend the men are getting better wages than are paid in any other city in the country and notwithstanding this the moulders made a demand for shorter hours which means an increase. The manufacturers contend they cannot meet this condition when they must compete in the same market for business as manufacturers that are paying no more than $3.85 a day for 9 hours when Pittsburgh is paying $4.00. The new men who took the places of the moulders were provided for, at the Home Hotel and this being in the vicinity of 9th street the delegates were taken for men looking for the Home Hotel and they were attacked and knocked insensible.

There is no criticism offered now against Director Charles S. Hubbard for his failure to furnish better police protection but some are inclined to the opinion there was an apparent blunder in overconfidence in not awakening earlier to a necessity which would have saved two visiting delegates from a most brutal assault.

The Police Department is reluctant to enter into any strike trouble and policemen very much prefer that such work be delegated to others but policemen are loyal in responding to orders and rarely shirk from duty when stringent orders are issued.

Up until the time of the assault no one seemed to anticipate any serious disputes and on the occurrance of the men being assaulted the police department have taken steps to avoid a repitition. The officers of the union are as determined as the police department that order shall be enforced and they realize as well as the police department that every strike is lost through some ingnominous blunder and none so quickly as through the actions of some wellmeaning fool who rushes into trouble headlong with the belief he is doing some good but who is throwing open every dooa for additional protection at the expense of taxpayers and thus swinging against his cause a public sentiment that was previously with him.

Probably the most praiseworthy handling of a strike situation was that which brought to the front Chief of Police Charles E. Brown of East Chicago.

On October 29th, about five hundred men employed at the East Chicago plant of the Edwards Valve & Manufacturing Company, walked out of the plant on a strike. This company had in progress several million dollars worth of war munitions for the English army. Because of the cosmopolitan character of the laborers and artisans who were employed, there being at least seventeen tongues represented, and because of pro-German tendencies prevalent in the community, the strike was fraught with many possibilities of crime and disorder.

How the strike was brought to a successful termination largely through the intervention of outside agencies and how the police department directly and indirectly threw its moral force into the matter of settlement is a story of the triumph of tact and diplomacy rather than one of a dogmatic display of organized brute force, the story of the victory of sympathetic interest and wise counsel over the too common resort to the club and gun. What it saved to the city and to the company in life and property is incalculable.

The plant has been run upon what is known in labor circles as the open shop plan. There was no discrimination against union men, however, and in consequence the workmen represented both classes.

The men walked out without formulating or making any demand upon their employers. They were dissatisfied with the personnel of the management; they wanted a better graded and a higher scale of wages; they objected to a change to piece work and objected to certain methods in the distribution of the work. Their demands at the time of quitting were hazy and incomplete.

Subsequently, the machinists and their helpers organized and every man was affiliated with the union local to which he was territorially subject. The leaders of the strike were among the union men and as soon as the organization was perfected, these men appointed a committee to negotiate a settlement of the trouble. The president of the company, however, declared that the circumstances under which his plant was operating were peculiar and that absolutely he would not treat in any manner whatever with a committee of union strikers. He strengthened his views by calling attention to the fact that no strike was called by organized labor and that it had not in any way been authorized by union officials.

From even a cursory survey of the situation, it is evident that the strike possessed most unusual features. At times, it seemed like an inflammable hot bed of tinder that needed but the touch of a single spark to induce an almost uncontrollable conflagration. It was charged and surcharged like a black cloud in an electrical storm, about to send its bolts of lightning in violence to the earth.

Early in its development, Chief Bowen realized that he had on hand one of the greatest tasks in his experience and that a single step would precipitate a struggle, concerning the details of which he did not even dare to dream.

Should this be made the occasion of an exhibition of the physical superiority of organized force over unorganized rebellion? Should he show the spirit of high handed antagonism or might some evidence of sympathy work to better advantage? Was he to command or appeal? Should there be logic in his attitude, or obstinate dogmatism? Should he show some measure of understanding and intelligence or act along prehistoric barbaric lines?

These were the questions he had to answer. And some of them he was compelled to answer under the duress of requests that verged at last even on insistence. SHOULD HE get together a force in readiness for a battle?

The policy that the chief decided upon and his methods in handling one of the most unique strikes in the history of the region, is one of the most potent and forceful demonstrations of modern methods in police efficiency that the great State of Indiana has ever seen.

The period of "Watchful waiting" changed to one of action on November 2nd, when the president and superintendent of the plant referred to, sought the chief and informed him that unless the men returned to work peaceably within forty-eight hours, the company would import strike-breakers in sufficient quantities to start every branch of the big factory. This meant an importation of fully 3,200 men, most of whom would have been selected principally upon their reputation of being successful strike breakers. The president gave the information so that the chief could swear in sufficient deputies to handle the situation.

His first move was to send for the leaders of the strike. A committee of four responded and he took them into his private office and into his confidence.

He advised them helpfully. He sought the undercurrents that were actuating their conduct. He groped for some suggestion or clue that would enable him to hit upon some plan or expedient whereby some real constructive help might be extended. He told them of his fears and of the perils that were imminent. He made them realize that he was their friend, in every sense of the word, and that he did not intend to countenance any underhandedness or to assist in any way in making their efforts to get their rights more burdensome or more hazardous than the real exigencies of the case demanded.

His frankness, his fairness, his sympathy, his consideration and good judgement on every proposition, made every member of the committee his friend, and from that time forth he acted as one of the chief counsellors of the workmen.

(Continued on Eighth Page)

Joseph Caruso, Pittsburgh	5,000	R. McCune, Homestead	5,000
Tommy Rossiter, E. Pittsburgh	5,000	Danny Morgan, Homestead	5,000
Jack Davenport, McKeesport	5,000	Grace Sloan, Duquesne	5,000
Marty Baby, E. Pittsburgh	5,000	Wm. Jones, Braddock	5,000
Mrs. Steel, E. Pittsburgh	5,000	John Lewis, Homestead	5,000
Charles Acheson, Donora	5,000	R. Reynolds, Pittsburgh	5,000
Wm. Delaney, Donora	5,000	E. Bechtol, McKeesport	5,000
Russell Tuferson, Cromwell, Conn	15,641	John R. Jones, Glenwood	5,000
Wm. Melody, Braddock	5,000	C. A. McElvin, Butler	5,000
George Eachover, Rankin	5,000	Miss M. Whiskenhagen, Butler	5,000
Pat Costella, Braddock	5,000	W. S. Scott, Waynesburg	5,000
Wm. Lanigan, Braddock	5,000	Mrs. C. McMasters, Waynesburg	5,000
George Ferree, Wilmerding	5,000	N. E. Nelson, Duquesne	23,450
Pat Mooney, Braddock, Pa.	5,000	Mrs. Wm. Evans, Duquesne	5,000
Chester Fluke, Braddock, Pa.	5,000	T. Johnson, Duquesne	5,000
Francis Farley, Pittsburgh	5,000	Pat Cotter, Homestead	5,000
David Caduggin, Pittsburgh	5,000	Bob Morrow, Homestead	5,000
J. M. Hewitt, Pittsburgh	5,000	Joe Russell, Homestead	5,000
Joseph Aillo, Pittsburgh	5,000	Jimmy Gardner, Homestead	5,000
Miss T. Gardner, Pittsburgh	21,250	Fred Teemer, McKeesport	5,000
Bain Matthews, Cleveland, O.	10,380	James De Haven, McKeesport	5,000
G. T. Zellar, Fremont, O.	5,000	Al Blose, McKeesport	5,000
Ross Sivitz, Homestead	5,000	Tom Connelly, McKeesport	5,000
Nick Stein, Homestead	5,000	Sam Calehston, McKeesport	5,000
Nat Dean, W. Homestead	5,000	Fred Iverson, McKeesport	5,000
Rob Kinkaid, McKeesport	5,000	Alec Rankin, McKeesport	5,000
Mike Joyce, McKeesport	6,350	John Epler, Courtney	5,000
Mike McDermott, W. Homestead	5,000	Mrs. S. C. Young, Gibsonia	5,000
Marty Hollaran, Homestead	5,000	Mrs. J. H. Barker, Blairsville	14,750
Bart Summers, Homestead	5,000	George Tonner, Finleyville	5,000
James Fitzgerald, Munhall	7,810	John Ragin, Pittsburgh	5,000
C. S. Brooks, Oil City	5,000	J. D. Martin, Washington	5,000
George Kern, Oil City	5,000	Frank Wilson, Canonsburg	5,000
Mrs. George Organ, Washington	10,450	Ali Richards, Canonsburg	5,000
Mrs. F. Dague, Washington	5,000	Harry Richards, Canonsburg	5,000
Mrs. E. P. Lyons, Washington	5,000	Harry King, Canonsburg	5,000
Mrs. B. Brownlee, Washington	7,740	Harry Greer, Canonsburg	5,000
R. Kendall, Washington	5,000	Walter Wagner, Canonsburg	5,000
Mrs. E. H. Pruitt, Washington	5,000	Earl Little, Canonsburg	5,000
Mrs. C. W. Devore, Washington	5,000	Roy Richards, Canonsburg	5,000
Mrs. R. Bowles, Washington	5,000	Bill Service, Canonsburg	5,000
M. E. Gardner, Washington	5,000	Wm. Jenkins, Canonsburg	5,000
Mrs. S. G. Knestrick, Washington	9,210	Owen King, Canonsburg	5,000
Mrs. M. C. Kendall, Washington	6,000	Billy Bissell, Canonsburg	5,000
Mrs. L. Manning, New Castle	5,000	Roy McPeake, Canonsburg	5,000
J. C. Brown, New Castle	5,000	John Koch, Manheim, Pa.	8,420
Miss A. Creckard, Rices Landing	12,490	G. W. Hackney, Mt. Lebanon	5,000

LABOR'S GREAT BATTLE; MEN ARE BOUGHT AND SOLD

Capital and Labor Should be Lifted Beyond the Reach of the Demagogue or Professional "Skate"

That species of human degeneracy known as the labor skate among honest toilers has been making a vigorous protest against the exposure being made by the National Labor Tribune, and all kinds of methods are being pursued to discredit the truth but threat and intimidation has not been sufficient to change this, the oldest trade paper in America, from bringing to light the graiters and betrayers of honest men.

Why is it that union labor has been practically driven out of every plant in the Pittsburgh district?

Why is it that no longer will the employer tolerate organized labor about the plant?

Because the employer has experienced the duplicity of the "representative" and has learned that $100.00 will settle a dispute quicker than any argument and will put to an end any labor troubles. The Pittsburgh district is infested with the "skate" and he has destroyed all the respect and esteem which reputable men once had of trades unionism. The National Labor Tribune has already stated that men like John Williams, President of the Amalgamated Association of Iron and Steel; Van Bitner, District President of the United Mine Workers; Edward E. Padgett, President of Typographical Union No. 7; the Amalgamated Association of Street Railway Employees, and a few others including Jim McKee of the Plumbers, have no connection or understanding with those that are handing the organizations over to the various political parties.

On the eve of the approaching primary election the labor skates have completed their bill of sale and in that they have summed up "75,000 Members" who are to be handed over body, soul and pantaloons and the Cascas have again thrust the stiletto into the back of labor. The whole organization is gone and one job has been provided in the Allegheny county court house. This is part of the bargain.

In the days gone by organized labor was for the sole purpose of securing wage advances and better working conditions for its members but in the Pittsburgh district the labor "skates" use trades unionism as a political asset to be bargained and sold for either a job or a place on the ticket for some worthless political non-entity or for the real casr for the "endorsement."

It is said of Ex-Mayor W. A. Magee that after his election, a leader of the "skates" appeared at the office of Mayor and was admitted into the sanctum, no sooner had he been seated than he began to enumerate what he had done and how, through his phenomenal ability he threw the whole labor vote into the lap of the Mayor's adherents. The "skate" wanted a job, an appointment to Police Magistrate or some other office of importance. His committee reviewed how 25,000 workmen had gone insane over the candidacy of Magee and all in the city had lined up to a man—Labor was literally wrapped up in a pink package and handed over to the Magee leaders.

However, Mayor Magee had consulted the expense account and in reply handed back a package bound with a blue ribbon. Interpreted and written out it would sound something like Mr. ——— we appreciate your enthusiasm and your ability to hand over the working classes to a man but we cannot pay cash for your services and also give you a job. You must decide upon one or the other and since you got the cash I must give some one else the job. Good day.

It makes no difference which party desires the "endorsement" it's an easy matter to secure it. Both sides are absolutely assured that the "endorsement" or the "credentials" can be produced as soon as the price is paid. The next line of luscious fruit for the "skates" following the presidential timber or national delegates is the Judiciary and the harvest looks good. Each of the candidates for the Judiciary can have an "endorsement" from $100 to $1,000. If they are not too anxious they can get the real article for $100 but if they are hasty $1,000 will be the high cost. The hope is expressed that the judiciary will hold off until the latter part of the campaign when the half price or bargain offers are made.

This will be a big saving to each candidate.

The "skates" herald their strength as 75,000, of this number they have included in their list 50,000 miners who do not reside in the county; the remainder are scattered and are not controlled. The proper estimate is small and as the Tribune knows them they are not worth a single district and if they are challenged individually there is not a single one of them who can deliver the district in which he resides. They know them too well and where they are known none of them have influence.

So far as the factory, shop, mill, mine and industry goes the men who have the votes laugh at them and they are a laughingstock.

Is it any wonder that Union labor is rapidly becoming a thing of the past and can the average true union man understand what a tremendous task it is for the sincere union leader to cope with the grafter and the plunderer of organized labor. If the members of the unions could hear what the employers say and the paltry sums the "skates" are willing to accept for their services of betrayal they could understand why honest leaders are almost discouraged with their burdens.

Is there any wonder that the employer looks upon the leader

(Continued on Page Eight.)

APPRECIATIONS.

Canyon, Texas, Jan. 18, 1916.

Am renewing my subscription to the Tribune through the Watch Tower Bible and Tract Society. It has been a weekly visitor at my home for a number of years and is always welcome. The large, clear print is restful to the eyes and you give such generous space to Pastor Russell's sermons and to other religious features. The Tribune is also up to date along other lines—industry, bettering the conditions of the laboring classes, getting after graft. etc. Wishing you continued success in your efforts to "do good" to all men as you have opportunity," I am,

Yours truly,
MRS. A. C. HENRY.

Quincy, Ill., March 16.

I have just renewed my subscription for the Tribune through the Watch Tower, and for some time I have wanted to write you to express my appreciation of your firm stand in publishing Pastor Russell's sermons.

Now in the last few issues I see you have made an admirable improvement in that particular feature—the large type and nearly a full page. I enjoy the Tribune because it has visited our home for the past two years and we would be lost without it, so regular you send it is what makes it so pleasant. We can always expect it on Friday.

Yours most truly,
L. W. MERRILL.

Grand Junction, Col. March 17.

I will take this oportunity to express to you my continued appreciation of the Tribune. I am especially pleased with the sermons of Pastor Russell and the clear, plain type that you use. Trusting you will continue to publish the same. I remain,

Respectfully yours,
FRED J. DARRON.

St. Johns, Oregon. March 16.

We are renewing our subscription for another year through the Watch Tower and are thankful for the privilege of the sermons of Pastor Russell in opening up the Scripture to us and the Sunday School lessons we get also and ask the Lord's blessing on the continued service of yourself in printing of these good things.

GEO. H. McKEE.

Emporia, Kan., March 13.

Our subscription to your excellent paper must be about to expire so we are this day renewing through the Watch Tower Bible and Tract Society

We like your paper for the many good features it contains—the sermon, sunday school lessons and appreciation of the friends and all in such good clear type.

We hope to be able to subscribe for your paper and speak a good word for it as long as you continue to print the sermons of our Dear Pastor.

We have been greatly enjoying Bro. N. E. Nelson's article "Pastor Russell's Sphere in the Reformation."

Wishing you success we are yours in the One Hope,

MR. and MRS. ROY N. IRWIN.

Northumberland, England, March 9.

I am sending International money order for eight shillings, subscription for one year for the National Labor Tribune. We greatly appreciate Pastor Russell's sermons and after reading pass it on to others.

Yours sincerely,
A. HUNTER.

Detroit, Mich., March 14.

Have been very glad to note the large, clear type in which Pastor Russell's sermons are coming out in the Tribune.

Am quite sure that this will appeal to many of your readers—particularly persons whose sight is defective. The particular feature of your paper that especially interests Watch Tower readers is Pastor Russell's sermon, and they like to have it in good type and in full.

Am sure that some other features of the Tribune also. are of considerable interest to Tower readers. For eight or ten years the Tribune has done a noble work, in the promulgation of the Gospel by publishing Pastor Russell's sermons.

Personally, I very much appreciate that service. During that time I have sent in (through Tower office) scores of subscriptions and renewals.

The Tribune is read by a large number of persons who are not Tower readers. This makes it a good medium through which to spread the Gospel, among a class of people who have not become acquainted with God's wonderful plan of salvation. The writer is more than ever interested in that plan, and is more desirous than ever to make it known to others.

After having traveled (as a pilgrim) for about 20 years, have located in Detroit for a while, partly for the purpose of helping to look after the interests of my aged, helpless mother.

Am working in connection with the local "Class" and am finding plenty of work, to do here. and in nearby places. Detroit has a very fine Class, made up of about 250 devoted and earnest members. This is the English speaking class alone. Then there is a Polish class of about 200.

Yours very respectfully,
FRANK DRAPER.

Barre. Vt., March 17.

I am inclosing money order for renewal of subscription for another year, as per the clubbing arrangement with the "Watch Tower." I am not positive if this is the eighth or ninth year of my acquaintance with the Tribune and I wish to say for your encouragement that I fail to see but what you are giving as much space to the religious features in your columns as at any time since I have in eight years.

It is true the "Question Box" has been discontinued, but the same feature has been discontinued by every other paper because of not being supplied by the "Lecture Bureau." I must acknowledge a continued appreciation of your service in this connection as at any time. I would like to comment as also your correspondent, Dr. Murray, spoke about the letter of Alfred Dripps. The day I read the letter was January 7th, our manna text was "Speak evil of no man." I too felt grieved to see such a letter appear in the Tribune.

I recall that in writing you before I have expressed my appreciation of the service given by the Tribune in the publishing of Pastor Russell's sermons. etc., assuring you of my support if you continue such service if I am financially able. Because of pledging my support on these grounds if unable financially to take but one paper it will be the Tribune. I feel very sorry to see so many unable to continue to subscribe for the paper. It may be possible that many do not know of the advantage of the clubbing arrangement with "Watch Tower." In fact I knew one man the Tribune was made a present for one year to him was going to discontinue on account of the price. Compared with other papers printing sermons when I informed him of the clubbing price he assured me he would renew. Wishing for your continued success, I remain

Yours very respectfully,
THOMAS HALVOSA.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

doubted fundamental branches (if there be any such) of our common Christianity, and for that decision thereof I appeal to your own conscience. In the presence of the great God, before whom both you and I shall shortly appear, I pray you that are in authority over us, whom I reverence for the sake of your office, to consider (and that not after the manner of dissemblers with God), are you living portraitures of Him whom ye are appointed to represent among men?. Do you put forth all your strength in the vast work you have undertaken? Let it not be said that I speak here as if all under your care are intended to be clergymen. Not so: I speak only as if they were intended to be Christians. But what example is set us by those who enjoy the beneficence of our fore-fathers, by Fellows, Students, Scholars,and more especially those who are of some rank and eminence? Do ye, who are of rank and eminence — do ye, brethren, abound in the fruits of the spirit, in holiness of mind, in self-denial and mortification, in seriousness and composure of spirit, in patience, meekness, sobriety, temperance; and in the unwearied, restless endeavors to do good to all men. Is this the general characters of Fellows of Colleges? I fear it is not. Rather, have not pride and haughtiness, impatience and peevishness, sloth and indolence, gluttony and sensuality been objected to us, perhaps not always by our enemies, not wholly without ground? Many of us are more immediately consecrated to God, called to minister in holy things. Are we then patterns to the rest in charity, in spirit, in faith, in purity? Did we indeed enter upon this office with a single eye to serve God, trusting that we were inwardly moved by the Holy Ghost to take upon us this ministration, for the promoting of His glory, and the edifying of His people? Where are the seals of our Apostleship? Who that were dead in trespasses and sins have quickened by our word? Have we a burning zeal to save souls from death? Are we dead to the world and the things of the world? When we are smitten on one cheek, do we resent it, or do we turn the other also, not resisting evil, but overcoming evil with good? Have we a bitter zeal, inciting us to strive sharply and passionately with those that are out of the way? Or is our zeal the flame of love, so as to direct all our words with sweetness, lowliness and meekness of wisdom?"

(To be continued.)

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

The Mystery Explained

(Written for Natl. Labor Tribune.)

Our attention has been called, in Feb. 1st, Tower, to the fact that Elijah. the Prophet, typified the Christ in the flesh. and that the taking up of Elijah represented the final passing of the Church from earthly to heavenly conditions. We were shown also, that when Elijah's time for translation came, the Lord sent him from one place to another; Jordan being the last point to which he was directed.

"As Jordan was the last point to which Elijah was directed, so 1914 is the last point to which the Church has been directed."

Doubtless Elijah expected to be translated when he reached Jordan. but he was mistaken. He must go further. ,

He found the great river of Jordan to be only an obstruction across his pathway; all further progress was intercepted, therefore he was compelled to stop and stand. "And they two stood by Jordan,"—2 Ki. 2:7.

He could not take another step until by Divine power he removed the great obstruction.

And so it is with the Church, the antitypical Elijah, when she came to Oct. 1, 1914. She also, was expecting her change at this point, yet she was not taken, but found 1914 to be a hindrance. Her progress was impeded. She had reached a crisis. She could go no further.

Then meekly submitting to His will she likewise stopped and stood by Jordan (1914) nobly endeavoring to be brave, to bear the disappointment courageously; she patiently waited for Divine power to be granted by which this hindrance should be removed; for the type shows that we cannot pass over 1914 without Divine assistance.

Looking at the picture very carefully, then we find that 1914 is like the great river of Jordan flowing across the pathway of Elijah and Elisha. We cannot dodge it by evasion, we cannot go around it by trying to ignore it, nor pass lightly over it, by shift. Then the only way we can ever go beyond 1914, is by correctly interpreting its real import to the Church.

Seeing then, dear friends, that the next thing in order is to remove this great obstruction to our faith. should surely stimulate us to action, for no matter what else we may attempt to do, we can not have the Lord's approval until this difficulty be properly adjusted.

Make an effort, therefore, to correct this mistake, and "God shall supply all you need."

The Lord often requires us to do something which we feel quite unable to accomplish, in order that we may realize our utter dependence upon Him. As we see our own plans and ideas dashed to pieces, we become more humble and draw nearer to the Lord. and He becomes more and more precious to us. He wounds only to heal. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

That this problem is confronting us we do not deny and as an unpassable barrier to all future progress in the Lord's work, should we not meet it fearlessly and by the help of the Lord overcome it.

After this mistake has been properly corrected, our faith in God, in present Truth and in that "Servant", our noble, yet fallible, human leader, shall be strengthened.

We should remember, dear friends, that no special one is to blame for this mistake, because the misunderstanding has been mutual. God has given us all reasoning power and expects us to use it. Therefore, if we decide a thing to be right, and it proves to be wrong, surely we alone are to blame for it. Ps. 118:8; Jer. 17:5; Rev. 14:7.

However, this apparent failure was only permitted for our good, and was as much a foreseen result as was any other feature of the harvest work. Had it been for our best interests the Lord could have easily prevented it. Rom. 8:28.

This type signifying that if God predetermined that the Church should be disappointed in her expectations in 1914, should render us very humble, very sympathetic, and very careful not to censure any of the Lord's dear children, especially should we not prove ungrateful to our beloved Pastor, who has exhibited so much love and tenderness toward us. 1 Thes. 5:12-13.

I believe that I am voicing the sentiment of all when I say: We dearly love Brother Russell, and if it were possible we would gladly bear all the reproach connected with this affair and completely exonerate him. Gal. 6:2.

Finally, my dear brothers and sisters, let us not feel disquited or unduly perturbed over this perplexity, but lift up our hearts to our dear heavenly Father for assistance, realizing our own insignificance and His unlimited power, fully submitting to His will. Pray in the most humble, reverent and sincere manner; He is waiting to be gracious, and will only defer the answer to our prayers until He sees we are ready to appreciate it. Heb. 4:16, Jas. 1:5.

Our God is equal to every emergency that can possibly come upon us. He is able to rool away this great obstruction and leave nothing to further perplex us. Dan. 2:20-22.

I wish to say in conclusion that I rather think I have given the proper thought in regard to this Scripture because the similarity between the type and the antitype seems so striking. However, dear friends, I shall leave the final decision to those who are more competent to judge.

MRS. M. V. GENTRY.
Asheville, N. C., March 12.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Roanoke, Va.	March 26
Lynchburg, Va.	March 26
Greensboro, N. C.	March 27
Norfolk, Va.	March 28
Wilmington, N. C.	March 29
Rocky Mount, N. C.	March 30
Raleigh, N. C.	March 31

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"Now," said the professor of chemistry, "under what combination is gold most quickly released?"

"Marriage," declared the bright student.—Dallas News.

ALAS!

Prof.—"What three words are used most among college students?"

Weary Fresh—"I don't know."

Prof.—"Correct."—University of Michigan Awgwan.

JOLLY.

Lady—"On a submarine? How jolly! And what do you do?"

Sailor—"I runs for'r'd, mum, and tips her up when we wants to dive."—London Opinion.

In Bakersfield, Cal., there has just passed on, at the untimely age of one hundred and fifty years, Miss Mary Tecoyas, an Indian maiden. She had some of the bad habits that centenarians usually have, but her length of days might be attributed to the fact that she had no husband to worry about.

Ninety per cent of the world's wheat and flour shipments from August 2 to January 3 were from North American ports. England and France imported 107,000,000 bushels, or 20,000,000 bushels under 1914. Holland and Italy took 57,000,000 bushels, or 24,000,000 bushels more than 1914.

Not long ago the existence of canals upon Mars was denied. Now five new ones have been discovered and what is more the discovery of vegetation shows that the Martians have been adopting our ideas about irrigation.

Just think, too, how interested the descendants of European soldiers will be when they watch their ancestors fight in the "movies" that are now being taken of the war.

LEARN TO FIGURE FASTER

The Demands of the Day Require It of Everyone. This is an Age of Short Cuts.

The greatest short cut of any age, the Panama Canal, could not have been completed on time if other short-cuts had not been used in working it out. Labor-saving devices are found on every hand today. The successful manufacturer does not hesitate to discard a machine be it ever so new for one that will do the work quicker, cheaper, better. **Everybody Uses Arithmetic.** Learn the latest and best. It saves time, labor, worry. Don't depend on a piece of paper or machine to do your figuring when it can be done easier, cheaper, quicker, better by the new, simple, short-cut methods of the Prewett System explained in **"HOW TO FIGURE FAST."** Everyone likes it and most people need it every day in business regardless of age or avocation. Get out of the rut. Cut out the brain-fagging, nerve-trying, old way of figuring and free yourself forever from the drudgery of cumbersome calculations by learning **"How to Figure Fast."** You will agree with F. M. Marshall, Expert Accountant, who says: "It is the best thing I ever saw." Professor McCallum, Teacher of Mathematics: "It is a grand work and I want every teacher under me to have one." Thousands of others endorse this little book like G. J. Felix of Connecticut, who says: "Best book I ever had. Am thoroughly satisfied." The Gulf Coast Lumberman says: "It is the marvel of the age." There are 60 pages of boiled down printed matter with embossed leatherette cover in convenient form for pocket, office, or home, sent anywhere upon receipt of $1—or by parcel post c. o. d., for $1.10. That Dollar will do you more real good personally than $100 spent in many other ways. Get your order in the mail today and make us both glad thereafter. Circular full of strong testimonials free. Money back if not as represented. Address,

E. C. ROBERTSON, General Salesman
1408 Prairie Ave., Houston, Texas.

A man in Los Angeles is suing for divorce because his wife thinks he is too handsome to work and makes him stay home to be exhibited to her admiring friends. Such a life. What is one man's misfortune another man would hail as a cinch.

Substitutes for leather constantly appear; manufacturers learn to slice hides into kips; the accusation is made that shoes are built of brown paper and wooden heels—and still the price of leather keeps climbing. After all, there is really nothing like leather.

Some difficulty has been feared in getting dyes for printing American money. Even if they were not obtainable, black and white currency would soon become as popular as the other kind.

A harassed policeman arrested his nagging wife the other day and haled her to court, where she was given a stiff lecture by the judge. The worm will turn occasionally.

Stopping shipments of milk for children may be inspired by military necessity, but neutral opinion cannot help but feel sorry for the babies, no matter what their nationality.

It's pretty hard for the average reader to understand how holding up the news of a battle is going to affect the battle any.

No movie star can hold his head up who doesn't own at least one automobile.

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FOR 1916

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Every one who has a copy is amazed at the wide range it covers. They marvel that such a wealth of knowledge could ever be gathered together and yet be so condensed as to contain the full gist of the subject—not the slightest sacrifice made nor words used that would in any way cloud the information.

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Holiness Means Completeness—Only the Church Are Holy Now—Jews Failed to Be Holy—How Christ's Follower Fulfil the Law—Development of the New Creation—Practising on the Old Bod—Judged by Heart Attitude—Self-Disciplining— Attaining the Spirit of Sound Mind—Love the Bond of Perfection.

BRANTFORD, ONT., March 19.—Pastor Russell gave an able address here today, based on 1 Peter 1:16—"Be ye holy; for I am holy." We give a condensed report:

The word "holy" is related to our word "whole," which signifies complete, unbroken. Viewed from this standpoint, our text is a wonderful exhortation. Our Lord Jesus also exhorted us, "Be ye therefore perfect, even as your Father in Heaven is perfect." (Matthew 5:48.) Very properly we note who are thus addressed: it is not the world; for the Bible is not addressed to the world. In their fallen condition, out of harmony with God and not seeking to know His will, mankind are not in a position where God can thus address them. They are aliens, stranger, foreigners, as the Lord speaks of them through St. Paul. At present they have neither lot nor part in the things of God. So far as they are concerned, His great Plan is yet future. The Father loves the world sympathetically, and has made provision that ultimately they shall have a glorious place, rich blessings, but not yet.—Ephesians 2:11,12; 1 Corinthians 1:21-25; John 3:16.

During the long period from Adam to the making of the Covenant with Israel at Mt. Sinai, God recognized no nation. Mankind were cut off from fellowship with Him because of Adam's transgression. God did, indeed, speak through a few; such as Enoch, Noah and Abraham, to whom He made certain declarations not clearly understood by any at that time. No one was permitted to come into covenant relationship with God except in the sense that Abraham did, and through animal sacrifices, which typified the great sacrifice for sins yet to come.

Then came God's dealings with the one nation of Israel. He separated them from all other nations. (Exodus 19:3-6; Amos 3:2.) He gave them His law, and promised that if they would keep that Law they should have everlasting life and should exercise those gracious privileges which God mentioned to Father Abraham; namely, that through them all the families of the earth should be blessed. They thought that they could keep God's law; but they found that they could not do so—that they could not be holy.

This holiness was briefly comprehended in the command "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbor as thyself." (Luke 10:27.) But Israel could not attain to this holiness, this completeness; for, like all of the Adamic race, they were imperfect. No imperfect man could keep a perfect law.

Year by year for over sixteen centuries God permitted Israel to offer typical sacrifices; and they renewed their covenant annually on the Day of Atonement. Thus they were made acceptable to God for the ensuing year, and were kept in covenant relationship with Him. Over and over again they tried to keep the Law, but failed continually. The Apostle Paul tells us that during all those centuries not one Jew was justified through keeping the Law.—Romans 3:20; Galatians 2:15,16.

HOW CHRISTIANS CAN KEEP GOD'S LAW.

Then came the Gospel Dispensation. Our Lord Jesus, by His life and His preaching gave forth a Message of mercy and peace, even to those Jews who could not keep the Law, saying still to them, "Be ye holy." During all those many centuries the Israelites had tried to be holy but had failed; and how could those of our Lord's day expect to be holy, complete, lacking nothing, any more than could their ancestors? Ah, there was a secret which Jesus disclosed to the earnest and sincere, the "Israelites indeed!" The reason why any could keep the Law after Jesus came, was that Christ accomplished an important work, applicable to those who became His disciples. The Jews could not succeed in keeping the Law of God, but Christians can do so. This is not because they are better born than the Jews; for naturally we are all "children of wrath, even as others."—Ephesians 2:3.

In the absolute sense, Christians cannot keep God's Law any more than could the Jews, and for the same reason. Doubtless we have all proved to our own satisfaction that we cannot keep that perfect Law in the sense of having no imperfection of thought, word or act. When the Apostle says that the righteousness of the Law is fulfilled in us (Romans 8:4), he means that God has made an arrangement through Jesus by which our imperfections are legally cancelled, made as though they did not exist. Thus, by keeping the Law in spirit and by having our Lord Jesus cancel our infirmities of body, we are perfect before God. As Christians, we keep His Law.

According to God's Plan, our Lord Jesus laid His life down as a Ransom, a corresponding price, for the life of Father Adam. Adam sinned, and must meet the penalty of sin—death. He died; and all of his posterity have been born under the conditions of sin and death which his disobedience entailed upon them. Mankind die because sin entered into the world through one man's disobedience, as the Apostle explains. (Romans 5:12.) But through His death our Lord Jesus secured the right to annul Adam's death sentence and to take possession of all mankind. Thus Adam and all of his posterity will be awakened from death; otherwise the entire human race would suffer eternal death; for the penalty of sin was not the mere act of dying, but remaining dead forever.—1 Corinthians 15:21, 22; 1 Timothy 2:5, 6.

At the beginning of the Messianic Kingdom our Lord will take possession of the world. Mankind are something like a scrap-heap of old machines, engines, boilers, etc., all rusted and twisted out of their original shape. But the One who will take control has infinite power and ability to repair and to reconstruct all these defective beings. During the thousand years of His Reign this will be His work. It will affect the dead as well as those having a measure of life when that Reign begins. The Messiah will bring all who will out of sin and death conditions back to the perfection lost in Eden, redeemed at Calvary.

OFFICES OF THE GLORIFIED CHRIST.

God purposed, before the foundation of the world, to permit sin to bring forth its evil fruitage for six thousand years, and then to usher in a great Sabbath Day, the Millennial Sabbath, during which He would do, through Jesus, His appointed Channel, a work for mankind which they cannot do for themselves. Meantime, He has been selecting and preparing the classes that will be His agents, under Christ, to accomplish His great work for Humanity—first, an earthly class (enumerated in Hebrews 11), and then a spiritual class, the Church.

Jehovah God has also purposed that our Lord Jesus shall be the great King of the world during the Millennial Sabbath, and that this spiritual class shall be associate kings under Him; moreover, that Jesus and the Church shall be a royal Priesthood to bless and instruct the world of mankind, their subjects; and that this great High Priest and His under priests shall also be the judges of the world. These different features of the work of The Christ were shown in type in the anointed priesthood of Israel, their anointed kings and in their judges. The Apostle Paul says, "Do ye not know that the saints shall judge the world?" (1 Corinthians 6:2). The Christ, Head and Body, will also be the world's great Prophet, the antitype of Moses.—Acts 3:22, 23.

All this shows us that the Church of Christ is separate and distinct from the world at large, as Jesus said. (John 17:14; 15:15, 19.) What God will do for the world through our Lord Jesus during the incoming Age, by restoring whosoever will to all that was lost in Adam, bringing them back to human perfection, is something very different from what He is now doing for the Church. The inheritance of the faithful Church is to be spiritual, not earthly; and it is the Church that are now called upon to be holy.

During the Millennial Age all mankind will be called upon to be holy; for then the standard of holiness will be set before them, and by the assistance of The Christ all the willing and obedient may attain human perfection. Whosoever will may become holy, as was Father Adam before he sinned. While on earth, our Lord Jesus was holy in the perfection of human nature. (John 1:14.) During the Millennium the whole world will be expected to come up to the standard of holiness, of completeness—nothing lacking, nothing imperfect. The merit which our Lord has, by virtue of His faithfulness to the Father even unto death, gives Him the right to purchase the human family and to help them back to that condition of completeness, of holiness, in which they can be holy, as God is holy.

GOD'S CROWNING WORK.

The difference between the call to holiness now extended to those who have an "ear to hear" God's present Message and the call to holiness to be extended to all mankind during the Millennium is this: It is not the flesh of the Christian that is holy, but the New Creature. His human imperfections are covered with the robe of Christ's imputed righteousness. This unique dealing with the Gospel Church is for a specific purpose. We understand that God, who had already created various ranks of spirit beings, and who then created man "a little lower than the angels," had planned before the foundation of the world that in due time He would have a New Creation, different from anything created before then, and the greatest, the most wonderful, of all His creations.—2 Corinthians 5:17; Ephesians 1:4; 2:10.

This New Creation, God tells us (2 Peter 1:4), is to have the Divine nature, His own nature. It will not only be higher than the human nature, which in perfection is the image of God, but higher than the various orders of spirit beings, who are also in the image of God. It will be the spirit nature in its highest form.

God first began to develop this New Creation in the person of our Lord Jesus Christ at the time of His baptism in Jordan. The Father's purpose in sending the Son into the world was: (1) That He might be the Redeemer of the world; (2) That He might become the Leader of the Church. (Hebrews 2:9, 10.) God has made our Lord to be Head over the Church, which is His Body—in the same sense that Congress is a Body. The work of the Gospel Age has been the gathering of the members of this Body. The blessings promised to the world cannot begin until this work of gathering of the members of this Body. The blessings to the world cannot begin until this work of gathering and developing the spiritual Body of Christ shall have been completed. We believe that this work is now almost accomplished.

THE HOLINESS OF THE SAINTS.

Now we see what the Apostle means when he says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1.) We should rejoice to know that if we offer our little all to God, Jesus will make up what is needed to render our sacrifice fully acceptable to the Father. When the Holy Spirit comes upon one, an unction from on High, it constitutes him a son of God, on a new plane. He is no longer counted as a human being. He has been begotten as a spirit being; but he has no spirit body as yet. He still has the old body, the old brain, although a new will is there, a new mind, "the mind of Christ." He had the mind, the disposition, of Christ to present himself as a sacrifice; but when he was begotten of the Holy Spirit, he received from God the start of a new nature. He became a New Creature in Christ.

During the present life the New Creature must dwell in this earthly tabernacle. (2 Corinthians 5:4.) If he continues to walk humbly and faithfully before the Lord, seeking to do the Divine will, as the consecrated have agreed to do, he will be more and more filled with the Holy Spirit, until eventually God will complete the matter by giving the resurrection "change," the birth of the Spirit. (1 Corinthians 15:51-53; John 3:5-7.) Then the new mind will be transferred to a Divine spirit body, and the New Creature will be complete.

The fallen human body of the saints cannot do perfectly the things that the New Creature would have it do. But the merit of Christ, imputed to each spirit-begotten child of God, covers them as a robe, constituting them acceptable to God. If any of these should take off this "wedding garment," he would lose his life as a New Creature. But so long as the merit of Jesus covers the unintentional blemishes of the fallen nature, those which the New Creature is not able to overcome, the Father regards them, not from the standpoint of the flesh, but as New Creatures.—Romans 8:9.

NEW CREATURES TO JUDGE THEMSELVES.

It is the New Creature that is to be holy, perfect, as the Father in Heaven is holy, perfect. This does not give any one liberty to sin with the body, however. "How shall we who have died to sin live any longer therein?" asks the Apostle. (Romans 6:2). If we consecrated ourselves voluntarily unto death in opposition to sin, how shall we find pleasure in sin? Whoever enjoys sin thereby manifests that he has not the Holy Spirit. The mind of the Lord does not enjoy sin. We are to make a clear distinction, however, between the impulses of the flesh and the desire of the heart. Through the impulses of his fallen human nature, any one of God's people might be overtaken in a fault, and under stress of circumstances might do or say something that he did not approve. But so surely as he is a New Creature he will make amends for his fault, in order to return to full harmony with the Lord.

God is judging His people according to the heart. (1 Samuel 16:7.) The world cannot know all about God's people. They look at things from the natural man's standpoint; and when they see a child of God do or say something unkind or improper, they draw their conclusions accordingly. But we must not judge them. Our heart attitude must ever be to wish to do the Lord's will. Should any of God's people willingly consent to sin, he would be a partaker of that sin. If overtaken in a fault, he must correct it. Whoever as a New Creature in Christ is seeking to be holy as God is holy, will watch his words and conduct and will try to keep a strict rule over his mortal body; and if that body should temporarily get from under control, he will discipline it by way of punishment, will correct it in order to make it remember for the future.—1 Corinthians 11:31, 32.

All true Christians should be on the alert to note God's providences. Nothing can come to the Lord's people by accident; for all things must work together for their good. Should one of them meet with what would appear to be an accident, if he should have some peculiar experience, he should think, "Is this something to teach me a special lesson, or is it a chastisement from my Father for wrong-doing?"

Every child of God must receive discipline, in order that his character may be developed. Even our Lord Jesus had disciplining. But in His case these experiences were never punishments; and it is for the Lord's people to be on guard to see that their disciplinings are not in the nature of punishments, so as to get the greatest benefit from them.—Hebrews 12:16-11; 5:8.

The Lord's people should also study the character of God, to see His wholeness, His completeness, that they copy His example. They are to have "the spirit of a sound mind." Our minds are not sound, being blemished by the fall; but the mind of the New Creature is always loyal to God. The Scriptures tell us what God's will for us is, what His mind is; and we are to copy Him. God is LOVE. But He will not be loving at the expense of Justice. So let us copy God in His Wisdom, Mercy, Justice and Love. All these noble qualities will be manifest more or less in the Church of Christ.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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JOHN WESLEY.

Wesley, like Luther, started his career to reform the actions of society that comprised the inmates of Oxford University from which he graduated and was ordained. That his efforts would result in a new institution that would continue after his death he had no idea. He, like Luther, stayed in the church until the church doors of England closed against him. His work was done in the open field of the world instead of ecclesiastical circles. Here Russell differs from Luther and Wesley, who from the start worked outside of Institutionalism, like Beecher who broke away and started an independent church of democratic cast, but, unlike Beecher, his actions were based upon Scripture which led him to the conclusion that institutionalism was a rejected system called "Babylon" and his message has been in the words of the Revelator "Come out of her my people." Russell styles his movement as the "Harvest Work," a separating work.

Wesley made little impression upon Oxford and soon became discouraged. About this time he met James Oglethorpe who was attracted to the Oxford group that had shared the enthusiasm of Wesley. Oglethorpe was a graduate of Oxford, an officer in the army, and at this particular time was Colonial Governor of Georgia, home from America on a visit. Oglethorpe recognized the worthiness of the Wesley group and purposed that they go with him to America and establish an ideal commonwealth. Oglethorpe had with him some fine specimens of American Indians. Wesley conceived the idea of becoming a missionary amongst the savage tribes and accepted the invitation and terms, and sailed for America. Wesley made no impression upon the Indians and met with discouragement again. He found fault with the slavery of the South and got into trouble with Oglethorpe who said this protest was "an interference with property right." He sailed back to England after two years in Georgia, leaving the slavery question for Beecher and Lincoln.

Arriving in England his services were secured by the overseers of Oxford as Greek professor and occasional preacher. He soon offended the precise parsons who pronounced their prayers with the precision of mathematics and kept them aloof. To them, religion was a matter of ceremony, but to Wesley a question of experience. They considered his demeanor on the platform irreverent and blasphemous and he was barred from some of the pulpits. He had arranged to be at a prayer meeting at a village church near by Oxford and the doors were locked against him. The people were wating at the entrance and John simply mounted the steps and spoke. This was a new experience and proved to be an eye-opener. People that never entered a church heard him and some remained to pray. He was the first clergyman in the church of England to attempt such an undignified procedure. His mother encouraged him in this and wrote "speak the words of love on any and every occasion." He continued to preach on street corners, on church steps, in front of taverns, and soon became very popular. He was cautioned by the church authorities and he remonstrated. From then on he was considered an enemy of the church—a preacher without a pulpit.

In this we have the experience of Russell foreshadowed. To catch fish you must go were they can be found. In our day the people are flocking to the theaters. Russell goes there on Sundays; they read the newspapers and his sermons are there through the week; of late years they flock to the "movies" and he is there with his famous Photo-Drama of Creation. You think it sacrilegious to picture the experiences of Christ upon the canvas? Well they said the same about Wesley. The trouble simply was because it was new. "Did you ever hear the like before?" If we have not then it must be bad and so we must educate people to use the means at our disposal to the best interests of mankind. Russell realizing the prejudice of many of those of his own propaganda, through out hints of his purpose long before he launched his latest stupendous task—this gave them time to think and they were ready to assist in an undertaking that has astonished the world. "The pots in the Lord's house have become like the bowls before the altar."

THE CIRCUIT RIDER.

Whitefield, Charles Wesley and others joined Wesley in the novel preaching and soon began to start classes in various parts of the country, in the fields and roadsides and cities. These classes were made purposely small and every member was expected to take part by standing on his feet and saying something. This practical method drew out interest in Bible Study, for they wanted to have something to quote, if not sing or give testimony. Wesley made it his special business to visit these classes annually all over the country and traveled on horseback—hence we get the "circuit rider." This out-door preaching developed into the camp meeting craze of the nineteenth century in America and later evolved into the Chautauqua, founded by John A. Vincent (Methodist), which produced men that later ser college professors to rout.

Wesley anticipated Russell in abolishing the paid ministry. He soon recognized that there was no necessity for sending them to Seminaries, when the talented could be developed in the classes by the opportunities afforded. This is precisely the case with the small ecclesias of the Associated Bible Students. A distinction however, and a very important one, must be here noted: Wesley appointed the "class leader" and this is the root of the subsequent ordinations of Bishops which still lingers in the Methodist church to this day—the Bishops of the church still appoint the clergy their charges. In the Associated Bible Student the "class leader" is only one amongst many Elders elected by the congregation according to its needs and size, serving as leaders and speakers with their natural inclinations, which renders them original and entertaining as contrasted with the manufactured product with their individuality ironed out in training.

This is a democratic affair, as compared with Wesley's republican arrangements. Another distinction is that these classes use in connection with their Bible study the publications of the International Bible Students Association, or the "Seminary Extension" plan put into effect. The church government is outlined in the sixth of the series of Millennial Dawn drawn from the Scriptures dealing on the question, and these are very simple but quite efficient. They remind one of the expression, "They are governed best who are governed the least." The only members of the propaganda that receive any financial remuneration are those who have given their entire time to the services of Watch Tower Bible and Tract Society, a business, (not church) organization devoted to looking after the general interests of the work and "Promotion of Christian Knowledge," which is done through its publications and "Peoples Pulpit Association", or "Pilgrims" that travel over the circuits formed by the Associated Bible Students classes throughout the land. They all receive a like wage from the President of the Society down the rungs of the ladder, merely living expenses. This is an admirable system in sifting out the drones and is the wage system of Edward Bellamy's "Looking Backwards" actually applied. The only feature of this arrangement bearing resemblance to Wesley's appointment system is the "Pilgrim" department, but these all, barring the exceptions of those that come from the professional walks, such as clergymen and lawyers, are mustered from the classes of the Associated Bible Students that have been elected by them for similar services in extension work.

THE EVANGELIST.

The modern evangelist of the type of "Billy" Sunday gymnastics was not of Wesley—nor the present day "Methodist style." Whitefield and Charles Wesley started the modern style of "evangelist" and gave them their cast—they used considerable gymnastics (but did not develop into the "spiritual jag" characterizing some of the American Camp Meetings. John Wesley used moderation in his oratory which was conversational. His earnestness carried conviction. His commanding figure and honest face cleanly shaved and adorned with locks of long hair, revealed his comely features which silenced the jeers of those that got close enough. We will give a sample of his oratory which will also reveal the earnest heart of this man of God—a portion of a sermon delivered in St. Mary's pulpit to the Oxford clique. And be it noted that this sermon is not of the cheap type of the modern evangelist who takes his audience on an imaginary excursion over the abyss of a burning hell with its fumes of sulphur to arouse them from their sins—Wesley appealed to the consciences of his hearers. Note also his high conceptions of the principles of life of those posing before people as God's ambassadors—particularly his detestation of taking oaths of office and faith and not obeying and believing as prescribed, and the consequence in after life in undermining character and progress, the head, heart and hand:—

"Let me ask you, in tender-love and in the spirit of meekness, is this a Christian City? Are we considered as a community of men, so filled with the Holy Ghost as to enjoy in our hearts, and show forth in our lives, the genuine fruits of that spirit. I entreat you to observe that here are no particular notions now under consideration: that the question is not concerning doubtful opinions, but concerning the un-

(Continued on Second Page)

A widow lady in the Truth can have a permanent home with us. Would only require her to help in housekeeping. Address W. W. Giles. Browns Summit, N. C.

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Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit; and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

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Published by National Labor Tribune, Incorporated.

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OFFICES—406 Walsh Building,
434 Diamond Street.
TERMS, $2 A YEAR IN ADVANCE
No paper discontinued until amount due is paid, as required by law, except at option of publisher.

ALLIED PRINTING TRADES UNION LABEL COUNCIL PITTSBURGH, PA.

Entered as second-class matter at Pittsburgh, Pa.
PUBLISHED EVERY THURSDAY
All remittances should be made payable to National Labor Tribune, Incorporated.
Address all Communications to
NATIONAL LABOR TRIBUNE
PITTSBURGH, PA.

J. H. Vitchestain.....Editor

Labor's Great Battle---Men are Bought and Sold.

(Continued from Page One.)

with the utmost contempt and that great papers are printing matter which presents the situation without any regard to the "skate?" Here is a picture from "Leslie's."

Millions every morning, with the steady tramp of a vast army of bread-winners, crowd the subways, the street cars, the bridges, the ferry boats that lead into New York City.

Every great city witnesses the same inrush in the morning and outgo in the evening. Who feeds this army of millions of workers?

Who brings them into the shops, places their tasks before them, and provides the pay envelope at the close of the week?

It is the employer. From the selfish standpoint, if that alone be considered, it is to his interest to make every one of his employes happy and contented, and healthy and surrounded with wholesome, sanitary conditions.

It is to the interest of the worker that the employer should get a fair return for his investment. The service for which the employer pays should be conscientiously rendered. The meddler who would interfere with the employer or the employe is an intruder and an enemy to be cast out.

The ideal of the highest manhood is a life of service for one another. This was the divine injunction. It was not directed to one, but to the masses. It meant the employer and the employe—the employer to have regard for those in his service and the employe no less to have regard for the interests of his employer. Young Rockefeller expressed this sentiment concisely in a recent interview in Colorado, when, as reported, he said:

"The idea that any business can survive with the man who receives the pay envelope working for his own interests solely, and the man who fills the pay envelope doing likewise, both pulling in opposite directions, is a fallacy. It is today as it ever has been. There can be no line of demarcation of interests between the two."

Woe to him who would turn the army of workers from the shop and the factory and send the surging crowd of breadwinners back from independence to the breadline and the "Bundle Day." Woe to him who would take from labor its reward or from capital a fair return on its investment.

We have emergency camps, we are preparing to meet the foreign foe upon the field of battle, if necessary. Societies are being organized to awaken patriotic impulses. Public men are disputing in heated words about our preparedness for war. Cabinet officers are pledging millions for a reconstructed army and navy. On one hand we have the cry for peace and on the other an appeal to prepare for war. But amid all the clamor, we hear not one word of protest warning against the warfare that threatens our industrial peace and prosperity.

On every street corner and in every legislative hall, demagogues are arraying labor against capital. Theorists eager to try experimental legislation are joining in the outcry against accumulated wealth, while our greatest fortunes are being disbursed, at the direction of the ablest and most scientific minds, for the mitigation of destructive disease, the alleviation of suffering, the extension of higher education and the uplifting of men and women.

It is time that we should remember the divine injunction and seek to be "our brother's keeper" and not his enemy, seek a reconciliation of capital and labor on the highest grounds, lifted beyond the reach of demagogues and professional politicians. Unless this can be done, we shall invite the conflict between capital and labor in this country that Macaulay foresaw when in 1857, in his well remembered letter to an American friend, he wrote:

"Either some Caesar or Napoleon will seize the reins of the Government with a strong hand or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth; with this difference that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

The deep significance of Lord Macaulay's words should not be lost upon the American people at this time of widespread unrest and unreason.

YOUNGSTOWN NEWS.

YOUNGSTOWN, O., March 18.—All of the steel mills in the Youngstown district will continue to operate to capacity next week. The schedule at the plant of the Youngstown Sheet & Tube company, Youngstown Iron & Steel company, Carnegie Steel company, Republic Iron & Steel company, Brier Hill Steel company, will all operate on their regular schedule.

MONTCLAIR BABIES HEALTHY.

MONTCLAIR, N. J., March 20.—"Baby week" in Montclair, which came to a close last Saturday, brought out the fact that the number of deaths of babies under one year of age per 1,000 births was 65 in Montclair in the last year, as compared with 123 for New Jersey and 124 for the United States. It is stated that the Montclair death rate has been cut in half since the organization of the local board of health, 22 years ago.

It might be added that Montclair is a fashionable suburb of New York and is populated by people with large incomes.

DENVER TAILORS GAIN.

DENVER, Col., March 20.—A score of custom tailor shops have signed the wage scale of Journeymen Tailors' union No. 6. A nine-hour day and back shops are agreed to, as is increased wages. These gains have been secured by the tailors after prolonged hearings before the state industrial commission, which recently decided that the tailors' demands were just. While the decision is not mandatory, the employers have accepted same. Under the law it would be illegal for the tailors to strike before 30 days' notice to the commission.

MAY CONTEST WEEKLY PAY LAW

SPARTANBURG, S. C., March 20.—Cotton manufacturers in this section of the state are dissatisfied with the weekly pay law, which takes effect July 1. Court action to test its constitutionality is urged by some mill owners. The law, they claim, will "revolutionize" the present system of bookkeeping, and that a weekly pay day does not benefit the workers as they are more liable to spend their wages instead of saving them.

THE GREAT MULTITUDE

Revelation 7:9-17—March 26.

Christians of Three Kinds—"Tares," or False Christians—Saints, a Little Flock of Self-Sacrificers—Average Christians, a Great Multitude—Their Destiny Shown In This Lesson.

*"They shall hunger no more * * * and God shall wipe away all tears from their eyes."—Verses 16, 17.*

ACCORDING to the Bible those professing the name of Christ are of three general classes. It is not ours to read their hearts; but it is ours, as our Lord said, to know them by their fruits. (Matthew 7:15-20.) Yet even here we might deceive ourselves. The only safe way, therefore, in respect to persons who claim to be Christians, and who live an upright, moral life, is to take them for what they profess to be. One of these classes Jesus styles Tares—"children of the Wicked One"—because their presence in the Church is the result of false teachings, false doctrines, sown by the Adversary. (Matthew 13:24-30, 36-43.) Many tares, we understand, are very talented, very honorable and very wealthy. They really, however, have neither lot nor part with the true Church of Christ, all of whose members are spirit-begotten through the Word of Truth.

In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one Spirit through the one Word of Truth, they are one class, one Church, under one Lord, one faith, one baptism. (Ephesians 4:4, 5.) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some—the "great multitude" referred to in this lesson. The Apostle describes them, saying, "Through fear of death they are all their lifetime subject to boudage."—Heb. 2:15.

Some of this class fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny Him. Yet by their works they really deny Him—ashamed of the Truth because it is not popular, or of the Lord's brethren because of their humble position or unpopularity.

While this class do not deny the Lord's name, yet they fail to walk closely in His footsteps, and therefore will fail to get the glorious prize of this Gospel Age: namely, glory, honor, immortality, joint-heirship with Jesus in His Millennial Kingdom, etc. These great blessings are to be granted only to the "more than conquerors"—the Little Flock, to whom it is the Father's good pleasure to give the Kingdom—those who "follow the Lamb whithersoever He goeth," rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, His Word, His Brethren.

Wheat and tares symbolize two classes of Christians.

The Two Classes Contrasted.

The Great Company described in today's Study will be overcomers; else they would have no part in the blessings which the Lord is about to dispense, at His Second Advent, when all of His faithful will be received to the Heavenly Father's House. The Lord will help this class through by forcing those living in the end of this Age to come to a positive decision—to banish their fears and courageously count not their lives dear unto them in the great tribulation with which this Age will end. The fact that when this crisis is reached these will die rather than deny the Lord will constitute them overcomers and secure for them the blessings described in our text.

Nevertheless, there is a still higher place that will be attained by some. As it was not necessary for Jesus to be forced by tribulation either to acknowledge the Heavenly Father and stand for Truth or else die the Second Death, so there is a class in the Church who will have experiences like the Master's. These are styled "more than conquerors" because they not only do the right thing—stand for Truth, righteousness and the Divine arrangement—but they do it as Jesus did—voluntarily, with hearty good will.

Why the "Great Multitude" lose the highest honor.

Here we see the difference between the two classes in the Church, all of whom are spirit-begotten, called with the same High Calling, with similar opportunities for attaining the great prize. The "more than conquerors" will be the Little Flock, the Royal Priesthood, the Bride, the Lamb's Wife.

The Great Company are to be found everywhere. They fail to become members of the Body of Christ, fail to become kings and priests. They will be granted a blessing, however, an inferior position, corresponding to that of the Levites, servants of the priesthood. In the Bible they are represented as the bridesmaids of the Bride, as the Foolish Virgins, and as the Great Company who will praise God that the Marriage of the Lamb is come, even though they will not be of the Bride class.—Psalm 45:14, 15; Matthew 25:1-13; Revelation 19:6-8.

PASS ANTI-INJUNCTION BILL.

TRENTON, N. J., March 20.—The state assembly has passed an anti-injunction bill by a vote of 35 to 12. A similar bill was approved by the last assembly, but failed of passage in the senate.

Two Visitors Assaulted by Unknown Sluggers

(Continued from Page One.)

He saw the officials of the company and then, when in full possession of the facts and the spirit of the contending forces, he saw, that mediation of some kind, in some way, was the only possible solution of the trouble. He realized that the delicacies of his position necessitated that this mediation should come from some force without rather than through his office. Accordingly, he consulted with the secretary of the Chamber of Commerce and a little later advised the committee of strikers to go to this body of men and ask them to render what assistance they could in the satisfactory adjustment of the trouble.

The committee accepted his advice and the Chamber of Commerce appointed three of its most able men to confer with the strikers and with the officials of the company and to counsel with them as disinterested business men in regard to details of a settlement.

It is significant of the possibilities open to a strong Chamber of Commerce that this committee of representative men met with the interests involved in almost continuous session for three long days and that it finally brought employer and employee together on common grounds, that eventually settled the strike, and on November 8th put back to work every single striker.

There is no question but that the Manufacturers have been open and they declare they are in the right. They allege the men in their employ have been getting the highest wages but the men have not been giving anything like a fair days work for a fair days pay. The manufacturers have since the present dispute found out that the moulders were capaple of doing almost twice as much work as they were doing and that the secret of why many of the big jobs were being lost to the manufacturers here was because the men were not doing their part. Estimates ran very high and other cities got the work. Pittsburgh manufacturers got what others regarded as expensive and profitless jobs.

The manufacturers feel that the men have treated them very unjustly and they are determined to operate their own plants in their own way, even if they cannot operate them in full at the start. The situation, the employers say, they have well in hand and they are not so badly handicapped.

Some plants are running full others almost full and every manufacturer seems satisfied over the success he has achieved.

The indications are the men will find that new hands have become so efficient that employers will not care to discharge them and eventually the old hands will be left out in the cold. The situation is growing rather serious for those who are anxious to remain in Pittsburgh and particularly those who have their own homes. It is hoped the trouble will end satisfactory to all concerned and that the old hands will be able to adjust their differences without any hardship. The union men are receiving strike benefits of $7.00 per week but this does not go far with a man who has a large family.

NEW ADVANCES IN PRICES

Contracts Booked Since March 1 at Rate of Million Tons a Week.

NEW YORK, March 19.—The steel mills continue to book orders for semi and fully finished products far in excess of capacity. Since March 1 it is estimated that contracts have been taken by all interests at the rate of nearly 1,000,000 tons a week. The Steel Corporation bought more scrap last week and independent companies again placed large orders for pig iron. The merchant blast furnaces sold nearly 400,000 tons of pig iron, making total contracts since March 1, about 800,000 tons, nearly half of which was steel-making iron.

The extraordinary activity brought further advances in prices of $2 to $10 a ton on finished products, the most important appreciation being $5 a ton on steel plate, $2 to $4 a ton on black and $4 to $10 a ton on galvanized pipe. Semi-finished steel also was advanced $4 to $5 a ton.

Heavy Buying for Export.

Export buying with additional foreign inquiries was again prominent. War munition contracts were placed calling for about 100,000 tons of steel bars and forgings and inquiries are still in the market for several million high-explosive shells and 60,000,000 cartridges. One lot of 30,000,000 cartridges for Great Britain was placed with a New England manufacturer. Sales of billets were made for export to Italy and 100,000 tons are wanted for Australia Great Britain and France are asking for 140,000 tons of barbed wire and wire rods. Sales of 15,000 tons of Bessemer pig iron were made for shipment to Italy and France.

Active Structural Buying.

Structural steel work was active throughout the country. The orders taken by the fabricating shops called for 40,000 tons of steel shapes, of which 7,500 tons were for the railroads. Manufacturing plants continue to make large purchases of steel for plant extensions. Among the largest contracts closed were 4,500 tons for the Donner Steel Company mill at Buffalo, 2,500 tons for the Hubbard factory at Pittsburgh, 5,000 tons for the Forest City Hotel at Cleveland, 2,100 tons for the Toledo Glass Company plant at Charleston, W. Va., and 2,200 tons for another loft building in New York city.

The railroads ordered 130,000 tons rails, 3,395 cars and 26 locomotives. Car builders have inquiries for 36,000 more cars, of which 28,000 are for export. Locomotive shops are asked to bid on 290 engines and eight rail mills have inquiries for approximtaely 100,000 tons of standard sections.

HIGH DUES ARE NECESSARY.

INDIANAPOLIS, March 20.—Writing in the Carpenter on the necessity for high dues, Secretary Frank Duffy, of the Brotherhood of Carpenters says:

"As a business institution advances and gains in power and influence more money is required for running expenses, and that money, as a rule, is freely forthcoming on the principle that the larger the investment the greater will be the net returns. With labor unions, however, that principle does not seem to apply, as least if we are to judge by the attitude of many union men.

"To their minds, the larger and more influential a labor organization becomes the lower should the running expenses be. They combat every attempt to increase the per capita tax on the assumption that such is not really necessary and that an organization of, for instance, 250,000 members, can be run on the same monetary basis as a union of 50,000 or less.

"On such a basis they expect benefits entirely out of proportion to the per capita tax paid. They expect strikes to be financed, elaborate organizing campaigns to be undertaken and the business of the organization conducted on the most approved up-to-date lines. Some there are who expect much more, but they never stop to figure out by what means such a financial miracle can be performed with the resources available.

"These members do not realize that the spread of democracy and the demands of the industrial system of today have plaved greater responsibilities upon the labor unions and exact more from them. The unions have to meet conditions that were unheard of in the past, adminstration expenses are much greater and strikes cost thousands where hundreds sufficed in former years."

UNIONISTS CALL ON PRESIDENT.

WASHINGTON, March 20.—President Gompers, Vice President O'Connell, Treasurer Lennon and Secretary Morrison of the American Federation of Labor urged President Wilson last Monday to put a stop to the competition of enlisted musicians of the government with civilian musicians. It was shown that the government furnishes uniforms and instruments to these enlisted men and pays them good salaries, and that they then enter into competition with civilian musicians, who walk the streets while the government musicans play in hotels and elsewhere at a lower rate than the private citizen can afford.

The unionists also asked the President to favor the Smith-Hughes bill for industrial education and vocational training.

President Wilson was presented copies of a resolution passed by the A. F. of L. convention against ship subsidies, which take public moneys for the purpose of promoting private gain. The resolution favors the creation of an American merchant marine to be manned by American seamen under conditions that will make them an effective naval reserve.

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NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 18. PITTSBURGH, PA., THURSDAY, MARCH 30, 1916. FIVE CENTS A COPY.

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BATTLE OF BALLOTS NOW ON--INTEREST AND ENTHUSIASM INTENSE.

National Labor Tribune to Give Away Automobiles, Pianos, Diamonds, Etc., Free on May 6th--Big Special Vote Offer Announced To-day---Turn Your Spare Time Into Gold.

Are you going to try?

Are you going after your share of the $3,100.00 in big free prizes, ranging from Automobiles down to pianos, diamonds, kitchen cabinets, merchandise, orders, etc., which the National Labor Tribune is going to give away through its big new contest.

These are the good things of life, the means with which to make life worth while, and yet the nearest, the average man ever approaches to them is just "wishing." Seventy-five per cent of the people live and die without ever having tasted of the real joys of living.

But today the National Labor Tribune, through it's big contest offers you a **Golden Opportunity to win a share of the $1,100.00 in prizes absolutely free.** It need not cost you one penny. The contest is open to all the friends and readers of the Tribune—all you need to do is clip out the nomination blank in this issue and send it in at once.

The candidate who secures the most votes will receive the eight cylinder Regal touring car. The other prizes will be awarded to the candidates who make the next best vote scores. It is easy to secure votes. In the first place each issue of the National Labor Tribune contains a coupon which is good for ten free votes. Each candidate can collect as many of these as possible and send them in to be credited. The second way to get votes is by means of subscriptions. Each new or renewal subscriptions counts for a certain number of votes. The number of votes which you receive with each subscriptions is large, and by interesting all your friends and neighbors, you can secure thousands upon thousands of votes in this manner.

Don't hold your subscriptions back, but send them in as fast as you secure them—at least once each week. This will help you to get ahead, for each new paper we start will contain the ten free vote coupon and this will mean just that many more votes for you.

BIG EXTRA VOTE OFFER.

In order to make the campaign more interesting and to encourage each candidate to put forth his or her best efforts early in the race when the votes come easiest, the Contest Manager has made another special vote offer to open tomorrow and continue two weeks, closing Thursday, April 13th. The offer in detail is as follows:

With each club of $14.00 in subscriptions turned in during this time, a special vote certificate for 50,000 votes will be given. The 50,000 votes will be in addition to the regular votes on each subscription. The offer is unlimited except as to time. Each candidate is entitled to turn in just as many clubs as he or she can secure and receive the special vote certificate with each club. The subscriptions can be old or new, for any length of time.

TO BE NO LOSERS.

One of the most attractive features of the campaign is the fact that there can be no losers. Everyone who enters and takes an active part in the campaign will receive a prize or a cash salary. Those who fail to win prizes will be paid cash for their work. This means that you cannot fail to profit by the contest no matter how much—or how little—effort you put forth. It's simply up to you to decide just what your reward shall be—once you have filled out the nomination blank and entered the list.

NO LARGER OFFERS LATER.

The contest Manager has been asked by many of the candidates if, later on in the campaign, there would not be large offers made on subscriptions. Absolutely—No. The offer now in force will not be repeated, and never again will you be able to secure so many votes for your subscriptions as now. And it is the votes which will determine the winners of the Automobiles, Diamonds, etc. The moral is plain—WORK NOW, IF YOU INTEND TO WORK AT ALL.

OUR PURPOSE.

Several times the question of how the National Labor Tribune can afford to give away more than three thousand dollars in prizes, has been asked by interested parties. The National Labor Tribune is simply giving to it's friends and readers the money that would otherwise be paid out to salesmen and solicitors for subscription work during the coming year. The Management realizes that, to secure subscriptions costs a great deal of good, hard money and it prefers that you—who are our friends—should have the benefit, rather than some outsider. The object of the contest is to secure subscriptions, at the same time it affords you a splendid opportunity to profit nonsomely by a little spare-time effort.

WINNING A PRIZE.

The National Labor Tribune has provided you with the chance to make as much in a few weeks as many hard workers make in years—and whether or not you take advantage of it depends altogether on you—if you are a **"live one" you will act at once.** The prizes are ready and waiting. Your energy and ability are the tools with which you will work. These qualities are yours as much as anyone else. You have the tools, and the winning of a prize is in your hands.

LAYING DOWN.

There are quite a number of candidates whose nominations have been entered by their friends, but who are failing to show their ability to **"make Good"**. There is no question but that they could if they would, for the contest manager believes that no "dead ones" would be nominated by their friends as prospective winners of the big awards. Of course it may be possible that some of the nominations were made by people who mis-judged their candidate or didn't know them very well. There is the story of the little girl who was asked by her teacher at school to define a gentleman, and who replied "A gentleman is a man one doesn't know very well". And possibly the ability of some of the nominees was over-rated by people who honestly thought they had the ability, but the contest manager prefers to believe that in most instances it's just a case of "laying down" and waiting for the other fellow to "start something". If you are one of these, don't put off working any longer or you may not be able to come out a winner in the end. Do you remember the story of the mule and the ox?

Once upon a time a mule and an ox were complaining to each other about their hard days work. The ox suggested that the next day they play off sick and thus escape work.

In other words they wanted to "lay down" on their jobs.

The mule was stubborn and he said "I may be a fool, but I get good food and good care. I guess I'll just keep right along with my job".

Next day the ox played off sick, and the farmer gave him a fine hot bran mash, some clean bedding and fresh water. The ox loafed and rested and fed himself and enjoyed his idle day very much.

At night when the tired mule came in, the ox asked him how he had passed the day.

The mule replied that he had worked hard but that he had a fine appetite, and was looking forward to a good nights rest.

The ox asked if the boss had missed him, or expressed any regrets at his absence.

"No, said the mule, the boss attended to his work as usual".

"Fine business, said the ox, I'll try it again tomorrow, and you might as well try it too".

"No," said the mule, "I'm just stubborn enough to do my work as long as I am well".

The next day the ox worked the trick again and got the same nice bran mash and clean bedding.

When the mule came in at night the ox asked if the boss had said anything about him.

"No he didn't say anything to me but he had a long talk with the butcher on the way home".

The moral is plain. The four-flusher always gets his just dues. The man who lays down on the job never gets anywhere in life. The man who doesn't heed the knock of opportunity may never again have the chance.

Of course it's entirely up to you as to whether or not you secure a share of the big awards. With the Labor-Tribune your work is optional. But we would like to have you with us, your friends would be glad to see you win, and there is no reason why you should not come out with the very highest honors of the campaign.

WORK.

Pitch in right now. Don't put off

(Continued on Eighth Page)

MACHINISTS END STRIKE MEN RETURN TO WORK

Business Disrupted for Time but Manufacturers Succeed in Winning Men Back to Work.

Hartford, Conn., March 29.—The machinists here have given up the strike and all strikes which have been in progress in this city with the exception of that at the Capewell Horse Nail Company plant, have been declared off by the Executive Board of Capital City Lodge No. 354, at its meeting in the Executive Office of the Hartford Central Labor Union. The action was the failure of the machinists to force their demands and the inability of the local to control the members under the circumstances but the strike was not ended without first being sanctioned by the General Executive Board of the International Association of Machinists, who advised the local organization to act according to its best judgment.

The strike practically disrupted business conditions and crippled the plants for a time but eventually they secured enough men and this finally resulted in the sudden termination of the struggle. The loss to the workmen was very large and while the manufacturers were for a time handicapped they later succeeded in securing enough men to take the places of the old hands. The success of the manufacturers in withholding the men from securing their demands will effect the entire New England states and the outlook is that no further trouble will be made by men in other cities although it was generally expected that if the men here won similar demands would be made in other industrial centres.

The general demand which was looked forward to has been given an unfortunate set back and there is but little hope of any recovery this year. The employers are of the opinion that the strike spirit for a time has been discouraged and that from now on work will continue and as soon as conditions justify advances will voluntarily follow.

BREWERS' TRIALS WILL START MAY 1

The next move in the prosecution of 72 brewing companies which are accused of violating the Federal corrupt practices act will be the jury trials which will start on Monday, May 1.

Judge W. H. S. Thomson's refusal at Erie to meet lawyers for indicted brewing companies to consider smaller fines in return for wholesale pleas of guilty pleased Government officials, who believe that the breaking up of organized activities in politics by the breweries is now only a question of time.

Reports continue to come to District Attorney Humes of dissensions among the Brewery Association, and several of the smaller companies have offered to throw open their books and help the Government prosecute the Brewery Associations and their officials.

For new prosecutions against leaders in the "State liquor ring," the Government has laid a good base. Officials of the State and national associations have refused to testify before the Federal Grand Jury on the plea that to do so might involve them in criminal proceedings. This admission the Government considers the most valuable result of the investigation.

WILLARD URGES PUBLIC HEARING ON WAGE DEMAND.

Interstate Commerce Commission That Fixes Rates Ought to Have All the Facts.

Daniel Willard, of the Baltimore & Ohio, believes that some public body logically the Interstate Commerce Commission, should make a thorough investigation in the public interest of the fairness of the demand of railroad trainmen for a new wage schedule. He says:

The public interested in the right of train crews to fair, even good rates of pay, and suitable working conditions. If it should develop on investigation that these men are not well paid, considering the nature and circumstances of their service, they should have their wages increased.

If it should then appear that the railroads are unable to add such increases to their expenses and still render the kind of service that the public demands, while returning to owners of the capital invested the amount of profit necessary to attract additional capital the railroads require to enable them to take care of the country's expanding business, then they should be allowed to increase their rates and charges.

PUBLIC MUST HAVE THE FACTS.

If, on the other hand, it should appear that engineers, conductors, firemen and trainmen are already fairly paid, then there is no reason why the public should be compelled to pay higher rates, simply because these four large organizations have made, or expect to make, most unusual demands.

Officers of the brotherhoods have expressed their dissatisfaction with the results of arbitration in the past and have intimated that they might refuse to arbitrate in this case. If they should do that, it appears to me that a Congressional investigation or a thorough inquiry by the Interstate Commerce Commission, acting under a mandate from Congress, might become inevitable.

The carriers are not permitted to raise the rate they charge the public unless permission to do so is first obtained from the proper regulating agency. Under proper regulation, also in the interest of the public, no body of men, large or small, should be permitted to add millions to the operating cost of railroads unless permitted to do so after a full hearing of all the facts.

Logically, this hearing should take place before the same body that fixes the rates and other conditions of service—that is to say, the Interstate Commerce Commission.

HIGHER WAGES DEMAND OF MEN NOT SHORTER DAY.

Leader of Employes Explains the Meaning of Proposed Change in the Basic Day.

The eight-hour industrial work-day movement and the railroad trainmen's demand for an eight-hour pay-day are two very different things.

That the men are asking for higher wages and not for shorter hours is frankly stated by leaders of the unions. Val Fitzpatrick, legislative agent and vice president of the trainmen, in an article in the official organ, "Railroad Trainmen," calls a spade a spade. He says:

There appears to be some difference of opinion as to what the proposal for an eight-hour basic work day involves. Therefore, it may be reasonable to say there is quite a difference between an eight-hour work day and an eight-hour basic work day.

The first contemplates that eight hours shall be the maximum working time, and as a rule where the eight-hour work day obtains through contract relations between employer and employe, it is the constant endeavor to prevent working overtime except in cases of necessity.

It appears that some of the men in the train service are of the opinion that this is the proposal of the organizations. However, this is not the case.

The eight hour basic work day contemplates that eight hours shall be the basis for a day's work and any time in excess thereof shall be paid for as overtime, consequently under such a provision there is no limit to the hours worked. The latter system is the one proposed by the train service brotherhoods.

The employes know the unusual conditions surrounding railroad work, and the impossibility of any standard length of work day. Their demand for a new wage scale is based on their knowledge of this situation, and, as Mr. Fitzpatrick says, there is no idea that an eight-hour basic day means an eight-hour work day.

Organizers Move for Military Exemption

Seamen Also Desire Exemption from Conscription.

LONDON, March 16.

In connection with the big call for men for the British army practically every single man between the ages of 18 and 41 is now regarded as being in the army whether he has attested or not. Exemptions are given, however, in certain cases. Certain trades are wholly exempt and are called certified industries, the men being termed "starred" men. They are asked not to enlist and, in fact, are not allowed to. These men are therefore indispensable men in indispensable industries. I note now that the Parliamentary Committee of the Trades Union Congress is being asked by the labor unions to take steps to arrange for the starring of a certain number of trade union officials in each district in order that labor organization may be maintained. It is feared that the calling up in a hurry all the single men who are well known labor organisers may easily create immense confusion in the organized labor services. No doubt the Government will give a kindly ear to this recommendation.

Some misunderstanding appears to exist as to the position of merchant seamen in connection with military service. The Board of Trade and the Admiralty consider that the vital importance of maintaining British merchant shipping at its maximum effectiveness makes it essential that no merchant service officers or seamen shall leave their profession to join the army. A notice to this effect was issued by the president of the Board of Trade and Lord Derby in November last, and still holds good. Any further depletion of the number of available merchant seamen would seriously affect the manning of merchant ships required for the needs of the country. Officers and men of the mercantile marine (except stewards in passenger steamers) are in the list of certified (that is, exempt from military service) occupations issued under the Military Service Act, and are therefore entitled to exemption from the act. Special difficulties exist in the case of seamen in the matter of appearance before a local tribunal and proof of title to exemption, and arrangements are now under consideration to do away with the necessity for such appearance. In no circumstances can officers and seamen of the mercantile marine be regarded as available for military service.

The secretaries of British trade unions have had forwarded to them a communication from the Board of Trade stating that the repayments of unemployed benefits which they have hitherto received from the Treasury in relief of their financial liabilities to their members under the National Insurance Act must cease at the end of May next. The letter points out the urgent necessity for economizing, and refers to the fact that there is practically no unemployment at present among trade union members. The suspension of the grants will, it is believed, continue until the necessity for them again arises.

About a month ago the Government Committee on Production heard evidence in Glasgow in support of applications for increase in wakes by the shipbuilding and engineering federated trades, the ironmoulders of Scotland, and other workmen employed in Central Scotland. The men in the Falkirk area, including blacksmiths, hammermen, pattern makers, grate fitters, and general laborers, numbering 5,000 or 6,000, received intimation on March 6th that they had been conceded 6 cents a day. This, in addition to the 12 cents granted recently makes an advance of $1.12 weekly.

The British Board of Agriculture scheme for organizing women workers to replace men on the land is making good progress. An important factor in expediting the movement has been the Women's County Committees appointed by Lord Selborne to impress on women the urgency of the question and to prepare a register of those willing to help. The women organizers have been indefatigable in their efforts, which have met with an excellent response. But larger numbers of volunteers are still needed, not only to fill places already vacant, but to release additional men of military age. The War Office mean to press their claim on every man that can be spared, and, encouraged by the success of those women who have emerg-

(Continued on Page Eight.)

The threatened nation wide strike of railroad train employes involves two demands:

1. Ten hours' pay for, eight hours' or less work.

2. Pay for overtime at one and one-half times the new higher hourly rate.

THE BIG RAILWAY STRIKE NOW READY FOR ACTION

The "Aristocracy" of the Industrial World and the "Predatory" Rich of of the Labor Movement Not Supported by Great Labor Leaders.

An industrial and commercial paralysis is threatened by a small portion of the railway employes should the railroads effected refuse to grant the demands which in the aggregate mean to the railways $100,000,000. The new demands will be submitted this Thursday and a reply in writing is expected by April 29.

The right to increase the prices in freight rates is denied the railroads and the increased expenses can only be met by deducting $100,000,000 from $300,000,000 earnings on an investment of $7,000,000,000.

These vast fortunes show in earnings to their 660,000 stockholders only about 4 per cent and the employes making the demands are the locomotive engineers, the firemen, the conductors and the trainmen who represent alltold about one fifth of the employes of the railroads involved.

This is the aggregation whom S. E. Haberling, President of the Switchmen's union most viciously assailed in his letter to the Tribune and these are the men who are now making unreasonable demands while President Haberling denounces them in that short and ugly term "scabs" and spares no words in branding them as an element ever ready to take their neighbor's job.

Surely the public will have no sympathy with a species of trades unionists that has been resoluted against by the Central Trades body of Pittsburgh, Kansas City and other cities and unless they can clear their skirts of the charges now lodged against them there is little hope of the American Federation of Labor with all its sympathetic tendencies having anything to do with the "aristocracy" of labor; for surely this combination has well earned for its membership in labor circles, the cognomen so often applied to the millionaire plunderers "the predatory rich."

In order that the readers of the Tribune may familiarize themselves with the questions at issue many articles of interest bearing directly upon the questions involved will from time to time appear. In this way the reader may determine for himself the justice or injustice of the demands and a close observance of the facts will enable the average man to secure a wealth of information regarding the operation of the American railways with the monumental sums invested and the ability of the roads to earn for their investors sufficient interest to justify money being placed in railway securities.

In its statement to the stockholders for the eastern railroads the Conference Committee of Managers says:

> The **660,000 owners of the railroads,** who have put 7,000 millions of their savings in the business, receive on their investment about $300,000,000 a year—or 4 per cent.
>
> The railroad train men on every road in the country are demanding an increase in wages that will add not far from **$100,000,000 to the payroll.**

These employes, the highest paid in the service are less than **one-fifth** of the army of railroad workers. They have taken the cream of the big wage advances of the past few years.

If they force their demands on the carriers, by threat of a nation-wide strike, surely the wages of the other four-fifths would require adjustment. Manifestly the resources of the railroads would not permit granting all employes the same proportionate increase.

The demand of the train men is that in all but passenger service they shall get their present **10 hours pay for 8 hours** or less service, thus increasing the hourly rate by 25 per cent; and for overtime, one and a half times the new higher hourly rate, an advance of 87½ per cent.

It is not a demand for an eight-hour **work**-day. It is frankly a demand for higher wages on an eight-hour **pay**day basis—the eight-hour pay to be a minimum, but the equivalent of the present ten hours pay.

Not only are these train employes not asking for an eight-hour workday, but they would bitterly oppose any effort of the railroads to **make them work eight hours a day**—no more and no less.

Considering the high wages and the favorable working conditions enjoyed by the train men, as compared with other railroad men and workers in other industries, **their demand for still higher wages is not a fair one.** Nor is it an honest statement to put this demand for higher wages in the form of a plea for an eight-hour day.

(Continued on Page Eight.)

APPRECIATIONS.

CLEVELAND, Ohio, March 23

I am renewing my subscription to the National Labor Tribune through the Watch Tower Bible and Tract Society. I appreciate your paper especially because of the sermons by Pastor C. T. Russell. The large print and wide columns make your paper very attractive and easy to read. I trust this contest may bring you many new subscribers. I rejoice in the spread of the Truth through your paper.

Assuring you of any support possible and desirious of serving His Cause.

Sincerely yours,
ADA G. JUDSON.

SHARTLESVILLE, Pa., Mar. 10.

I have renewed my subscription through the Bible Society.

The manner in which you have begun sometime ago of publishing the sermons, and other religious features commends itself very highly to me, and I think they are made most attractive to all.

The present management is doing remarkably well in all these respects, and it delights one to have such a paper in the house.

Yours Respectfully,
IRWIN D. RIEGEL.

ATLANTA, Ga., March 22.

I want to thank the dear unknown Friend who is sending me the Tribune. I appreciate it very much. May our dear Heavenly Father bless and keep them to the end.

Gratefully,
MISS DORA HARRIS.

OTTAWA, Kansas, March 23.

Your most valuable paper has been a most welcome weekly visitor to me for sometime. I enjoyed its contents very much, especially the religious features. I greatly regret that I find it necessary to ask you to discontinue my subscription which expired Mar. 12, as I am in my 84th year and totally blind; so please stop sending it, wishing you continued success in the stand you have taken for Truth and righteousness. I remain.

Respectfully,
PHILIP ADAMS.

Rocky Mount, N. C., March 20.

I wish to tell you how I enjoy the large type now used in Pastor Russell's sermons. The last one of March 2nd, was splendid. I thank you so much for standing firm for righteousness and Truth, continuing printing the sermons and Sunday School lessons, etc. I've enjoyed Bro. Nelson's essays very much. They are very instructive. Trust no more such letters as the Driffs letter will ever be printed. He surely was blind to what is just and truth. I am enclosing a program of our one-day convention and am hoping you will give room in your good paper as an invitation to any friend who sees it and can, to come and share our feast with us. Wishing you continued success and that God may richly reward you for causing so many to get the good tidings of Truth. Trusting you will favor us by printing our program in next week's paper.

Yours sincerely,
MRS. M. E. WALLACE.

The following is the program:

Associated Bible Students Convention, Opera House, Rocky Mount, N. C., March 30th, 1916.

PROGRAM:

Chairman, J. F. Dodge, Manchester, Va.

10:00 a. m.—Address of welcome and Bethel service, conducted by Brother Dodge.

10:30 a. m.—Praise and testimony meeting led by Brother Dodge.

11:00 a. m.—Discourse by Brother J. E. Creery, of Richmond, Va. Topic: "The Relationship of Christ and the Church." John 15: 1-12.

12:30 p. m.—Luncheon and fellowship.

2:00 p. m.—Discourse by Brother W. W. Murray, M. D., Suffolk, Va. Topic: "God's promise to Abraham."

3:30 p. m.—Discourse by Brother Russell.

7:30 p. m.—Public lecture by Brother Russell, Topic: "The Battle of Armageddon."

All seats free. No collections. All believers in the atoneing blood of Jesus are welcome to all of these services.

London, Eng., March 16.

I cannot say how much I appreciate the way in which you print the sermons of our dear Pastor; also the many beautiful articles on different subjects. Thanking you for the regular delivery of the paper hitherto and wishing you every success in your endeavor to spread a nowledge of the Truth. I have been a subscriber for six or seven years, I am.

Yours very sincerely,
MRS. TOSH.

EAST WILTON, Maine, March 23.

I am renewing my subscription to your paper through The Watch Tower.

Am much pleased with the good print you are using for Pastor Russell's sermons as I loan and give my paper to several who can not read fine print. I consider the sermons worth many times the price of the paper and also appreciate very much the articles by Bro. Nelson and the letters from the friends.

"We are living we are dwelling
In a grand and awful time
In an age on ages telling
To be living is sublime."

"The hearts of men are failing them for fear of things coming on the earth."

Bible Students know that the trouble now upon the world will burn up all error and cause Truth to prevail. The time is at hand when the groaning creation is to receive the blessing which God promised, long years ago.

"God is not slack concerning this promise."

"He will bless all families of earth."

Yours Sincerely,
MRS. A. J. R. HOYT.

INDIANAPOLIS, Ind., March 23.

I wish to notify you in regard to my change of address.

I have been a subscriber to your paper for several years, and enjoy reading it; especially the sermons by Pastor Russel. Trusting you will continue to publish them.

Hoping your paper may be blessed in its Harvest work, I am,

Yours truly,
GRACE DUNN.

WHERE IS FATHER ADAM?

In regards to the common belief and doctrine of men that only the body of a person is buried, and that the soul doesn't die, but departs from the body at death, and wings its flight immediately to a heaven of bliss or a hell of torture, (not waiting for the day of resurrection and judgment which the Bible teaches). I say in regards to this the following discussion took place between a sectarian or member of one of the creeds of nominal Christendom, (whom we will call, "Bro. A"), and a member of the I. B. S. A., (whom we will call "Bro. B").

Bro. B. said, "Now there was Adam, where do you suppose he went when he died?"

Bro. A replied, "Adam done nothing so very hineous, and even after he was driven out of the Garden of Eden, he seemed to have a longing for fellowship with God; so I presume Adam went to heaven when he died."

Bro. B said, "But Adam was the one who got all the rest of us into trouble by his disobedience; because we read in Rom. 5:18, 'By the offense of one (Adam) judgment came upon all men to condemnation,' and according to your view this means that Adam's sin was the thing or cause that started millions of his race, on the downward road of destruction which terminates in an eternal hell of misery and torture, and yet Adam, the one who by his act of disobedience started them there, (see Rom. 5:19), has gone to heaven."

Bro. A replied, "That's so, too. I had never thought of that before. Surely Adam could not have gone to heaven after being the fault of all that; my statement was incorrect; Adam must have gone to hell when he died."

Bro. B said, "But see again what that involves you in. Because if Adam's small act of disobedience, by merely eating some of the forbidden fruit, has sent him to such an awful eternity, what hope could they have had who done far worse things than Adam ever did, and died before God sent a Redeemer to abolish death and (open the way or) bring life and immortality to light through the gospel? (2 Tim. 1:10)."

Bro. A replied, "That's so, that's so. My first answer was correct. Adam surely went to heaven."

(Dear reader the poor blind brother didn't catch even the thought that Adam could not have gone to heaven before Christ opened the way!)

Bro. B said, "If that's true, then it involves you in a still greater absurdity than before; because if Adam had been obedient he would not have had to leave his perfect paradise in the Garden of Eden and die; but he would have lived and dwelt on the earth forever, because to get to heaven we (the saints) must all die like men of the world, and fall like our Prince Jesus (Psa. 82:7), because, 'flesh and blood cannot inherit (or enter) the kingdom of God.' But now that Adam disobeyed and died, he has (according to your view) something far better than even he would ever have had if he had not sinned."

(Dear reader does not this sound encouraging to us to be sinners, because we all are wanting the best, or something better at least?)

Bro. A in his confusion trying to correct himself, again replied, "That couldn't be; that would be inconsistent; Adam must have gone to hell, that is the correct thought."

Bro. B said, "But see what that leads to. It is thousands of years since Adam died, while today men are dying who have far more the spirit of rebellion in their hearts than Adam ever had; and yet they will have so many thousands of years less of infernal agony than Adam who committed such a small sin in comparison. Would that be 'just'? Would our God whom the Bible says is a kind, 'just,' loving and merciful God, do such an awful thing as to so terribly punish Adam, for his little act of sin, so many more thousand years, than He will those far more rebellious ones?"

Bro. A replied, "You've got me all confused so that I don't know where I'm at, and I don't know where Adam's at either."

Bro. B said, "So are all confused who believe satan's lie, (Gen. 3:4; Jno. 8:44), that the soul of man is immortal, indestructable, and does not die. It is better and far more enlightening for a man to believe what God says.

"Search His Word, and study to rightly divide it (2 Tim. 2:15), for it may be that God (if He sees that you are in earnest) will remove the veil of ignorance and confusion from your eyes of understanding; because it is Satan—the deceiving 'prince,' and lying 'god of this (evil) world' who is blinding the minds of them that believe not—the true message of Jesus, that 'no man has ascended up to heaven' and that 'all that are in the graves shall hear His voice and shall come forth'—at the appointed hour (Jno. 3:13 and 5:28, 29), lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, (2 Cor. 4:4) and he (satan) could deceive them no longer, (see 2 Cor. 11:3, 4, 13 to 15). For proof that the soul is not immortal and can die or be destroyed—See Rom. 6:23; Ezek. 18:4; Mat. 10:28, and be convinced that all who would have immortality must seek for it, put it on, and be clothed with it—see Rom. 2:7; 1 Cor. 15:53 to 55; and 2 Cor. 5:1 to 4.

"To prove that formerly God only, was immortal, and that He alone had immortality—see 1 Tim. 1:17 and 6:13 to 16, and that later He gave immortality to His Son Jesus and also made Him immortal—see Jno. 6:26, also 3:33 to 36. By these two latter passages with Rom. 2:7 and 1 Cor. 15:53, we have ample proof that God intends, also, to give (at sometime) immortality to the Bride of Christ—His true followers the more than overcomers—the 'little flock,' so that they too will have life within themselves the same as the Bridegroom; but none others shall have immortality."

I am Respectfully yours,
Another member of the I. B. S. A.

"WHY PERSECUTEST THOU ME?"

Acts 9:1-11, 17, 19—April 2.

A Notable Illustration of Zeal Without Knowledge—Reproved From on High. Saul's Deep Contrition an Evidence of Genuine Repentance—His Eyes of Understanding Opened—St. Paul's "Thorn In the Flesh."

"Faithful is the saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief."—1 Timothy 1:15, R. V.

WHOEVER thinks of Saul's transformation from an enemy of Christ and His Church to a friend and zealous servant as an experience on a par with the conversion of sinners is greatly in error. Such conduct as is related in today's Study is not the conduct of sinners, enemies of God. The account of Saul's enlightenment in the Gospel is the account of a most noble character which commands the respect of every class in every time.

Saul of Tarsus was a loyal, true member of the favored nation of Israel, thoroughly consecrated to God and serving the Lord to the best of his ability, but blinded for the time by prejudice and misconception. The Master chose the original Twelve because they were Israelites indeed; and He gave them the instruction needed for His service. This He did also for Saul, though in a striking manner. The word conversion signifies a turning about in an opposite direction. But Saul was already going in the right direction—a whole-hearted service of God—although his efforts were being expended upon the wrong thing.

Apparently the circumstances connected with the stoning of St. Stephen only incited Saul to greater energy in stamping out what he believed to be heresy. The Jewish priesthood was granted considerable power under the Roman government. They could authorize arrests and imprisonments for infractions of their religious rules and regulations. Saul, exercising the same respect to law and authority that subsequently marked his dealings and teachings as a Christian, went about the persecution of Christians in the manner recognized as legal—under the sanction of the highest religious tribunal. Let us remember that nearly all persecutions have been sanctioned by some human law, and regulate ourselves according to the Divine code.

"Saul, Saul, Why Persecutest thou Me?"

Misdirected Zeal Reproved.

Today's Study is St. Luke's account of the opening of the eyes of Saul's understanding, and was doubtless received from the Apostle Paul himself, who gave two other accounts. (See Acts 22:6-11; 26:12-20.) These accounts are in practical agreement, and show only such variations as might be reasonably expected, considering the fact that they were delivered under different conditions. Had they been exactly alike, there would have been just cause for supposing a special preparation of the text with this harmony in view.

Saul's feelings, as he heard from the Lord of Glory a reproof of his misdirected zeal, can be better imagined than described. Nevertheless, we can but admire the promptness with which he at once ceased his opposition and placed himself on the side of Him whose Cause he had so recently persecuted. How deep a hold the matter took upon his mind may be judged from the fact that he neither ate nor drank for three days. He could not think lightly of his blinded course. Deep contrition is always good evidence of genuine repentance of wrong.

We may reasonably suppose that those three days of blindness and fasting were also days of prayer and reflection, during which he diligently compared the testimony of the Law and the Prophets with what he knew of the Nazarene and His teachings. His natural sight had been destroyed, but his mental vision had been opened. Now he saw matters in a new and wonderful light.

Ananias hearing the Lord's voice.

Although Saul's sight was miraculously restored, yet we are not informed that his eyes were made whole. It has been surmised, and we think with good reason, that the continued weakness of his eyes constituted what he terms "a thorn in the flesh." (2 Corinthians 12:7-10.) Although he was granted many gifts of the Spirit, and exercised the gift of healing upon many others, yet the Lord did not relieve him from his own weakness in this respect.

We are inclined to regard the Apostle Paul as in some sense of the word a type of the nation of Israel. Amongst the Jews are many who seem to be Israelites indeed, merely blinded as both the Prophet and the Apostle have described. (Romans 11:7-12.) That nation whose blinding took place during the Fifth Thousand-year Day, and which has been blinded throughout the entire Sixth Thousand-year Day, will have its eyes opened on the Seventh Thousand-year Day—the Millennial Age. When the due time shall have fully come, the Lord will send some Ananias, whose touch under Divine favor shall bring sight.

Appreciations.

CRANBERRY, Pa., March 20.

I am renewing my subscription to the "Tribune" through the "Watch Tower." We have taken the Tribune a long time. Subscribed for it soon after you began publishing Pastor Russell's sermons, also was taking several other papers with our Pastor's sermon; but the Tribune we like best on account of the space given to the sermons, the good large type and the many other religious features published. I discontinued all the papers but the Tribune two years ago (when my husband passed beyond) feeling I could not afford to take all the papers. I would feel lost without the Tribune as it has been a welcome visitor in our home for many years.

I trust you will continue to publish the good tidings of great joy which shall be unto all people in the near future.

Trusting you will continue the good work and that you are receiving spiritual benefit from the truth you publish. Wishing you success.

Yours for Truth,
MRS. A. E. TAYLOR.

PLAZA, Wash., March 23.

I am renewing my subscription for the Tribune through the Watch Tower.

We so enjoy the Truth features of The Tribune, especially Pastor Russell's sermons and the Sunday School Lessons, and hope you will continue to publish them.

May God richly bless you for your part in helping to spread the glad tidings.

Yours truly,
S. D. LIMLEY.

TWIN FALLS, Idaho, March 22.

I am so glad, dear Editor, for the publishing of that sermon and deeply appreciative of the space you gave in giving it so much space. Were it possible I would give my little all to sending fairly hundreds of your paper to those who are hungry for Truth but know not where to find it. I trust the precious truths contained therein have filled your hearts with gladness and helped you to fully know,—"God works in a mysterious way, His wonders to perform," and will in His own way and "due time" fulfill His promises and cause all mankind to know "that not one jot or tittle" has failed but that "He will accomplish the thing whereunto He sent it."—Truly, truly we gaze everywhere about us and behold the prophesy, "There shall be a famine that day in the land, I say not a famine for bread and water, but for the hearing of the Word of the Lord." Could it be stated plainer, this lack of the world today? No.

May you continue to give us the precious messages which Pastor Russell so ably and courageously and honestly and faithfully gives to those who have the ear of understanding for God's ways and plans and character.

We know God will richly reward your efforts to "feed" His "fainting" "weary" saints. May God bless you is my sincere prayer.

My prayer goes up daily for all God's consecrated children. May they trust more to Him and less to self.

With Christian love,
MRS. C. E. NORTON.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Rocky Mount, N. C. .....March 30
Raleigh, N. C. .....March 31

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

LEARN TO FIGURE FASTER

The Demands of the Day Require It of Everyone.

This is an Age of Short Cuts.

The greatest short cut of any age, the Panama Canal, could not have been completed on time if other short-cuts had not been used in working it out. Labor-saving devices are found on every hand today. The successful manufacturer does not hesitate to discard a machine be it ever so new for one that will do the work quicker, cheaper, better. **Everybody Uses Arithmetic.** Learn the latest and best. It saves time, labor, worry. Don't depend on a piece of paper or machine to do your figuring when it can be done easier, cheaper, quicker, better by the new, simple, short-cut methods of the Prewett System explained in **"HOW TO FIGURE FAST."** Everyone likes it and most people need it every day in business regardless of age or avocation. Get out of the rut. Cut out the brain-fagging, nerve-trying, old way of figuring and free yourself forever from the drudgery of cumbersome calculations by learning **"How to Figure Fast."** You will agree with F. M. Marshall, Expert Accountant, who says: "It is the best thing I ever saw." Professor McCallum, Teacher of Mathematics: "It is a grand work and I want every teacher under me to have one." Thousands of others endorse this little book like G. J. Felix of Connecticut, who says: "Best book I ever had. Am thoroughly satisfied." The Gulf Coast Lumberman says: "It is the marvel of the age." There are 60 pages of boiled down printed matter with embossed leatherette cover in convenient form for pocket, office, or home, sent anywhere upon receipt of $1—or by parcel post c. o. d., for $1.10. That Dollar will do you more real good personally than $100 spent in many other ways. Get your order in the mail today and make us both glad thereafter. Circular full of strong testimonials free. Money back if not as represented. Address,

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1408 Prairie Ave., Houston, Texas.

The Boston Transcript in a self-conscious moment pauses to wonder at the unsophisticated curiosity of Bostonians. A semaphore to regulate traffic has been erected in the heart of the city. It was designed to facilitate the orderly movement of vehicles and pedestrians, but so great were the throngs that stopped to gaze at it the police had to be summoned to clear the congested pavements, says Chicago Evening Post. The Transcript considers it worthy of serious comment that "so simple an innovation, known for years in other cities, could have the power to interest Bostonians so much." But, after all, is it not possible that Bostonians, in spite of all sedulously cultivated illusions, are much like other folks?

An egg of the extinct aepyronis sells for $1,000, but if a surviving colony of rocs, dodoes or great auks should be discovered in some out-of-the-way corner of the world, their eggs would not be worth a cent a thousand. Will the chicken ever become extinct and the lay of the last hen a treasure of the museums?

The New York World asserts that for the quarter ended September 30 there was an increase of 9,598 in the population of Ireland, the birth rate of the island being 20.8 and the death rate only 13.4. Surely there has been a remarkable improvement in Ireland's economic condition if, despite the war-racked state of Europe, its population is substantially increasing for the first time in 70 years.

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WM. E. McKNIGHT, Beaver, Pa. Bell Phone 1085-

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FOR 1916

For in this book is gathered the wisdom of the ages—what is known about the world in general—its nations—the doings of people.

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of the
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and of
NEW YORK CITY
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WONDERFUL CALLING TO THE DIVINE NATURE.

"THE GLORY THAT EXCELLETH" TO BE THE REWARD OF THE FAITHFUL CHURCH.

Promises Exceeding Precious—Not Many Great or Wise in Worldly Things Believe—Chiefly The Poor and Humble—These Humble Ones The Truly Wise—God's Truth Gives True Learning and the Spirit of a Sound Mind—Terms of High Calling Definite—Glorious End of the Heavenly Way.

Roanoke, Va., March 20.—Pastor Russell delivered a very impressive address here today, from the text: "God hath given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." (2 Peter 1:4.) He said in part:

God designs that the elect Church, the Royal Priesthood, shall, when completed and glorified, occupy positions of great honor and responsibility. They will be kings, judges, priests, throughout the thousand years of Christ's Reign. Moreover, they are to be honored associates of the Lord Jesus throughout eternity, spirit beings of the very highest order—the Divine. We trust that many of those who now hear us are of this class. Do we realize what all this means, dear brethren? Unless we have thoroughly tested characters we shall not be fit for so great an exhaltation. If we have any sympathy for sin, it would be unsafe to trust us; for sin might spread and make us in time emissaries of evil, whose influence would be disastrous. God is looking for those only who truly love righteousness and hate iniquity. He does not expect perfect works in an imperfect body; but He seeks a perfect heart and an overcoming spirit, with as nearly perfect conduct as we are capable of by His grace.

If those of this class do anything wrong, if they are overtaken in a fault, they are very repentant. They have a feeling of sorrow and regret, and go quickly to the Throne of Grace for forgiveness and cleansing. This shows that the heart is fully loyal. So the Lord tells us for our information and consolation that He judges us not according to our unavoidable weakness, but according to our hearts and our earnest endeavors. Surely in this merciful arrangement the blessings of the Lord hath made us rich! While God has not given us perfect righteousness as yet, He has imputed it to us. Every blessing we have comes to us through the Lord Jesus Christ.

How rich indeed the Lord has made His children, even in this present life, while we are only heirs of all this wealth laid up for us in Heaven, while we have only the earnest, or hand payment, of the wonderful things which we shall inherit when we enter into glory with Christ! The Spirit of the Lord gives rest of heart to His people and sounder judgment than they ever had before. (2 Timothy 1:7.) It often increases their physical health and their mental efficiency. As a business man a Christian is more capable, more conscientious, and hence more valuable, whether he be an employer or an employe. Those of this class who are housewives know better how to keep the home, how to keep things in order, how better to exercise common sense, than before they accepted the Message of Truth and began to live its spirit. Common sense is not a common article, even though it is so called.

The Lord's Truth brings a rich blessing wherever it is received into a good and honest heart. Many of you are parents. If you are faithful, obedient children of God, you are better parents than you were before. When you brought your children into the world you assumed a responsibility for them in the sight of God. This thought is sopering, strengthening. It helps you to watch your example, to and admonition of the Lord, as well as caring for their material needs.

WHY GOD CHOOSES THE POOR.

Many of the Lord's faithful are amongst the humble and obscure. They are largely from the poorer walks of life. "Not many great, not many wise, not many noble are called," but chiefly the meek ones of this world. Why has God chosen these? We answer, the people who are naturally poor and ignoble realize that they are nothing in themselves; they feel their weakness and long for something better that God can give. Men who are rich and learned and influential note this, and sometimes say, "This Gospel is a good thing for these people. They need something to lift them up." Those who are thus high-minded are not in the proper attitude of heart to realize their own need and to come to God. No matter how rich, how learned, how noble a man is, according to human standards, he must come to the point of acknowledging that he is a sinner, wholly dependent upon God for forgiveness and for every blessing. All such self-righteous ones miss the special blessing the Lord is now offering; for they do not realize their need.

This is why Jesus said of these, "Woe unto you that are rich; for ye have received your consolation!" "Woe unto you Pharisees!" for you are not anxious to know about God. It is as we would say, "Alas! alas! for they will lose this great privilege of the Kingdom! Only those who will humble themselves will ever be exalted. It is not advantageous to be rich in this world's wealth, either socially or financially. Those who are rich now in these things will in the next Age have difficulties that the poor will not have. "Blessed be ye poor!" if your poverty leads you to Christ, or assists in this direction. Few are willing to walk in this way of humility and self-abnegation; but to those who do a great blessing comes—the blessing of the Lord which maketh rich. A work of transformation is going on in them. From the Divine standpoint, these poor and lowly ones are the truly rich, the only ones who are rich.

The Apostle Paul says that the Truth of God which illuminates the mind gives a better mental poise, the spirit of a sound mind. The minds of all fallen men are unsound, just as their flesh is unsound. Our minds are more or less twisted and warped. But God has a sound mind; and He tells us of His will, His plans, His ways. If we accept these, then we have the mind of God, the mind of Christ. We direct our conduct by the Divine instructions. We receive from Christ these riches of God's grace which become a transforming power, working in us to WILL aright.

Should a Christian make a mistake, then he will go to the Lord for forgiveness, and resolve, "I will endeavor so to live that henceforth this difficulty shall never overtake me again." But if it should again overtake him, he will go again to the Lord, with deeper contrition. So the mind of Christ continues to work in God's children to will and to do all His good pleasure, and they become richer and richer in character.

THOSE EDUCATED BY GOD TRULY LEARNED.

This class are not only the richest people in the world, but the most learned—learned in Heavenly wisdom, the only true wisdom. (James 3:17.) Many have said of the Bible Students, "These people have a general knowledge of nearly everything." Whoever knows the Bible from Genesis to Revelation—understanding God's great Plan for both the Church and the world,—is highly educated, whether he has been instructed in the world's schools or not. He is educated in the best and most thorough School in all the Universe—the School of Christ. Many of the enemies of present Bible Truth admit the unequaled knowledge and understanding of the Bible which even the humblest of these Bible Students possess. And they say that these have a wonderful knowledge of right principles, in every direction. This was true of our Lord Jesus and of His immediate followers; and these children of God have been instructed by them.

We read that when St. Peter and St. John were preaching in the Temple, the people perceived that they were ignorant and unlearned men; and "they took knowledge of them that had been with Jesus and learned of Him." (Acts 4:13.) They had not been in the school of the Scribes and Pharisees, but they had been with Christ. Whoever attends the School of Christ receives the best education for the present time and for the life eternal.

ABRAHAM'S TWO SEEDS.

Everything that God has to bestow is designed to be a blessing. He has provided a great blessing for all the families of the earth. He declared to Abraham that this blessing should come through his Seed. The opportunity to become of Abraham's earthly seed will come to every member of Adam's race; and every one will have an individual opportunity, except those who get their full opportunity now. There is only the one class who have this opportunity during the present life.

The vast majority of those who live in so-called heathen lands have no knowledge of Christ at all. Very many in Christendom so-called have very little or no real knowledge of Christ. Some of these attend meetings with more or less regularity where Christ's name is spoken and where hymns are sung, and join in the singing, thought many who do so know not what they say. There was a similar class in our Lord's day, and it was these who joined in crucifying the Lord of Glory. St. Peter says of them, "I wot that in ignorance ye did it."—Acts 3:17.

So everywhere today there are many who do not understand. Having eyes, they see not; having ears, they hear not. But the Spirit of God gives wisdom, quickens the understanding. Jesus said of this class who see and hear, "Unto you it is given to know the mysteries of the Kingdom of Heaven." It is this class which is now on trial for life or death everlasting. The world is not now on trial for life or death, though their present course will have a bearing upon their future. For the world now to know these things that the children of God know would only increase their responsibility. The class that really know does not include one thousandth part of even the church membership of the world.

Those who know are those who have accepted the terms of discipleship laid down by the Master—"If any man will be my disciple, let him deny himself, and take up his cross and follow Me." (Matthew 16:24.) This means that he must give up his own will to take instead the will of the Lord Jesus Christ, who represents the Father. Whoever has not done this has not been accepted of God at all. Much more is necessary than abandoning sin. Nobody ever had a right to live a wicked or immoral life. We come into the family of God in only one way. Jesus is the Way. The first step in consecration is to deny one's SELF. The second step is to adopt the will of God, to take up the cross and follow in the Master's footsteps. These are the only steps.

Once we had the impression that the Bible taught that whoever would be saved must get into this Church of Christ, otherwise he would go to Hell to suffer torture forever. And in sympathy for our own we said, "John and Mary must join the Church!" But getting their names on the roll of one of the church organizations did not get them into the true Church, "the Church of the Living God, whose names are written in Heaven" not on earth. We get into God's Church by accepting Christ as our Ransom from sin and death and by fully giving up our minds, our hearts, our wills, to God.

"IF ANY MAN DRAW BACK."

For all who become His disciples Jesus becomes the Advocate. He accepts them to be members of His Church and presents them to the Father. Then the Father receives them by begetting them of the Holy Spirit. They are then members of God's family, sons of God. They are New Creatures in Christ and constitute the true Church. It is this class who are to go on from grace to grace, from knowledge to knowledge. The Father, through Christ, deals with them as with sons, giving them the chiselling, polishing, diciplining, refining, necessary to make them ready for their great inheritance in the Heavenly Kingdom. Heirs of glory are these. If faithful unto death, they will enter forever into the joys of their Lord.

But if any who have once been begotten of the Holy Spirit and have tasted of the Heavenly gift shall draw back from God, it will be impossible to renew such to repentance, seing that they have crucified unto themselves the Son of God afresh and put Him to an open shame. There is no further hope for those who have had their opportunity and have misused it. They will die the Second Death.

The great mass of those in the churches of today have not been begotten of the Holy Spirit, and cannot die the Second Death without further knowledge and opportunity. They are still to have their share in the future blessings coming to the world at large. But in proportion as any shall have been closely in contact with the Truth, and have seen and rejected it, to that extent matters will be unfavorable for them in the future. However, all will have an opportunity except those who have been made partakers of the Holy Spirit and have fallen away through wilful sin. If these fall away, there remaineth no more a sacrifice for sins: for Christ dieth no more. "But we (who are faithfully following Jesus) are not of those who draw back into perdition, but of those who believe to the saving of the soul."—Hebrews 6:4-8; 10:26-31.

God's promises to His faithful ones are so rich, so precious, so wonderful, that were it not that they are given by Jehovah Himself, in unmistakable terms, they would be beyond belief. "But," says one, "can we believe that God REALLY MEANT that we might have a part in His own nature, the Divine nature?" Surely! Of what use would the Bilbe be if it does not say what it means? The Apostle Peter, one of the inspired mouthpieces of the Lord, has so declared. Our Lord said to him and to the other Apostles, "Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven."—Matthew 16:19; John 20:22, 23.

The Twelve Apostles were supernaturally guided in their utterances. Jesus promised them that, after the Holy Spirit should come upon them, they should be guided into all Truth. (John 16:13.) So we have full confidence in St. Peter's words. The intent of God's wonderful promises is that they shall work in us, day by day, to will and to do the perfect will of God. "According to your faith be it unto you." If you let go your faith, you lose all. The greater your faith the greater your blessing. God seeks only those who will trust Him in everything, whether they can trace Him or not.

Whether we shall be of this blessed company is for us to decide. Our Lord Jesus has promised us the needed help. He will make all our trials and difficulties work good for us. He will make us meet for the glorious station to which the Father has called us. But He expects us to co-operate with Him, to have faith, trust and the spirit of loyalty and obedience. We are to be true to our covenant, true to all the principles of righteousness. He wishes all of His people to gather under the same banner—the banner of truth and love and of faith in God.

But as we have said before, not many of the professed children of God are of this mind. Not many of the great and mighty and wise are thus obedient and teachable, but chiefly the poor of this world, rich in faith. But to those who appreciate the glorious High Calling of God, the call to the Divine nature, to joint-heirship with Him who has been exalted far above angels, principalities and powers and every name that is named, next to the Father, we would say, Having tasted of the exceeding riches of God's favor, are we not determined to go on and obtain the full inheritance promised?

The things which eye hath not seen nor ear heard, neither have entered into the heart of man, which God hath in reservation for them that love Him, are for those who love God more than they love father or mother, brother or sister, children or friends, houses or lands, wealth or fame or pleasure of earth. If we are of this class, let us rejoice and be of good courage! God is for us. He has been blessing us all along the way; and if we continue thus to follow on, the end will be glorious. We shall be made partakers of the DIVINE NATURE!

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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"Once more: What shall we say of the youth of this place? Have you either the form or the power of pursuing your studies with all your strength? Do you redeem the time, crowding as much work into every day as it can contain? Rather, are ye not conscious—you waste day after day either in reading that which has no tendency to Christianity, or in gaining, or in—you know not what? Are you better managers of your fortune or your time? Do you take care to owe no man anything? Do you know how to possess your bodies in sanctification and honor? Are no drunkenness and uncleanness found among you? Yea, are there not many of you who glory in your shame? Are there not many of you that are foresworn? I fear, a swiftly increasing multitude. Be not surprised, brethren—before God and this congregation I own myself to have been of the number solemnly swearing to observe all those customs which I then knew nothing of, and all those statutes which I did not so much as read over, either then, or for a long time afterwards. What is perjury, if this is not? But if it be, or what a weight of sin, yea, sin of no common dye, lieth upon us! And doth not the Most Hight regard it?"

"May it not be a consequence of this that so many of you are a generation of triflers with God, with one another, and your own souls? Who of you is, in any degree, acquainted with the work of the spirit, His supernatural work in the souls of men? Can you bear, unless now and then in a church, any talk of the Holy Ghost? Would ye not take it for granted if any one began such a conversation, that it was hypocrisy or enthusiasm? In the name of the Lord God Almighty I ask, What religion are ye of? Lord, save or we perish! Take us out of the mire that we sink not. Unto Thee all things are possible. According to the greatness of Thy power, preserve Thou them that are appointed to die!"

* * * *

As further revealing the soul of this great reformer we here present Hubbard's conception of him:—

"Philosophers with the brains of Newton, Spencer, Hegel and Shopenhauer, could never have done the work of Wesley. Had Wesley known more he would have done less. He was a God-intoxicated man—his heart was aflame with Divine Love."

Russell differs radically from Wesley in that the poetic and sentimental characteristics are entirely foreign to his nature. Emotionalism so prevalent amongst evangelists is no part of his mission. Evangelizing by arousing feeling in the subjects is reform and checks the tendency of waywardness, but brings diminishing returns in the end. Russell accomplishes the same results of reform but does it by following another trail—he appeals to reason, whereas Wesley appealed to conscience, and here lies the distinguishing feature. In an address to the public Russell usually first calls attention to the Great Unknown as a subject that has been sadly neglected in the thinking and investigation that characterizes this age. He then rehearses the theories of the world, Heathenism, Catholicism, Calvinism, Armenianism, Rationalism, shows their relative value and then the inconsistencies of the best. Then points out the Bible hopes for the world that is going down into the tomb at the rate of 90,000 a day, as the only reasonable and consistent hope of future life that appeals to our senses and answers to the longings of the human heart. He then revives the spirit of the reformer Luther by insisting on the rights of man to think and investigate the Bible and pass judgment independent of Clerical authority and creeds of the Dark Ages. His Gospel of Hope for suffering humanity has a remarkable transforming power on its votaries that does not stop with renouncing grosser sins merely. Hence he properly merits the title of Reformer. Hubbard's assertion concerning Wesley: "Had he known more he would have done less," does not fit Russell. It is because he knows more, that he has done what he has—"Knowledge is power." The proper version of Hubbard's statement should be, "had he known more he would have done differently," and perhaps he would have accomplished less in his age. However, Hubbard's statement admits that knowledge is not the chief end in life, it is only a means to an end—that end is service. We serve humanity best by a proper use of our endowments by nature—Russell's genius has been used to the best interests of the Church and incidentally the world.

Wm. T. Ellis found fault with the Russell propaganda on the grounds of not having any Evangelistic features with it. It did not occur to Mr. Ellis that the "Extension Department" which he reported in his investigation answered the same purpose—the difference consisting merely in the methods. The present day Evangelizing is a freak production of the methods of Charles Wesley and Whitefield and was not known prior to their day. The latest form of Evangelizing is that of the baseball gymnastics of "Billy" Sunday, carried to a point bordering on insanity. It is a vivid contrast to the moderate and dignified methods of Pastor Russell and other members of the International Bible Students Association. In fact the teachings of the I. B. S. A. propaganda eliminated the necessity for frenzied appeals to save men from the fires of a burning hell, for there is no such place. Instead they have resurrected the long lost teachings of the Bible of the world's salvation as being separate and distinct from that of the church, while the modern Evangelistis see only the salvation of the Church to the exclusion of the world's hope.

The particular point that the clerics hate about "Russellism"—the thing that they specially pronounce "bad" is **Future Probation,** and hate it for the reason that they fancy that if they preached this, they could not get any membership, and hence their coffers would become scant of finance. They would rather, by their creeds, consign all the heathens, Jews, infidels, and sinners to hell eternally, than to grant this one explicit teaching of the Bible which makes it another beautiful portrayal of the God of love and compassion, bringing to light the second salvation, the world's salvation. Many so-called evangelists preach hell as a matter of expediency **and do not believe it**—I have met many of this type. They use it to freighten sinners into their folds—they cannot imagine an evangelistic meeting without it. But Millennial Dawn is making inroads into Orthodoxy—"Billy" Sunday still has the popular conception of "evangelizing" with the doctrine of hell, but will not say it is literal fire! His sermon on the second coming of Christ, is said to be borrowed from Millennial Dawn, and, it is said, every reference it originally contained can be found in one chapter of one of Russell's Studies Perhaps this is the reason that he has so suddenly let up on blasting at Russell. He has centered on "Booze" and thrown good people off the scent—they do not know that in making the bad better he is making the good worse by his method and doctrines. Hell, defined as Sunday defines it, with or without fire, **has the same effect upon its hearers as it had upon those of the Dark Ages when it led men to burn each other at the stake!** In proof of this we cite from "The Literary Digest" (June 14, 1913) concerning this novelty and curiosity at Columubus, Ohio, a quotation from Dr. Washington Gladden in "The Congregationalist" (Boston):—

"Every day he mounts the judgment seat of the universe and sends men by scores to the right hand and to the left—mostly to the left. Statistics—of a sort—were kept of the number of 'conversions'; but of the number of those sent to hell, by name, no record, I believe, was made. It is a great omission; for that is a large part of the business.

"All evolutionists are consigned to hell. Mr. Sunday names, one by one, those whom he supposes to be evolutionists, and with a dramatic gesture flings each of them into perdition. 'There goes old Darwin! He's in hell, sure!' And the enraptured audience yells its applause, as one evolutionist after another is dropt into the fiery pit. A staid Methodist preacher, who watched this performance, said afterward, 'I would never have believed, if I had not seen it, that an audience of civilized Americans could show such a spirit as that.' The scene at a Spanish bull-fight is really, when you think of it, less horrible."

"And as a particular instance of Mr. Sunday's intolorence, Dr. Gladden recites as follows:

"One of Mr. Sunday's ministerial supporters in Toledo, Rev. Dr. Wallace, after listening to this sermon about the evolutionists, ventured to remonstrate with him privately. The next day on the platform Mr. Sunday turned to the protesting minister, shook his fist in his face and yelled: 'Stand up there, you bastard evolutionist! Stand up with the athetaists and the infidels and the whoremongers and the adulterers and go to hell!' I have these words from Dr. Wallace himself, who adds, 'It is impossible to describe the venom with which these last words were uttered.' "

(To be continued.)

WANTED—at once—a Truth sister to nurse my natural sister who has been recently paralyzed. She is a large woman, but I have a mechanical appliance by which she can be easily handled by anyone. My sister is not in the Truth, but she is a good woman and is 73 years old. Two dear Truth sisters already in my home; one nursing my paralyzed wife, the other housekeeper and cook. Good Home. Small Class. Can not pay fancy wages. State terms and how soon can come if telegraphed for.
BRO. WM. W. MURRAY.
Suffolk, Va.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.
JOHN A. PERRY.
Henderson, N. C.

AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a prize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.
GEO. E. PERRY,
Henderson, N. C.

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A widow lady in the Truth can have a permanent home with us. Would only require her to help in housekeeping. Address W. W. Giles, Browns Summit, N. C.

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 19. PITTSBURGH, PA., THURSDAY, APRIL 6, 1916. FIVE CENTS A COPY.

New York Public Library

WHO WILL WIN THE AUTO? IS QUESTION OF THE HOUR

Big 50,000 Special Vote Offer to Close Next Thursday Night, April 13, in $3,100 Contest--Mrs. Raymond Bowden, John A. Perry, Geo. Perry and Many Others Making Splendid Records This Week--Plenty of Room for New Workers.

WISHING FOR THINGS?

Do you long for an automobile, music in your home, Diamonds, etc.—all the good things that other people have and enjoy?

If you do—and every red-blooded man and woman does—the National Labor-Tribune offers you today the opportunity to make your dreams come true. The big new contest is open to every ambitious friend and reader of the paper and through it you may secure any prize you desire. The magnificent awards—which total more than $3,100—will be distributed free among those who seriously interest themselves with the National Labor-Tribune in developing its ever increasing fields of circulation. Ranging from two automobiles down to pianos, victrolas, diamonds, kitchen cabinets, etc., every prize represents a splendid value and even the least of these is well worth working for.

ENTERING THE CAMPAIGN.

To enter the campaign fill out the nomination blank in this issue and send it to the contest manager, the National Labor-Tribune at once. This will start you off with 5,000 votes and makes you a bona-fide candidate in the race. The prizes will be awarded according to the number of votes secured. The candidate securing the largest number of votes will receive the largest prize, and the other prizes will be awarded in the same manner. To secure votes you must clip the ten free vote coupons from the Labor-Tribune and get your friends and acquaintances to help you with their subscriptions. This is not so hard as it sounds for once you are started you will find all your relatives and friends standing ready to boost for you. The number of votes which it will require to win one of the automobiles or other prizes may not be as large as one would at first imagine—in fact it is possible that a very small vote score will carry off the largest of the prizes for the field is very fariy divided up between a large number of candidates

EVERYBODY WINS.

An especially attractive feature of the race is the arrangement whereby everybody who enters and takes an active part in the race will receive a reward. Those who fail to win one of the prizes will receive a cash salary equal to ten per cent. of the amount he or she has turned in on subscriptions during the campaign. This means that everyone is certain of receiving remuneration equal to the effort they put forth. To do this means the expenditure of a large sum of money—estimated at around five hundred dollars—but the matter of expense is not considered in carrying out the Labor-Tribune's policy of "Fair-Deal for Everybody."

BIG SPECIAL OFFER.

At the out-set of the campaign the Contest Manager announced that 25,000 extra votes would be allowed with each of the first two subscriptions turned in by any candidate. This offer is still good, but in order to make it worth while for each and every candidate to put forth his or her hardest efforts at the start of the campaign, when it is easiest to secure the support of your friends and neighbors, the Manager last week announced the following special offer.

With each club of $14.00 worth of subscriptions turned in a special vote certificate for 50,000 extra votes will be allowed the candidate. Each candidate may turn in just as many of these clubs as it is possible to secure. The subscriptions may be for any length of time, and you should remember that the 50,000 extra votes are in addition to the regular votes on each subscription. The offer will close next Thursday evening, April 13th and will not be repeated. By turning in every possible subscription now you will receive nearly twice as many votes for them as you will later on in the campaign. It is to your advantage to turn in every possible subscription during the time that this offer is in force for you can readily see that it means that you will only have to work half as hard as later on to win one of the prizes.

THE TERRITORY.

Anyone, anywhere in the United States is free to enter the campaign as long as they are of good standing in their community. There are no restrictions as to age, race, or place of residence.

And once you have entered the campaign there are no limits to the territory in which you may work. Subscriptions will be accepted from any place within the confines of the U. S. and you will receive the votes with each one.

SUPPLIES.

Receipt books, blanks, full information, etc., will be furnished to any one upon request. The Contest Manager will gladly help you to get started. The National Labor-Tribune is giving away these wonderful awards to increase its circulation among its friends, and we might say that we are absolutely neutral as to who secures them as long as they are able to make a winning run. This race, like the race of life—is to the strong.

GET IN LINE.

"Faint heart" never wins any prizes and nine times out of ten turns out a failure at everything. Don't hesitate if you feel that you would like to get your share of the free awards. You must grasp opportunity when she knocks for when you at last make up your mind the bird may have flown. Start getting up a subscription club under the big special offer today.

GETTING THERE.

More activity is noticeable in the list of candidates this week than ever before. Several new candidates are claiming the spot-light and some of those already entered are beginning to show visible signs of life. While we don't feel justified in patting any particular individual on the back and complimenting them upon their work, there are several whose efforts are worthy of praise considering the fact that the campaign is just starting. A glance over the list of candidates below will give you some idea of those who have been busy "Bringing home the bacon" during the past week.

The following is a partial list of contestants:

	Votes.
William English, Pittsburgh	7,640
Mr. George Marshall, Pittsburgh	5,000
Al. Simon, Pittsburgh	5,000
Sistus Pearson, Duquesne	58,410
G. Lefal, Pittsburgh	32,350
T. Myers, Wilkensburg	8,410
L. D. Nelson, Pittsburgh	24,150
Jim Campbell, Pittsburgh	5,000
T. Russel, Monessen	16,090
John Patton, Youngstown, O.	5,000
G. Williams, Monessen	5,000
Jack McAleer, Youngstown, O.	5,000
George Lenahan, Youngstown, O.	5,000
Todd B. Holland, Youngstown, O.	5,000
Ed. O. Jones, Youngstown, O.	5,000
Dave Edwards, Youngstown, O.	5,000
Helen Case, Youngstown, O.	10,920
Steve Suffell, Homestead	5,000
H. A. Walker, Homestead	5,000
Ras. Moyer, Homestead	5,000
Harry Gordan, Homestead, Pa.	5,000
Bob Sharring, Wilmerding	9,240
Bert Horn, Homestead	5,000
Addison Mackey, Homestead	5,000
Geo. Schneider, City	5,000
Barney Goodshaw, Pittsburgh	5,000
Al Valcor, Pittsburgh	5,000
Bill Canning, Pittsburgh	5,000
Bill Monack, Pittsburgh	5,000
Dave Orr, Homestead	5,000
Al Schneider, Homestead	5,000
Chas. J. Lawrence, Pittsburgh	5,000
Mrs. Walsh, McKees Rocks	43,260
Chas. Lewis, Homestead	5,000
Clyde Floyd, Homestead	5,000
Chas. Laird, Homestead	5,000
C. G. Faulkner, Dayton, O.	30,150
Geo. E. Perry, Henderson, N. C.	34,860
Pilgram Brother, Jolly, Brooklyn	18,510
John Ragan, Pittsburgh	22,500
Kenneth Lock, Apollo	56,380
Miss Pearl Alderson, Mt. Lebanon	24,920
David Edwards, Belle Vernon	5,000
Grant Taylor, Clarks Mills	5,000
J. Hettenbaugh, Haysville	5,000
C. W. McCauley, Rochester	5,000
J. G. Bruke, Woodlawn	5,000
Mrs. F. M. Fundis, Verona	12,320
Mrs. E. G. Marshall, Mosgrove	5,000
Joseph Lewis, McKeesport	5,000
Harry Hall, Duquesne	5,000
L. F. Johnson, Duquesne	5,000
R. F. Tarr, Kittanning	7,580
Geo. E. Bollman, Kittanning	5,000
Mrs. M. Cable, New Kensington	5,000
S. O. Nevin, Homestead	5,000
John Jones, Homestead	5,000
E. F. Roberts, McKeesport	5,000
C. L. Grubs, McKeesport	5,000
M. A. Mason, McKeesport	5,000
O. E. Hays, McKeesport	5,000
R. B. Tuttle, Monongahela	5,000
Dr. Flannigan, Monongahela	5,310

(Continued on Eighth Page)

THE HON. J. HAMPTON WITH A TERRIFIC KICK

A Little Late but in Ample Time to Land With Both Feet on the Long Eared Gentry.

HOUSE OF REPRESENTATIVES U. S.
Washington, D. C., March 30, 1916.

Mr. Joseph H. Vitchestain, Editor,
The National Labor Tribune,
Pittsburgh, Pa.

Some time ago I received a letter from your office, inviting me to write something on the tariff situation. For some reason or other the letter was mislaid and this fact has just been brought to my attention. It is a busy time for all of us here in Washington and it may be too late for me to be of service in the matter referred to, but since we are this day receiving the news of the largest month's imports in the history of the country, it may be worth while to have our friends of the National Labor Tribune know that the question of a protective tariff is not likely to be forgotten in the forthcoming campaign. It is true that Preparedness is occupying the public mind and that there is a strong and urgent demand for the upbuilding of the merchant marine.

The activity in the industrial world, due to the demand for war supplies, is responsible for much of this agitation. We need preparedness and we need a merchant marine, but we must also have protection for the labor of the United States against unfair foreign competition when the European war closes.

The existing Democratic tariff law does not afford that protection now. The protection which our working men are now enjoying is due solely to the barrier raised by the European war. That barrier, however, has not been sufficient to stop the influx of the largest volume of foreign imports into the United States during the month of March that has ever been witnessed in this country. Most of these foreign made goods are coming into the United States free of duty. While we are selling war goods during the temporary splurge that exists, the foreign countries engaged in normal lines of trade are flooding the United States. Sooner or later, and possibly sooner than anyone now believes, we may be up against the return of normal trade conditions in the United States, when our dependence will be not upon war but upon the tariff law. As it now stands, the law will be found wanting, since the rates of duty are so low as to already invite tremendous competition to which I have referred. Under the present administration heavy burdens of taxation have been laid upon the people. They have not noticed it so much because of the temporary prosperity they have been enjoying, but there must be a day of reckoning and when that day comes the one great issue will be protection,—protection to the industrial interests of the United States as against those of competitive foreign countries.

"That the Democratic tariff law was a sledgehammer blow to the American farmer is amply proved by statistics compiled from official figures. The farmer was the pet target of the Democracy when framing this bill. Democratic stump orators had declaimed to the multitude that the Republican tariff was responsible for the high cost of living, and, acting on this theory they placed foodstuffs on the free list, along with other products on the farm. The cost of living went up, instead of down, but what was the result on importations of farm products?

"The records show that, five classes of farm products considered, imports for the first ten months of the Democratic tariff law exceeded those for the similar period under the Republican tariff law by $102,000,000, or nearly 142 per cent, and for the similar ten months, with the war performing in some respects the function of a protective tariff, imports of farm products increased 100 per cent over the Republican period. The five classes considered are meat and dairy products, wool, farm animals (including cattle, hogs, sheep and poultry), eggs, and products of the soil, such as grains, vegetables, hay, plants, etc.

"The Democratic tariff law took effect October 4th, 1913. The war began July 31, 1914. From October, 1912, to July 31, 1913, a ten months' period under the Republican law, our imports of the above-mentioned products amounted to $72,700,000. From October, 1913, to July 31, 1914, imports of these products under the Democratic law amounted to $174,600,000. Bear in mind that this was a normal period, not complicated by war. From October, 1914, to July 31, 1915, a full war period under the Democratic law, we imported these products to the value of $149,000,000.

"Notwithstanding the enormous competition to which

(Continued on Page Eight)

During the War Union Rules Suspended

They are to Be Reintroduced When Hostilities End.

Thomas Reeve, Staff Correspondent.

LONDON March.,25.

Labor has been plentifully beset with hostile critics during the war, but for the present it seems to have won through to some serenity. The automobiles and large establishments of the wealthy—not excluding Cabinet Ministers—are for the moment the scornful burden of the economist's discourses, rather than the alleged purchasing of pianos and other fictitious signs of equiality elleged high living of the working man. The change is for the better, and so, too, is the laying aside of that vigorous brush which tarred all workers as tipplers. But perhaps in this very immunity from criticism which labor is at present enjoying lies a danger that some people may forget how dearly that immunity has been bought. The r laxing of trade union rules and the dilution of labor were not, of course, consented to in order to buy off criticism on which no sensible man set any great price; they were sacrifices made in order to further Britain's common victory. But if they have incidentally silenced criticism they must not also be allowed to make gratitude seem superfluous. W. A. Appleton, the secretary of the General Federation or Trade Unions, in some rather fine words at the "Fight for Right" meeting on March 13th, truly remarked that labor had sacrificed some privileges which it had taken a hundred years to win. Another hundred years, he added, would be needed to win them back again unless faith was kept with the trade unions. That faith must be kept, and the recognition of the vital things which have been committed to its custody is an exercise which may profitably be recommended to all outside the ranks of organized labor.

On account of the number of enginemen and cleaners who have joined the forces and the scarcity of boys, the London and North Western Railway Company are engaging girls as locomotive cleaners at their large engine sheds at Crewe. A number of girls are now employed in the works, and, according to official accounts they are giving every satisfaction. Working on an engine, in fact, seems to have a fascination for them.

General Secretary Robert Young of the Amalgamated Society of Engineers makes the interesting suggestion to members that they should take advantage of the present prosperity of their trade to build up their general fund. "Why not," he asks, "a levy of 25 cents per month for this purpose?" The general fund is, it may be explained, the society's working capital, and is increasing without any levy at all at the rate of in round figures $350,000 a quarter. At present it stands at about $4,050,000, and with roughly $3,220,000 of superannuation reserve fund makes a grand total of funds in hand of not far short of a $7,500,000. In that reckoning the increases for the first quarter of the current year are estimated and added. A levy of 25 cents a month are estimated and added, a levy of 25 cents a month made on the same basis as that of the superannuated fund levy would yield well over $100,000 a quarter.

With reference to the report from Zurich that difficulties are being placed in the way of the employment of Swiss munition workers in this country, British trade unionists deny emphatically that objection has been raised, and they mention that munition workers from Belgium, France, Canada and Australasia are working under the same conditions as British workers without hindrance or interference. They add that there is no reason for their objection, as, under agreements with the Minstry of Munitions, the British workers' position is completely safeguarded.

Arthur Henderson, president of the Board of Education, who is also chairman of the National Labor Advisory Committee and secretary of the Iron Founders' Society, said he had heard of no complaints, and suggested that the whole story was a canard.

W. Mosses, secretary of the advisory committee and a well-known trade union leader, which committee has brought before it all differences arising in munition factories, stated that he had heard nothing from any quarter of the country which would give the slightest corroboration to the Zurich story. An official of the Ministry of Munitions also said that no complaints had been forwarded to the Ministry, either by British employers, trade union workmen, or Swiss immigrants.

Robert Young, the above-mentioned secretary of the Amalgamated Society

(Continued on Page Eight)

HOW THE RAILWAYS VIEW THE APPROACHING STRIKE

Pay Millions of Dollars a Year for Unproductive Labor and Employes Given Full Pay.

Railroad trainmen—less than one-fifth of the army of railroad employes—have authorized the leaders of their four brotherhoods to demand a new wage scale on all the railroads of the United States.

This is the first nation-wide railroad wage movement in this country. While all men in train service have joined in the concerted demand, the higher wages asked would be received by the freight and yard men, who outnumber the passenger men four to one.

The essential features of the demands are that wages shall be calculated on the basis of eight hours for 100 miles instead of ten hours for the same distance; and that overtime shall be paid for at one and a half times the new higher hourly rate.

The increased pay that would be received by these employes under this schedule is estimated at from $75,000,000 to $100,000,000.

This is not a demand for an eight-hour day as the eight-hour day is known in other occupations—eight hours' pay for eight hours' work.

The men in passenger service who earn very high wages working four, five and six hours a day well know that the brotherhoods are not asking for an eight hour workday. The seniority men in freight service, who are earning very high wages on eleven, twelve and thirteen hour runs, would bitterly oppose any effort of the brotherhoods or of the railroads to limit them to an eight-hour workday and thus reduce their wages more nearly to the level of that paid workers in other industries.

A workday of fixed length, whether of four or eight or twelve hours, is clearly impossible in railroad train service. The length of a day's service depends upon the speed of trains and the length of runs. Some employes work a short time every day and earn high wages; others are on duty longer hours, with many days off, and also earn high wages. The location of terminals, the character of traffic, the demands of shippers, and many other factors make any standard length of workday in all kinds of train service a physical impossibility.

The demand of the trainmen is frankly one for higher wages for service that they are now paid far above the average enjoyed by workers in other occupations.

THE PUBLIC AND ITS RAILROADS.

The railroads are public utilities; they are operated in the public interest under public regulation.

The billions of capital that have made American railroads possible, and the hundreds of millions of new capital put into them each year for their extension and improvement, are the savings of an army of investors.

The stockholders number not far from 700,000; the owners of other railroad securities number hundreds of thousands more; and the millions of thrifty people with savings in banks and insurance companies must be included in the list of owners of the railroads because their savings are invested in the business.

The public owns the railroads, and out of the profit of the business receives interest on its savings. From this transportation system that it owns the public buys some three million dollars' worth of transportation a year.

The public is vitally interested in getting efficient railroad service at a reasonable cost, and is equally interested in getting a fair return on its investment in the business.

Public regulation of the carriers through the machinery of government has come as a result of the public's dual interest in transportation—as owner and as user.

The price the public pays for transportation and the profit the public receives from the business both depend on the cost of operating the properties. The great cost of railroad operation is for labor. Nearly two-thirds of all the money spent by the carriers in the conduct of the business goes to the great army of employes.

Every owner of railroad securities and every buyer of transportation (and this means every consumer of American products) has a direct interest in the cost of railroad labor.

"CONSTRUCTIVE" MILEAGE.

The railroads pay millions of dollars a year for unproductive labor in train service, while the employes are guaranteed full pay for every minute of their time, and pay on a daily minimum basis regardless of how few hours they are on duty.

Railroad work is entirely unlike factory work. The manufacturer who has a ten-hour workday gets ten hours' work for ten hours' pay. If he has pieceworkers he pays them only for what they produce.

In railroad train service, where pay is primarily on the piece basis (by the mile), the employe gets time pay wherever he fails to produce miles. He takes pay on the piece basis whenever it gives him more than the time basis, and rejects it when it doesn't.

If a manufacturer's power plant breaks down his workers earn

(Continued on Page Eight.)

APPRECIATIONS.

Royersford. Pa.. March 30.

I see that my subscription has expired. I am very thankful that Our Father has such wonderful ways to spread the "Good Tidings" which yet the whole world will hear. (Luke 2:10) I certainly enjoy Pastor Russell's sermons, and all the good things. I hope you will faithfully publish his sermons which are so upbuilding. Surely the Tribune has been a welcome visitor in my home but I ask you to please discontinue it at the present time. I am also thanking you for sending it after it had expired.

Yours truly,
MRS. J. S. MORRIS.

TIMELY QUERIES AND AN ANSWER.

As we backward cast our eyes
O'er the past that obscure lies
'Twixt the now that is so dark
And the then wherein did mark
Greatest event of all time
In the life of Christ sublime.
We must wonder more and more
As the mad scene we gaze o'er
What was meant by angel's song
Which through all this age along
'Mid their wherefores and their whys
Men have sought to realize.

When the angels sang the story
Of our God in highest glory
Who to earth had granted peace
And from grief and pain release
Sent to men, who wonder still,
R'chest prize, His sweet good will,
Did they make some grave mistake
In the message sent to make
Hearts with sorrow broke to glow
With the knowledge sweet to know
That a Savior had been given,
Sent by God from out of heaven?

And if no mistake were made
Why have men then been dismayed
Passing down throughout the age
Wherein phophet, priest and sage
Have repeated o'er the story
Of glad earth and coming glory?
Why have sorrow, pain and sadness
Been man's lot instead of gladness?
If the story sung were true;
Why have men these ages through
Battles fierce with brothers fought
While they vainly peace have sought?

As we scan these mad scenes o'er
Are we troubled, sick and sore
By the thoughts that will arise
With our tears, our groans and sighs,
"That the gift for which we've strove
Was gift of hate and not of love;
That our striving's been for naught
Through these ages where were taught
Loving precepts of this man
And the part in God's great plan
He'd been sent to earth to take
For the stricken sinner's sake?"

Are we victims now of fraud,
And at same time giving laud,
To imposter bo'd and shrewd
For whom praises are renewed
At each Christmas time most dear,
Gladdest time of all the year;
Are we heeding here the call
Of imposter worst of all,
Who by power good or ill
Moves men freely at His will;
In whose name much blood was shed,
By whose gospel We've been led?

No, dear heart, it is not so;
For the grand result will show
That such terrible conclusion
Formed while scanning mad confusion
Is of blindness, not of sight,
Is of darkness, not of light;
You must know there is a reason
For this long and painful season
Throughout which we contemplate
Satan's work of blackest hate;
Scenes of madness, murder, strife,
Making this a woeful life.

'Tis but a scaffolding you view
As you scan these ages through;
And the beauty of the plan
Has been hid from eyes of man.
Looking o'er the scenes with care
Searching here and everywhere
You will find a faithful few
Who to God were ever true,
And to these in forehead sealed
He has graciously revealed
"That the death upon the tree
Will in time make all men free."

"That a perfect man had lost
That which Christ at fearful cost
Purchased back that He might give
Life that man again may live;
That in sleep from Adam's side
Eve was taken for his bride;
That the race in Adam slept
At the time when Satan crept
Through the earth in lust of power
O'er this man whose darkest hour
Was proclaimed by voice on high
Speaking sternly, 'Thou must die'."

Thus the entire race was tried
In one man for whom Christ died.
Perfect man for perfect man
In accordance with God's plan.
As by one man came sore grief
So by one man comes relief.
As by man has come earth's sadness
So by man shall come earth's gladness.
And the years that intervene
To the ones who've lived between
Have with lessons been replete,
Lessons that have been most meet.

Grant that you may see the vision.
You, who shout now in derision
That these hateful wars on earth
Are but pains preceding births.
Of glad rule with Christ our King.
'Tis the song that angels sing,
That when man with lesson learned
To his senses has returned,
God will say the, 'Peace, be still.
And learn that I am God; My will
On earth now shall be done.
Your course of folly here is run."

Then in quiet not in storm
God will start His great reform;
Christ will exercise its rule
And in His great judgment school
Man shall learn that God is love
Has provided from above
Richest blessings, joys secure,
Peace that ever shall endure,
Highway that shall be so plain
That no darkness can remain.
Highway over which shall come
Back earth's millions to their home.

Millions who in death now lie
With the rest that moan and sigh
Shall be rescued from the tomb.
Shall no longer hear the doom
Passed on Adam, 'Thou shalt die',
Sentence passed by God on high.
No, the message then shall ring
While with joy they all shall sing,
'Christ from death hath ransomed all,
Will restore man from the fall.
Mark of sin and death remove,
Will God's richest mercies prove.'

And in that most gladsome reign
God shall ne'er be sought in vain;
'Fore His children then may cry
He will answer from on high;
Every need He will foresee
And His grace will then be free;
Everyone shall walk by sight
In that glad and glorious light;
Prince of Peace shall Christ become
Over earth, man's lasting home.
Everlasting Father too,
When the race is raised anew.

Man restored then by God's grace
Ever shall behold His face.
Death no more shall come again
When perfection men attain;
And then whosoever will
May partake of waters till
They have life complete in Him
Of whom angels sang the hymn
To the shepherds on the hill,
"Peace on earth, toward men good will,
Peace, with which the message rings,
From our Lord, great King of Kings."

R. G. RUSSELL.

Malinta, O., March 26.

Columbus, Ohio, March 29.

Please find M. O. renewing my subscription to the Tribune for another year. I fully appreciate your earnest endeavors to give labor's side of the question in an unbiased manner. Also commend you for the very careful way you are presenting Pastor Russell's discourses in your live paper. The writer is glad to lend his encouragement to a pioneer paper in the printing of our Pastor's sermons in every honorable way possible.

Very truly yuors,
V. W. BEAVER.

AN OPPORTUNITY.

I am a subscriber for the Labor Tribune and like it well, but have not time enough to study its contents. I am a widow with three little boys living on a farm. I would give a permanent home to a widow lady who is in present Truth, and who could help me half of her time to do my work, and who would be pleased to aid me in the study of the Divine Plan of he Ages. She could do some colporteur work here outside of our little Class in her own time.

MRS. V. A. BROWN,
Browns Summit, N. C., Route 2.

Plymouth, Mich., March 30.

Have just renewed our subscription through Watch Tower Bible and Tract Society. We certainly appreciate the Tribune and its many good features and noble effort as well as the many other papers which are doing the same. We have been interested in present Truth now about fifteen years, and, like Bro. Draper, of Detroit, more interested in it and all its precious features than ever before.

Why should we not all be the same when the culmination of all earth's glorious hopes are so near at hand? My, what would we have thought fifteen years ago when we were "first illuminated" if we could have sit down and picked up one of the many grand newspapers of today and had Pastor Russell right before us. All hail for the Tribune, and all the others who give such a noble service and let all that are able not be content with subscribing for one paper, but as many as we can, not only to help the editors, but to pass the good message along. If we find no one to send our sermons to now, it is because something is lacking in us. We are taking several papers, though none better than the good, faithful Tribune.

Yours very truly,
EUGENE H. NELSON.

Sandusky, O., March 30.

We have taken the Tribune for some years and enjoy the reading of the sermon by Pastor Russell, it is in such good print for old eyes, as Sr. Matz and I are both living on borrowed time having passed the allotted time given to man. Praying the Lord's blessing on you in your effort to spread the Gospel Truth.

Yours in the Lord's service,
D. W. MATZ.

WINONA, Miss. March 26.

Am renewing my subscription to The Tribune through the Watch Tower office and wish to express my thanks to you for continuing to send it for so long after my subscription had expired. It is indeed a welcome guest and I look forward with eagerness to its arrival on Friday, and am seldom disappointed. The sermons of our dear Bro. Russell are worth many times the price of the paper. I wonder if you realize what a wonderful opportunity you have, and are using, for the spread of the glorious gospel of the Kingdom? Praying that you may continue faithful to the Lord and His cause now while the days are evil and asking our Father's richest blessing upon you. I am yours in the service of the Truth.

MRS. J. S. FOSTER.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.

JOHN A. PERRY,
Henderson, N. C.

AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

AENEAS AND DORCAS

Acts 9:32-43—April 9.

St. Peter's Preaching Tour—Visiting the Saints—A Term Much Misunderstood—A Paralytic Healed at Lydda. St. Peter Called to Joppa—Dorcas Awakened From the Sleep of Death.

"In all things showing thyself an example of good works."—Titus 2:7.

FROM today's Study we learn that although the Apostles made Jerusalem their headquarters, nevertheless they went hither and thither throughout Judea, visiting the little congregations of Christians. In one of his tours St. Peter came to Lydda, a city ten miles southeast of Joppa. There he visited "the saints."

The word "saints" signifies holy ones, those set apart, sanctified believers in Christ. There is much opposition to the use of this word today, attributable, we believe, to two reasons. One of these is the fact that the vast majority of professing Christians know that they are not sanctified, not living as near to the Lord as they could live, not separate, even in heart, from the world, the flesh and the Devil. Another reason is that during the Dark Ages it became customary for the Roman and Greek Catholic churches to "canonize," or legally set apart as objects of reverence, certain persons respecting whom, after the lapse of several centuries, nothing especially evil was remembered, but only things esteemed praiseworthy.

St. Peter.

A third reason why some dislike the term "saints" is that they consider it to be rather boastful, even hypocritical. Having lost sight of the doctrine of justification by faith in its proper application, they have become accustomed to think of all Christians as miserable sinners. Thus they overlook the fact that there are some in whom "the righteousness of the Law is fulfilled" because they walk, not after the flesh, but after the Spirit, and the merit of Christ covers all their unwilling shortcomings.—Romans 8:1-4.

God's people, however, should remember that almost all of the Epistles of the New Testament are addressed "to the saints"; and that those who cannot properly apply to themselves this term, which is authorized by Apostolic usage, cannot properly apply to themselves the promises contained in those Epistles. Let it be borne in mind that the word "saint" does not signify actual perfection merely, as in our Lord's case, but also applies to those who are reckoned holy through Him.

Two Notable Miracles.

The healing of Æneas, the paralytic, was a very notable evidence of the power of the Lord, very similar to the healing at the Beautiful Gate of the Temple. Here, as always, St. Peter made sure that none should think that the power exercised was his own. He distinctly affirmed that Jesus the Messiah, whom their rulers had crucified, had performed the cure and therefore was not dead, but risen.

The fame of the miracle spread abroad and resulted, we are told, in the drawing of many to the Lord. Thus did the Lord establish the Church and attract to it those who were in the right heart attitude, using miracles then, as He now uses other means. As already pointed out, those miracles ceased with the death of the Apostles and those upon whom they laid hands. The Twelve had no successors—St. Paul taking the place of Judas. The Heavenly Jerusalem had twelve foundations—no more—and in these were written the names of the Twelve Apostles—no others.—Revelation 21:14.

One of the saints at Joppa was apparently a woman of means and education. If her name described her appearance, she was very beautiful; for Tabitha in the Syriac, Dorcas in the Greek, implies grace and beauty. But whatever she possessed of these qualities naturally, she was named for the beauty of a meek and quiet spirit, full of love and helpfulness. She served the Lord, His Brethren, and all others who needed assistance, according to the best opportunities afforded her. Especially did she help poor widows, a class who at that time were often in a very trying position.

The awakening of Tabitha.

Under these circumstances it is not strange that her death produced great sorrow, especially amongst the beneficiaries of her charities, and amongst the numerous friends, which a beautiful Christ-like spirit of this kind is sure to make. Apparently she died suddenly, about the time that others of the saints at Joppa heard of the cure which St. Peter had performed at Lydda. At once they sent for him, probably with no thought that he would bring Dorcas back to life, but that he could give them some consolation.

The bringing of Dorcas back from the portals of death was St. Peter's most notable miracle. Like that at Lydda, it was peculiar to that time and for the special purpose of establishing the Church. We are not to suppose, however, that the Lord purposes to snatch back from death all of His people, or that all should have powers of healing such as St. Peter exercised.

Appreciations.

MAGNET, Ind., March 30.

We wish to express our appreciation of your good paper. We have renewed our subscription for six months through the Watch Tower office. We did not renew as soon as our time expired, but your paper still came which we were glad of. We thought that conditions would hinder us from taking the Tribune for a while. Now we can say with others that we like the way The Tribune is arranged, especially the clear large type. We take several papers publishing Pastor Russell's Sermons and always prefer reading the Pastor's Sermons from the Tribune owing to the large type and complete Sermons.

We appreciated the reading of Bro. Frank Draper's letter in your last issue as we are personally acquainted with him and also being a good letter.

Now we want to thank you for your labor of service and we believe that there is a love that prompts that service.

Respectfully yours,
CHAS. F. CART.

LETTS, Ind., March 28.

Your paper is a welcome visitor in my home. I take it for the sermons and other Truth matters. I love the Tribune for its large and clear type in which the sermon is printed. May the minds of many be enlightened and God be glorified through the work of the Tribune is our wish.

Yours with love,
MRS. S. M. COFFIN.

CROMWELL, Conn., March 29.

Am renewing my subscription to the Tribune through the "Watch Tower" I. B. S. A., Brooklyn, N. Y. I thought I could not afford to continue to take the paper owing to lack of funds; but it don't seem as though I could do without it, so by a little sacrifice I concluded I would renew in that way. I am one of the "Shut Ins," but I do appreciate the weekly visit of the Tribune very much.

I am yours truly,
ARTHUR C. HAWES.

Mobley, W. Va., March 30.

We wish to express our thanks for the weekly visits of your good paper, the National Labor Tribune, we appreciate all its contents, but most of all, the sermons by Brother C. T. Russell, the Sunday School lessons, the letters of apreciation and the Essays of the Reformers, by Bro. N. E. Nelson. The essays are good and surely will be appreciated by many Truth seekers. There are many who give very little thought to the Reformers and the work they did, etc. We nave often thought when reading those articles what a blessing the surely would be to many who had no opportunity to know the truth of the lives and achievements of the Reformers, the most complete and successful one of all in our estimation, is Pastor Russell. His teaching will endure the final test and come out victorious because they include the whole Gospel truth from Genesis to Revelations. Greetings to all faithful followers of Christ . Rich blessings be upon you and your grand service.

Yours for success,
R. C. and LILLIAN B. JOHNSTON.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

LEARN TO FIGURE FASTER

The Demands of the Day Require It of Everyone. This is an Age of Short Cuts.

The greatest short cut of any age, the Panama Canal, could not have been completed on time if other short-cuts had not been used in working it out. Labor-saving devices are found on every hand today. The successful manufacturer does not hesitate to discard a machine be it ever so new for one that will do the work quicker, cheaper, better. **Everybody Uses Arithmetic.** Learn the latest and best. It saves time, labor, worry. Don't depend on a piece of paper or machine to do your figuring when it can be done easier, cheaper, quicker, better by the new, simple, short-cut methods of the Prewett System explained in **"HOW TO FIGURE FAST."** Everyone likes it and most people need it every day in business regardless of age or avocation. Get out of the rut. Cut out the brain-fagging, nerve-trying, old way of figuring and free yourself forever from the drudgery of cumbersome calculations by learning **"How to Figure Fast."** You will agree with F. M. Marshall, Expert Accountant, who says: "It is the best thing I ever saw." Professor McCallum, Teacher of Mathematics: "It is a grand work and I want every teacher under me to have one." Thousands of others endorse this little book like G. J. Felix of Connecticut, who says: "Best book I ever had. Am thoroughly satisfied." The Gulf Coast Lumberman says: "It is the marvel of the age." There are 60 pages of boiled down printed matter with embossed leatherette cover in convenient form for pocket, office, or home, sent anywhere upon receipt of $1—or by parcel post c. o. d., for $1.10. That Dollar will do you more real good personally than $100 spent in many other ways. Get your order in the mail today and make us both glad thereafter. Circular full of strong testimonials free. Money back if not as represented. Address,

E. C. ROBERTSON, General Salesman
1408 Prairie Ave., Houston, Texas.

NO WAGES FOR SUNDAY LABOR.

LOUISVILLE, Ky., March 29.—Judge Charles T. Ray has dismissed the petition of M. P. Fears, a minor, whose guardian sued the S. S. Kresge company for wages for work performed on Sundays while in the employ of the defendant company.

The court held that the work performed by Fears was a violation of the statute, and that "the court will not lend its aid to further any unlawful practice, nor will it aid any one to reap the benefit of an unlawful act." Fears claimed he was compelled to work ten Sundays.

MINIMUM WAGE LAW ILLEGAL.

DETROIT, Mich, March 29.—Judge Frank Davis of Iona county has ruled that the Detroit minimum wage charter amendment is illegal. This legislation was initiated by the local federation of labor and was made a part of the municipal organic act last spring by the largest vote ever given a charter amendment. It provides that city employes shall work only eight hours; that common laborers on public work shall not receive less than $2.50 and that skilled mechanics shall receive the highest prevailing rate in that particular work.

Despite the emphatic vote this legislation received, municipal authorities have not looked upon it with favor and now Judge Davis rules that the amendment is illegal because it "did not lie on the table before the common council for 30 days before being voted on," and that the amendment was not placed before the governor before being submitted to the voters.

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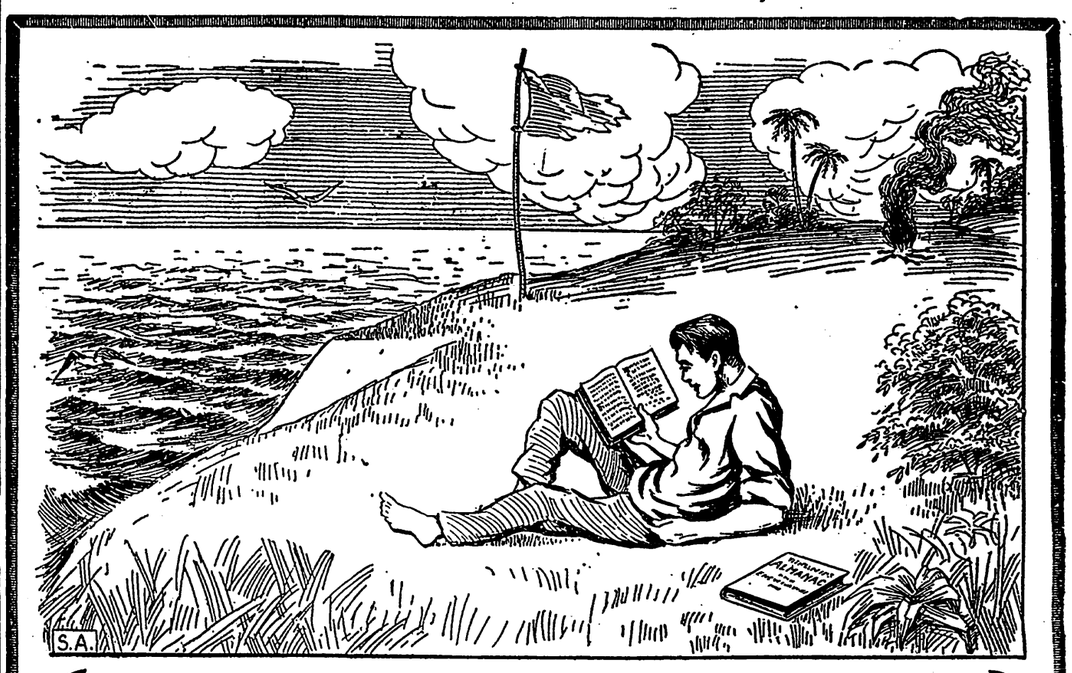

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NEW YORK, April 2.—Pastor Russell delivered a very interesting and logical address at the New York City Temple, W. 63rd street, near Broadway, this evening, on a subject which has greatly confused people in the past. His text was, "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren." (Romans 8:29.) He said in part:

It seems very wonderful, dear friends, that our great Creator should so long ago have planned not only the blessing of the world, but also the High Calling of the Church. He foreknew us before the world was created, before we had come into existence. He knew the end from the beginning, as we on a small scale often do today. If a man would put up a great building, he would employ an architect to draw up plans and specifications, and in the plan everything would be arranged for beforehand. The size and the location of the various rooms, the character of the material to be used, etc., would all be foreknown and forestated, so that whoever would read the specifications, and see the architect's drawings, would know exactly what kind of building was to be erected. Just so our Creator is a great Architect and Builder; and His entire Plan for mankind was pre-arranged before the foundation of the world.

God has had a special purpose in everything He has made, has had a blessing in view for all His intelligent creatures. He has not been working in a hap-hazard manner, doubtful of the outcome of His plans and purposes, as once it seemed to us in our ignorance. It is very comforting to know that our Heavenly Father has infinite Wisdom and Power, as well as infinite Justice and Love; and that His glorious purposes cannot be thwarted or even delayed, but are grandly progressing to their completion. No opposition of man or demons can interfere with the glorious outworking of His great Plan of the Ages.—Isaiah 55:8-11; Ephesians 1:9-12.

At one time many of us thought that the Devil had come into competition with God, and so opposed the Divine plans that the Almighty did not know just how to get around the matter, but tried first one way and then another. We supposed that somehow God would finally get His few children out of Satan's clutches, but that everything and everybody else would be burned up with literal fire, the unsaintly being confined in a place which we called Hell, to be tortured eternally. Now we see that we had very crude, confused ideas, especially when we tried to connect this thought with the Scriptural declaration that God had foreknown all this from before the foundation of the world. We are very thankful that all this darkness is scattered; and that we can now see why God has permitted evil, and how He will overrule all things in the end for the good, not only of the Church, but of the world.

THE SECOND ADAM AND EVE.

According to the Bible our great Creator predetermined first the creation of various ranks of angels and then the creation of man. All this was accomplished through the Logos, our Lord Christ in His prehuman state, as the Father's Agent. God knew that man would fall into sin. He knew that at the proper time He would send the Logos, His well-beloved Son, to redeem man. All this being known to God, He also foreknew that He would issue a special Call for a Church class to be associated with His Son as the Bride of Christ, for the judging, instructing and restoring of the race which that Son died to redeem.

We perceive that our Lord Jesus, now supremely exalted because of His obedience unto death (Philippians 2:8-11), is to be the second Adam, the second Father of the human race. He is to make good where the first Adam failed, and to recover him and his posterity—as many of them as will—to all that was lost in Eden.

Thus the Bible presents before us a beautiful picture— a second Adam and a second Eve, the new Father and Mother of the race. The father is the one who generates the life; the mother nourishes the life that is generated by the father. So the work of the Church when completed and glorified with Christ will be to care for, to nourish and to upbuild the human family, who will be recreated by Christ Jesus, their Redeemer. Step by step she will raise them up to perfection. What a marvelous Plan—a Plan by which the Heavenly Father's likeness shall be restored to the human race! Oh, how glorious it is to have a God like this, One who is working all things according to the counsel of His own will! We can rest securely by faith, assured that our God knows what He is doing; and that His plans are all good, wise and benevolent.

At first we could take only the A, B, C lessons; but as we have grown in love and in intelligence concerning our God we know Him better, and are beginning to see lengths, breadths, heights and depths of His Love and Wisdom which surpass all human understanding. "Whom He did foreknow," says the Apostle, "He also did predestinate." At one time that word "predestinate" had a terrible sound to us. We said, "Oh, yes; Calvin taught that God predestinated a few saints to be saved to Heavenly bliss, but that everybody else He predestinated to go to eternal torment."

But, dear friends, God has never predestinated anything of that kind. There is not even a hint in our text regarding predestination of the world. Our text refers only to a predestination of the true Church, a company who after they were called would by faithfulness to the terms of their covenant make their calling and election sure. God has predestinated a certain class, to be composed of a definite number, for a special purpose. Whoever would be of this class must meet the required conditions.

THE BIBLE PREDESTINATION.

This class is predestined to be conformed to the image of God's dear Son. This is a grand predestination. It rests with us individually whether or not we shall thus conform ourselves. In this same Epistle the Apostle says to the Church, "Be not conformed to this world; but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12:2.) Nobody will be in that elect class who does not become conformed to the character-likeness of God's dear Son. This Church of Christ is almost completed. The predetermined number—144,000—is about filled up. Every one of them will surely be a copy of Christ in character.

Since God has foreordained that He will have such a company, it follows that all of our experiences from the time that we have come into the Church will work favorably to us if we continue loyal. But if any who have been numbered amongst this class should become tired of the narrow way and should walk out of it, their names will be dropped, and others chosen to fill their places. There is absolutely no Scriptural authority for the doctrine held by some that none of the Elect can fall; in other words, "Once in grace always in grace." The Bible abounds in warnings as to the danger of falling.

When we consecrated ourselves to the Lord through Christ Jesus, when we made our covenant with God (Psalm 50:5), we were accepted through the merit of our great Substitute. Our Lord Jesus became our High Priest. We were begotten of God's Holy Spirit, and then became New Creatures. (2 Corinthians 5:17.) To all such God guarantees that so long as they ABIDE IN CHRIST, they shall be kept; and that all things shall work together for their good. If we remain faithful unto death, we shall have part in the First Resurrection, Christ's resurrection, as members of His glorious Body. (Revelation 20:6.) If we keep our Covenant of Sacrifice, if we keep our sacrifice upon the altar until it is fully consumed, we shall surely win the crown of life—glory, honor and immortality. Keeping our covenant means to walk daily in the narrow way, to walk in the footsteps of Jesus.

The attainment of the character-likeness of Christ is a gradual work, an education. We cannot get it all at once. When first we are accepted into the family of God, we enter the School of Christ to receive daily lessons along this very line. By the Word of God and by the providences of life we are taught. Being imperfect, blemished by the fall, we cannot render perfect service to God, as did our Master; but we are to do our best to follow our great Pattern. Our loyalty is demonstrated in our wills, our hearts; and our wills are manifested in our works up to the point of our ability. Any shortcoming, any mistake or sin on our part would not be an act of the New Creature; for it cannot sin, being begotten from Above. The wrong-doing would be of the old nature, the fallen flesh.

TRIALS ESSENTIAL TO DEVELOPMENT.

The new mind, working in us to will and to do of God's good pleasure, grows stronger day by day, hour by hour, and makes us more and more copies of His dear Son. But in order to have this new mind grow stronger, TRIALS are necessary. How could we know that we are developing, if we had no trials to demonstrate the matter? As we pray for patience, meekness, love and various other fruits of the Holy Spirit, we are sure to have trials along these lines, to demonstrate our growth and to develop us further in each of these directions. Only by continued and earnest effort, only by struggling and prayer and the study of the Word of God, can we grow as New Creatures in Christ.

God answers our prayers for more of His Holy Spirit by giving us experiences whereby we may have a larger measure of the likeness of Christ. And we should rejoice in this; for by no other means can we be developed and proven. We need patience, meekness, gentleness, faith, long-suffering, brotherly kindness, love. It takes time to develop these qualities. We desire to be fitted for the Kingdom. But what kind of characters will be acceptable? The Church is to govern the affairs of the world for a thousand years; and how could any one be qualified for such a work who had not learned the necessary lessons? Those, and those only, who have developed the necessary qualities will be fitted for so exalted a position. We must learn patience before we shall be able to teach patience to others. We must become loving, kind and meek before we can teach these graces to the world.

TRIALS SUMMED UP UNDER TWO HEADS.

We might sum up all of our trials under two general heads; faith and loyalty. Faith in our Lord Jesus is one of the greatest tests—not merely a belief that He was the Son of God, but a different kind of faith from that of intellectual assurance. We must develop faith in the precious promises of God and in His loving care. Our Lord Jesus assured us that if we are faithful in that which is least, we shall be faithful in much. In all our experiences with the brethren, in our business affairs and in our dealings with the world we are to learn the required lessons.

We are ever to recognize God First, and to remember that we have given ourselves to Him. We are to recognize His hand in all the affairs of our life and to believe His promise that all things are working together for our good. Whoever has this faith will have a rest of heart and mind. When difficulties arise, his first thought will be, "What lesson has God for me in this experience?" The Lord's people are not to think, "This person has opposed my plans and has brought me this trouble"; but they should say to themselves, "My Father knows all about this difficulty, and has permitted it for my good. He will overrule it all."

If circumstances so shape themselves that we are obliged to change our residence, we are not to feel, "I do not wish to make this change. I prefer to continue just where I am." Rather we are to think, "If the Lord wishes me to make a change, it is all right; for I know that His way is best, and that this experience will work out for my good." Our Lord Jesus always recognized the Father's will and gladly bowed to it, whether He understood it or not. We are to be followers of Christ; we are to have His mind. There is no lesson that the Lord's people need more than this lesson of implicit trust in God.—2 Peter 1:12-14.

Let us never forget that nothing can come to us unless it is permitted by the Lord. Let us look beyond our environments and say, as our Master did, "The cup which My Father hath poured for me, shall I not drink it?" He did not say, "Why do the people treat Me so? Why do the rulers scheme against Me?" On the contrary, He accepted all His painful experiences in perfect faith and trust, as the cup which the Father had poured for Him to drink.

THE GOLDEN MEASURING-ROD.

Now what about our loyalty? The loyalty of the New Creation is loyalty to God. This means loyalty to the principles of righteousness, for which He stands. The first of these is justice, the very foundation of His Throne. The Master gave us a beautiful picture of justice when He gave us the Golden Rule: "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31.) This is indeed a Golden Rule. We could not properly represent God unless we practised the Law of our great King—the Ruler of the Universe. This is His first requirement—loyalty to the principle of justice.

In Revelation 11:1 St. John was given a reed, or rod, with which to measure the Temple of God. That Temple, which is the Church, is now being measured by the Golden Rule, here called a reed, a rod. If we are earnestly endeavoring to apply the Golden Rule in every affair of life—in the home, in the Church, in dealing with the world, then we are practising the principle of justice. Each of us is to do the measuring for himself. We are not to measure one another. Only in an extreme case is the Church to do the measuring. (Matthew 18:15-17.) We are to judge, or measure, our thoughts as well as our conduct by this rule; for "as a man thinketh in his heart, so is he."

But loyalty to God goes beyond the Golden Rule. It includes supreme love to God, love to the brethren, love to the whole world, even our enemies. Our love for God causes us to wish to represent Him properly, as His ambassadors. (Philippians 2:15.) We are under the banner of Jesus Christ. This means that we are to fight against all manner of sin and error—not with carnal weapons, but with the Sword of the Spirit. We are to fight the good fight of faith against the weaknesses of our flesh, striving to bring ourselves into a condition where we may glorify God in every act, word and thought. This is loyalty.

SPECIAL BLESSINGS OF CHURCH TODAY.

This predestined class, the Church of God, has been in process of preparation for more than eighteen hundred years. Now we have come to the close of the Age. The Church of today has had wonderful favors from God. We have Bibles and Bible Helps such as were never before possessed. We have various translations of the Scriptures, good lights, shorter hours of labor, affording more time for study, etc. In this time of special blessing and advantage, however, we have correspondingly more trials, as we should expect.

Moreover, we are favored with a fuller understanding of God's great Plan, with its times and seasons of fulfillment, than the Church has ever had before. Therefore we should be better able to use skillfully the Sword of the Spirit than were our brethren of an earlier day. Surely we should have on securely "the whole armor of God." (Ephesians 6:12-18.) We need every piece, that we may be able to stand. A great fight is on now, at the end of the Age. There is much contention against "the faith once delivered to the saints." We must not only stand ourselves, but we must help others to stand also. Thus shall we be conformed to the image of God's dear Son, and fitted for our exaltation to bless the whole groaning creation.

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THE EDITOR.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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WESLEY, THE THEOLOGIAN.

The great heart of enthusiastic Wesley changed somewhat by his experience in life. His ardor cooled but not his purpose—he gained in extent what he lost in intensity; his disappointments in America and later at Oxford contributed to this. His firm stand against the theological squatters was not of the bigoted kind. He kept pace with other departments of research as well. "Always in my saddle-bags beside my Bible and hymnal I carried one good book."

He later split with Whitefield on the question of Election. Wesley taking the Arminian view and Whitefield the Calvinistic. This proves that his high conception of principle outlined in his sermon just quoted has been applied in his personal experience and subsequently bore fruitage—the doctrine of Free Grace. His utterances later indicate his progress and his attitude towards the institution he attempted to reform. We present another sample which will reveal the contrast. The first quotation heretofore presented sounds like Russell in the "Watch Tower", which he styles his sixteen page letter, or heart to heart talk with his congregation, principally the product of the "table talks" at the family of self sacrificing Christians at the "Bethel Home." and the following citation approaches more to what might be an epitome of Russelel's teaching in general, including the theological features which proves Wesley's assertion that his former faith was fused with Paganism. It follows:

"To adopt and live a life of simplicity and service for mankind is difficult; but to follow the love of luxury, making a clutch for place, pelf and power, labeling Paganism Christianity, and imagining you are a follower of Christ, this is easy. Yet all through life we see that the reward is paid for the difficult task. And now I summon you to a life of difficulty, not merely for the sake of the reward but because the life of service is the righteous life—the right life—the life that leads to increased life and increased light."

Temperamentally Wesley and Russell differ to such an extent that they admit of little comparison, but they were both living examples of the adage "Firmness of purpose but variablesness of mind." What both men set out to do they remained doing, but changed their method to suit circumstances as they presented themselves—they both sailed under sealed order and obeyed them when the seals were broken by divine Providence, when out in the open sea away from the shores of precedence of institutionalism, Wesley, in line with doctrinal differences from the Church of England, formally broke away and founded a new institution to defend his theological principles and returned to preaching in the pulpit, much to the consternation of his brother Charles and Whitefield. Whatever can be said against a self-appointed Bishop, vested with the power of ordaining others, is offset by the wisdom of separating and keeping his congregations apart from formalism and doctrines of the Established Church—so unlike "Billy" Sunday who packs his converts away into the "cold storage" sects that support his campaigns. Wesley's life was a life of service—he gave himself to the people of England and was guided by Providence. This applies to Russell as well. To attribute the remarkable success of the I. B. S. A. propaganda solely to the genius of its founder would be as preposterous as flattering. Both men governed by Providence and varying temperamentally their individuality was still preserved—Russell's experience was Wesley's inverted (as also was his temperament) in that his theology was developed near the start of his career whereas Wesley's near the close. Note the following prayer of young Russell indicating his natural inclinations which is such a vivid contrast to the sermon heretofore quoted from Wesley delivered in early life:

"Oh, great, Almighty God, although unknown to me, I worship Thee! I adore Thee. My whole being cries out for the pleasure of more intimate acquaintance with Thee, that I might know Thy will regarding me and Thy purpose respecting humanity. I said, assuredly, as God is all wise, He must have an all-wise purpose, of which I need not be ashamed! So surely as He is just and loving, all of His plans and purposes must accord with these qualities; and having made man capable of appreciating these qualities, He will surely be willing to bestow the information which I desire—Information as to how I can best please and serve Him and as to what His purpose and intentions are respecting mankind."

In characterizing these men by a sample of the predominating sentiments as revealed in these citations from their pens, it seems like passing from the beautiful to the sublime. The sentiments of this prayer predominating a man of genius, divested of all prejudice in having lost his faith in the creeds of Churchanity, with a simple, innocent, child-like faith that God would answer his prayer, suggest that he would be the most likely one that God would use to call attention to His purposes as revealed on the pages of the Bible in His own time and way! This prayer proves the assertion of Prof. W. E. Ellis that "he is not to be measured by the common standards." In contrasting these men from these citations, we have Wesley centering on Christian life as a means to more light and succeeding in this in anticipating the Divine Plan in Free Grace and Future Probation. Russell centers on an intelligent appreciation of God's purposes respecting Christian life and a knowledge of His purposes concerning mankind with a sympathy that extends to the whole creation, groaning in the bondage of sin and superstition and succeeds—his mission culminates the Reformation in the sense that it brings all its doctrines to their zenith from a rational point of view in being considered in the light of all of the leading attributes of God—not only of Wisdom but also of Justice, Love and Power.

(To be continued.)

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Jim Campbell, Pittsburgh	5,000
T. Russel, Monessen	16,090
John Patton, Youngstown, O.	5,000
G. Williams, Monessen	5,000
George Lenahan, Youngstown, O.	5,000
Todd B. Holland, Youngstown, O.	5,000
Ed. O. Jones, Youngstown, O.	5,000
Dave Edwards, Youngstown, O.	5,000
Helen Case, Youngstown, O.	10,920
H. A. Walker, Homestead	5,000
Ras. Moyer, Homestead	5,000
Harry Gordan, Homestead, Pa.	5,000
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Barney Goodshaw, Pittsburgh	5,000
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Mrs. Walsh, McKees Rocks	43,260
Chas. Lewis, Homestead	5,000
C. G. Faulkner, Dayton, O.	30,150
Geo. E. Perry, Henderson, N. C.	34,860
Pilgram Brother, Jolly, Brooklyn	18,510
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Kenneth Lock, Apollo	56,380
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J. Hettenbaugh, Haysville	5,000
C. W. McCauley, Rochester	5,000
J. G. Bruke, Woodlawn	5,000
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Mrs. E. G. Marshall, Mosgrove	5,000
Joseph Lewis, McKeesport	5,000
L. F. Johnson, Duquesne	5,000
R. F. Tarr, Kittanning	7,580
Geo. E. Bollman, Kittanning	5,000
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S. O. Nevin, Homestead	5,000
John Jones, Homestead	5,000
E. F. Roberts, McKeesport	5,000
M. A. Mason, McKeesport	5,000
O. E. Hays, McKeesport	5,000
R. B. Tuttle, Monongahela	5,000
H. Z. Hibsman, Sharon	16,470
Mrs. W. R. Thomas, Sharon	22,750
R. B. Norris, Tarentum	14,160
Ralston Law, Donora	63,460
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Mrs. F. Randolph, Rices Landing	5,000
Mrs. Wm. Bain, Rices Landing	10,480
Mrs. E. Willis, Rices Landing	5,000
J. L. Miller, Johnstown	64,690
Joseph McKeel, Johnstown	5,000
August Lesser, Warren	5,000
Mrs. M. E. Phillips, Warren	5,080
J. B. Sweeting, Warren	5,000
Mrs. L. Dunlavey, Sharpsville	5,000
Mrs. A. Davis, Sharpsville	5,000
Mrs. D. Perry, Shinglehouse	65,420
W. S. Scott, Waynesburg	5,000
Mrs. C. McMasters, Waynesburg	5,000
M. E. Nelson, Duquesne	52,360
M. E. Stevins, Shinglehouse	5,000
Mrs. J. E. Nichols, Shinglehouse	5,000
Mrs. A. Nichols, Shinglehouse	7,620
Mrs. C. Johnston, Shinglehouse	5,000
C. H. Teets, Monessen	63,460
Wm. Deene, Donora	5,000
J. B. McCune, Donora	5,000
A. A. Patton, Donora	5,000
Earl Gee, Donora	5,000
Geo. Busch, Homestead,	5,900
Jim Cook, Homestead	5,000
Geo. Linn, Homestead	15,720
Jim Dolan, Homestead	5,000
Chas. Rinaman, Homestead	5,000
Wm. Siems, Braddock	5,000
Dave McCandless, Homestead	8,550
J. C. Brown, New Castle	5,000
Miss A. Creckard, Rices Landing	12,490
All Richards, Canonsburg	15,710
Harry King, Canonsburg	5,000
Harry Greer, Canonsburg	9,450
Walter Wagner, Canonsburg	5,000
Roy Richards, Canonsburg	5,000
David Caduggin, Pittsburgh	14,020
J. M. Hewitt, Pittsburgh	5,000
Joseph Aillo, Pittsburgh	12,360
Miss T. Gardner, Pittsburgh	92,460
G. T. Zellar, Fremont, O.	18,940
John R. Jones, Glenwood	5,000
C. A. McElvin, Butler	5,000
Miss M. Whiskenhagen, Butler	15,470
Owen King, Canonsburg	5,000
Ella B. Maurer, Pittsburgh	64,460
John Koch, Manheim, Pa.	8,420
Mrs. Raymond Bowden, Pittsburgh	71,420
Mrs. Mary M. Bossert, Pittsburgh	39,000
Miss Connelly, Pittsburgh	5,010
John A. Perry, Henderson, N. C.	36,530
Mrs. S. C. Young, Gibsonia	5,000
Mrs. J. H. Barker, Blairsville	14,750
George Tonner, Finleyville	5,000
J. D. Martin, Washington	5,000
Frank Wilson, Canonsburg	5,000
Tom Connelly, McKeesport	5,000
Fred Iverson, McKeesport	5,000
Alec Rankin, McKeesport	5,000
John Epler, Courtney	17,560
Joseph Gross, Duquesne	5,000
E. Jefferson, Duquesne	8,020
F. D. Anderson, Duquesne	5,000
Mrs. M. Grey, Duquesne	20,160
John White, Duquesne	8,120
Miss H. J. Bailey, Duquesne	18,450
C. Swanson, Duquesne	5,000
Irene Zeigler, Duquesne	30,260
Mike Blasser, Duquesne	5,000
F. Williams, Duquesne	5,000
H. Powelson, Duquesne	5,000
E. F. Williams, Duquesne	5,000
Frank Davis, Duquesne	5,000
W. A. Hopkins, Pittsburgh	5,000
Joseph Soupek, Rankin	66,490
A. J. Wilson, New Castle	5,000
J. L. McCaskey, New Castle	5,000
Lew Hemhill, New Castle	5,000
Marty Raby, E. Pittsburgh	10,140
Charles Acheson, Donora	12,280
Wm. Delaney, Donora	5,000
Russell Tuferson, Cromwell, Conn.	26,840
George Bachover, Rankin	5,000
Pat Costella, Braddock	5,000
Wm. Lannigan, Braddock	5,000
George Ferree, Wilmerding	15,420
Chester Fluke, Braddock, Pa.	5,000
Francis Farley, Pittsburgh	5,000
Danny Morgan, Homestead	5,000
Grace Sloan, Duquesne	5,000
R. Reynolds, Pittsburgh	5,000
E. Bechtol, McKeesport	5,000
Charley Clark, Rankin	5,000
Tommy Grant, Rankin	5,000
Samuel Robinson, Rankin	18,750
Johnny Gore, Rankin	5,000
E. Murray, Homestead	5,000
George Stetz, Duquesne	5,000
W. E. McKim, Parnessus	5,000
M. T. Cox, Juniata	5,000
Mrs. A. Riblet, Juanita	5,000
Mrs. L. Leak, Frank	5,000
Ross Sivitz, Homestead	5,000
Nat Dean, W. Homestead	5,000
Rob Kinkaid, McKeesport	71,420
James O'Donnell, Braddock	18,730
W. A. Hopkins, Pittsburgh	5,000
Wm. Lynch, Pittsburgh	5,000
Tommy Rosser, E. Pittsburgh	88,420
Thomas Lewis, McKeesport	5,010
Henry Van Bensichem, Millard Park, New York	36,043
Marty Hollaran, Homestead	5,000
Bart Summers, Homestead	5,000
James Fitzgerald, Munhall	7,810
C. S. Brooks, Oil City	5,000
George Kern, Oil City	5,000
Mrs. George Organ, Washington	17,460
Mrs. E. P. Lyons, Washington	5,000
Mrs. B. Brownlee, Washington	7,740
R. Kendall, Washington	5,000
Mrs. C. W. Devore, Washington	5,000
Mrs. R. Bowles, Washington	63,420
Mrs. M. C. Kendall, Washington	5,000
Mrs. L. Manning, New Castle	12,650
Mrs. Wm. Evans, Duquesne	5,000
T. Johnson, Duquesne	5,000
Bob Morrow, Homestead	5,000
Joe Russell, Homestead	62,900
Jimmy Gardner, Homestead	5,000
James De Haven, McKeesport	5,000
Al Blose, McKeesport	8,410

MINERS SETTLE SCALE; MANY RETURN TO WORK

President Van Bitner Signs the Scale and Three Thousand Men Return to Work--Four Thousand Still Idle.

The United Mine Workers after their successful adjustment of the scale of wages on a run-of-mine basis, which means an additional advance of 15 per cent on top of an advance of about 20 per cent have determined to carry their war in the Allegheny valley and along the Kiskiminitis river.

On the first day of April 7000 miners went on strike and remained out until Monday when President Van Bitner of district No. 5 with members of national and district executive committee met the operators and the scale was signed by the Ford Colleries company, for Curtisville mines, The Bessermer Coal & Coke company signed for Russelton, Allegheny Coal company for Harwick, and Saxman for the Superior. The settlement by these companies means that 3000 additional miners have been added to the Pittsburgh district and are now under the jurisdiction of the United Mine Workers in what is known as Sub District No. 7 with James Oates, formerly of the Monongahela valley, as chief organizer.

There are 4000 more miners still on strike in this Valley and the organizers are sweeping up the Kiskiminitis toward Blairsville with an avowed determination that all miners in the Pittsburgh district will eventually be brought within the jurisdiction of the Pittsburgh local. The last mines reached in the Allegheny Valley were those of the Johnetta Coal and Clay company near Kittanning.

President Bitner is looking forward to a great year and boasts of an organization of 50,000 miners in the Pittsburgh district of which he is the head. There is an abundance of work ahead with profitable contracts and the district organization the president declares will bend all efforts to see that the operator is given a square deal and that any assistance required to force the prices of coal up to a profitable margin for the operator will be done so that the operator will feel that while he is paying high prices for labor the public is shouldering the burden and paying the bill.

He realizes the necessity of avoiding any bargain in restraint of trade but contends that since 1896 the miners have been chiefly responsible for establishing better markets for the operator than he was able to create for himself. The intention is to make the prices for mining uniform and thereby establish a uniform market price as well as a market wherein all miners shall be paid a uniform scale of wages by which all unjust competion may be destroyed. Under such conditions there can be no undercutting by the producer as now exists by producers in some parts of West Virginia and all will be given an advantage of prices that have been lifted to the pinacle through the ability of the miners to control the cost of mining in the respective fields and thus eliminating that keen competition that was so often responsible for the destruction of the coal market.

Of course it is known that coal only exists in certain stratas and the production can better meet a uniform price in competitive fields than any manufacturing product. Hence the selling prices are controlled by the organization demanding a higher price for mining and thus forcing a higher cost to the consumer. The advance secured by the miners is immediately transferred to the consumer and the burden of meeting the responsibility seems not so difficult after the increased cost has been heralded throughout the country by the newspapers.

THE REAL SIGNIFICANCE OF THE EIGHT HOUR DAY

By William Gordon Jamison.

Organized labor has instituted a persistent propaganda for what is popularly known as an eight-hour day. Its chief argument for this limited working day is that it gives the worker more time for recreation, for mental development and for home life. This is an argument that carries a very wide appeal and, undoubtedly, it has helped to create a very substantial amount of smpathy for those who are making this demand. There are very few in the United States who do not desire that labor shall be made as light as possible, and that the condition of the working man shall be improved as much as possible by recreation, rational enjoyment and the means provided for mental development. One great argument against a general eight-hour day is the economic impossibility of its general adoption. It is evident that an eight-hour day applying to all industries in the United States, and strictly enforced to the extent that each man should work only eight hours a day, is economically impossible.

In the first place, the industries of the country could not, under such circumstances, turn out sufficient product to supply normal demands, and certainly they would be in a very poor way to enter into competition either with foreingn manufacturers or manufacturers working their men more than eight hours a day. Even if it were possible, financially, for a manufacturer to employ two different shifts of men eight hours each and pay double wages the condition would remain practically the same, because there are not enough skilled men in the whole nation to furnish two shifts for each factory in the country. Therefore, the proposition resolves itself into a question of decreased output, limited markets and decreased trade for the United States if a straight eight-hour day is demanded and actually enforced; or, if the industries of the country are to be operated practically to their full capacity, and trade continued under normal conditions, there must be very substantial overtime. But overtime is strictly at variance with the argument which is presented in favor of an eight hour working day. The minute a man who is committed to the eight-hour day labors overtime he stultifies himself and belies the argument that he wants eight hours only for work because of his need for recreation, mental development and home life. The man who willingly puts in ten hours, two hours of which are overtime, is not a consistent advocate of the eight-hour day. He is rather an advocate of a limitation of the working day for the purpose of creating overtime which means overpay for himself.

This is the actual situation which exists. The eight-hour working day is a myth, but the eight-hour day as a preliminary to overtime is what is actually demanded. While statistics are not available, it has been asserted on good authority that not five per cent of the men who are supposed to have an eight-hour working day actually work exactly eight hours. Fully ninety-five per cent of those operating under an eight-hour day arrangement are working nine, ten, eleven and twelve hours, drawing overtime for the additional hours they work. Furthermore, they work overtime cheerfully, if inconsistently, at least, with their argument of recreation and mental development. The eight-hour day is simply a device, in most instances, for the creation of overtime, and in a very limited way only is it availed of by workers either for recreation, mental development or home life. The inspiration and purpose of the eight-hour day is two hours' overtime at one and one-half or two times the hourly wage during the regular working day.

This condition necessarily dissipates that sympathy which the arguments of those in favor of eight hours created. These arguments are essentially dishonest, and it were better if organized labor, seeking a limited working day, came out flatly and said that eight hours at regular pay must constitute a day's work in order that there may be more overtime and overpay, and, therefore, greater remuneration for the worker. That would be honest and perfectly plain, and it would not excite maudlin sympathy based on a bogus argument.

This situation is best illustrated by the present demands of railroad employees for an eight-hour workday. The men are asking for higher wages and not for shorter working hours. Val Fitzpatrick, legislative agent and vice president of the trainmen, in an article in the official organ, the Railroad Trainman, puts the point specifically and without any flourishes:

"There appears to be some difference of opinion as to what the proposal for an eight-hour basic workday involves. Therefore, it may be reasonable to say there is quite a difference between an eight-hour workday and an eight-hour basic workday.

"The first contemplates that eight hours shall be the maximum working time, and as a rule, where the eight hour workday obtains through contract relations between employer and employees, it is the constant endeavor to prevent working overtime except in cases of necessity. It appears that some of the men in the train service are of the opinion that this is the proposal of the organization. However, this is not the case.

"The eight-hour basic workday contemplates that eight hours shall be the basis for a day's work, and any time in excess thereof shall be paid for as overtime, consequently under such a provision there is no limit to the hours worked. The latter system is the one proposed by the train service Brotherhoods."

This is an honest confession, although it is more or less plain that the statement was not intended for public consumption, inasmuch as other arguments offered on behalf of an eight-hour working day for railroad men contained the old platitudes of a shorter working day for recreation, mental development and home life. It is high time that the employers of the country who have granted an eight-hour working day should examine their books and find out and publish to the world the exact facts as to the actual number of working hours which these eight-hour men are paid for. Undoubtedly, the average would be ten hours a day, two hours of which are overtime. It might then occur to the sociological experts, who are desirous of providing recreation, mental development and greater home life for the worker, to inquire into the number of those who have availed themselves of the limited working day of eight hours in order to take advantage of those other and higher things for which the eight-hour day was demanded.

If an eight-hour working day was an economic possibility in the United States, there is not the slightest doubt that it would become general automatically. These things develp of themselves and as a result of actual conditions. Hours of labor would adjust themselves to the economic demands of the country and, if eight hours or six hours were possible, then there would be a general eight-hour or six-hour day. But a general eight-hour day is at present impossible and, in the meantime, the demands of labor for an eight-hour day cannot be complied with although labor may force a nominal eight-hour day and exact over time for the necessary additional hours which it works. The time is ripe for the elimination of the cant that labor's demands for a shorter working day are primarily humanitarian, because the facts show that the reasons are actually pecuniary.

PEOPLE ON THE MOUNT PLEAD WITH THE COURT

No Saloons Needed for "Entertainment of Man or Beast" on the Hill Tops is the Plea.

Nowhere in the city is the opposition to the saloon being more bitterly waged than in the 19th ward and the eagerness with which the actions of the license court is being watched exceeds that of any other community.

Every resident of the hill top in that section is interested and the manner with which applicants for liquor license are fought clearly illustrates the determination of the residents to use every influence to destroy the saloon in that residential section.

No valid reason can be advanced why a license should be granted to any one of the applicants and the few who have signed the applicants' petitions are overwhelmed by those who are remonstrating. In a small portion of the ward and chiefly adjacent to the saloons 6892 persons of legal age have signed petitions to the court protesting against the granting of licenses. This is 1587 names more than last year and more than 3000 names over two years ago. This is not all. Others sought an opportunity to sign but were refused because they resided only across the line in the 18th ward but near to some of the places for which licenses are being asked.

Mt. Washington is no longer a place for a saloon and should the court decide to eliminate the few remaining there need be no fear that any living soul will die of thirst. Within five minutes walk of the present locations there is ample to drink and if the court desires to comply with the wishes of the residents and win everlasting praise the refusal of the present applicants will meet with general satisfaction and almost universal approval.

That Boggs avenue is a principle thoroughfare is absurd and Judge Carpenter is too familiar with the street, knowing full well that the only exit at the south end is to fall off.

The opening of the West Side Belt line has removed any traffic hauling through Mt. Washington back to Brookline, Beechview and what is commonly called the south hills and the only traffic now is left to the laundry man, the bread man and the milkman, the latter's rounds are begun and ended between closing and opening hours. Hence the myth of accommodation is shattered and the only purpose is to destroy the peace and dignity of the community in which the institution is permitted to exist. The absurdity of accommodation and entertainment is apparent when the heart of the city is so near. There are no business houses of any size that would require agents to loiter any length of time in order to sell a bill of goods.

Three applicants are seeking license on Boggs avenue and two of these places flank the Cargo Public school. What magnificent emblems of enlightened civilization. From the highest pinicle of the school building Old Glory waves her welcome to the morning sun and beneath are the monsters whose finished product would in a moment of dispair rip her from the mast head, trample her in the mire or pond her for "just another drink."

Beyond the school to the south and very near one of the saloons is a church while near to the other applicant down Ruth street is being erected the new High School. What marvelous spaciments of architecture to grace our public institutions. Do the citizens in any other section of the great city of Pittsburgh wonder why fathers and mothers are so anxious to sign remonstrances and register their protests against granting licences to places such as are being applied for by Jacob Pfeil, Corner of Wyoming and Boggs street and August Fuchs, Corner Boggs avenue and Greenbush street. If the Court would win applause and earn for itself extreme gratitude wipe from the Mount the liquor traffic.

Another applicant is Chris Wilbert whose place is at the corner or Shiloh and Sycamore, scarcely a hundred and thirty-two feet from the Mount Washington Baptist Church, an institution that has been there ror 50 years, several generations before that place became the habitation for a saloon. Next door to the Baptist church is the Mt. Washington M. E. Church and beyond that the Penticostal church. There can be no "entertainment for man and beast" at Wilbert's. The street car track is within three feet of the curb and no place nor room for wagon or horse. In the rear of the building the entrance must be made along Sycamore street and to get down Sycamore street a derrick is absolutely essential and with the aid of such an instrument of convenience a wall six feet high confronts the "man or beast" and this by all appearance cannot be removed nor changed without threatening the stability of the saloon building. The age of the applicant is said to be 75 years and for the obstreprous he is said to be too feeble. Those wishing accommodation five minutes will place them in the heart of the city via the incline. August Meahl, Jr., is the last applicant to apply for 223 Shiloh street.

This is the perennial, the never fading, the everlasting spot. History only can record the number of times this place has been refused for man's memory is too short. The memory of the location and its past fate is new only to the judiciary and then only when the Court for the first time is basking in the crimson presence of liquor applicants. The place of John Trainor is regarded as a rendevous for employes of the Pittsburgh Railways Company who are drinking in violation of the rules of the company and here it is alleged drivers going to funerals take on liberal loads.

The applicant himself is regarded as unfit and the refusal of this applicant would meet with entire satisfaction the wishes of many of the residents. Adam Spohn, No. 39 Southern avenue wants a license but he is charged with violating the law, in that he has sold to habitual drunkards. When the wife of one man after requesting that no liquor be sold her husband again protested it is said that Spohn asked for a photograph of the husband but the wife promptly administered a rebuke by declaring she had no desire to have her husband exhibited as a rogue.

There is no necessity for such institutions on the hill and the Court would win everlasting praise by eliminating them. The feeling is general for a clean sweep and the argument that there is a necessity is simply ridiculous. The Court may rest assured there is no danger of death, epidemic, starvation or anyone dying of thirst in the event the saloon is eliminated and the community will be greatly enhanced as a residential section. Nothing is more deplorable and repulsive than to know that children must pass by such institutions on their way to and from school and the church and the language and the debauchery is revolting. It is conclusive as well as very apparent by the sentiment the Court could do no harm in responding to the wish of the remonstrants among whom are the best people of which the city can boast and those who have the welfare of the community at heart.

SEAMEN'S ACT DEFENDED.

MILWAUKEE, Wis., April 12.—In a speech in this city United States Senator La Follette defended the seamen's act and said the reason American boys are quitting the sea is because they cannot compete with the $8 a month wage paid to Orientals.

"Every line of the bill is in the interest of safety for human life at sea and for justice to the American seaman," he said. "There was only one small body of men under this flag of ours who had not the protection of the thirteenth amendment to the constitution. Do you know that every American seaman sailing the high seas was subject to imprisonment if he quit work? Think of it for just one momet. Do you know what the effect was? It was driving every American boy who had a love for the sea to find something else, with the result that American sailors were supplanted by Japanese, Chinese and men from the Mediterranean who could be employed at $8 a month."

THE PACKERS' "GENEROSITY."

The St. Louis packers have raised the wages of their employees $30,000 a week. Sounds big, doesn't it? But there are 30,000 of them and this is the first raise in eighteen years.

Meanwhile the cost of living has risen by not less than 50 per cent. The packers take great credit for allowing this advance "unsolicited."

Their generosity seems to have been influenced by their porcine associations. But a dollar a week will pay for considerable lard, if one can't afford butter, says the San Francisco Star.

Satan's Counterfeit of True Religion

By Arthur Pink.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12.

It may be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the Devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil—the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the Devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell Devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the Devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden; out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal Devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth and value of which, in relation to humanity, the Devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal Devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel, when contending with the Devil (he disputed about the body of Moses) durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9.) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that He would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the Prince of this world.

Moreover, the Word of God not only describes at length the person and power of the Devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the Work of our Lord Jesus Christ. First by way of anticipation and secondly by a method of imitation. When Jehovah declared to the serpent that the Seed of the woman should bruise his head, it was not long before that old serpent, the Devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the Holy Spirit's comment on these words informs us, "Now to Abram and his Seed were the promises made. He saith not, and to "seeds," as of many, but as One, And to thy Seed, which is Christ." (Galatians 3:16.) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment. Satan tried to frustrate the prophecies of God and destroy the channel through which that Seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16.) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the Temptation), Satan tried to make Him throw Himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes sleep in the bow of the boat, the Prince of the Power of the Air lashed the sea of Gallilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the Devil was foiled.

Other instances could be cited in which the Devil sought to prevent our Lord offering Himself as a Sacrifice for sin. Perhaps the supreme occasion was while He was upon the cross itself. Weakened by His sufferings, tortured by His merciless enemies, hanging helpless between the earth and Heaven, Satan challenged Him to demonstrate His Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God come down from the cross." (Matthew 27:40.) But glory to His blessed Name He never faltered. He patiently and majestically bore His sufferings in silence until He cried in triumph, "It is finished!" and surrendered His spirit into the hands of the Father. But the Devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that Body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave He rose, with a mighty triumph o'er His foe—Hallelujah, Christ arose:" And today He lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation (His being "made flesh," John 1:14) of our blessed Lord, having failed to prevent His offering Himself as a Sacrifice for sin, having failed to keep His body in the confines of death, it behooves us to inquire, has Satan given up in despair Has he ceased in his efforts to destroy the Work of Christ Has he changed his attitude toward the Son of God or is he still perpetuating his hellish deeds? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the Infallible Word if we would obtain a reliable answer. In the parable of the Tares our Lord has exposed Satan's methods during the time of His absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his Tares among the Wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the Harvest that the one can be distinguished from the other. Then it is seen that the Tares, though resembling the Wheat in every other respect, bear no fruit, produce no increase. In a word, then, just at Satan formerly sought to destroy the Work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the Death of Christ by a method of imitation. Consequently, as Christ has a Gospel Satan must also have a gospel. And, in the nature of the case, it must be a gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwary and deluding the unsaved. It will be our business now, not to expound his gospel, but, with the Spirit's aid, to expose it.

The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great Brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase, it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoretic knowledge which is withheld from the multitude. In short, it declares that all who eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan—justification by works. The pledge card is substituted for Christ: socal purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting of the spirit; while universal peace is looked for without the interposition of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith, but have turned aside from the Truth and given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they call God a liar by declaring that He is too loving to destroy His own children and too merciful to send one of His own creatures to eternal damnation ("krisis," condemnation). Instead of preaching that "Without shedding of blood there is no remission" (Hebrews 9:22), they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in His steps." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:3.) "For such are false apostles, deceitful workers, transforming themselves into (imitating) the Apostles of Christ. And no marvel; for Satan himself is transformed into an Angel of Light. Therefore it is no great thing (not to be wondered at) if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Corinthians 11:13-15.

Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and present His way of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the Truth for themselves. The family altar, where portion of God's Word was wont to be read daily, is now—even in the homes of nominal Christians—a thing of the past. The Bible is not expounded in the pulpit and is not read in the pew. The demands of this rushing Age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them—those who betray their trust by studying economic and social problems instead of the Scriptures of Truth.

In the Scripture which we have taken as the basis of these remarks the gospel of Satan—the Devil's Delusion—is described as "a way which seemeth Right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the absolute denial as the perversion of truth. Hence half a lie is always more dangerous in its effects than the total of the truth. Consequently, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God—he takes His existence for granted and then gives a false description of His character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (Galatians 3:26.) Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, He is acknowledged to be the most perfect person who ever lived. Attention is drawn to His deeds of compassion and acts of mercy, the beauty of His character and the tenderness of His teaching. His life is eulogized, but His death is ignored, the all-important-atoning work upon the Cross is never mentioned. It is a bloodless Gospel, and a crossless life and, in regard to His Person, He is merely considered as the Ideal Man.

In 2 Cor. 4:3, we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our Gospel be hid, it is hid to those that are lost. In whom the god of this world (Satan) hath blinded the minds of them which belive not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them." He blinds the minds of unbelievers by hiding the light of the Gospel of Christ in presenting his own version of the Truth. Appropriately is he designated "the Devil and Satan which deceiveth the whole world." (Revelation 12:9.) In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every shade of philosophic speculation. Atheists. Pantheists, Unitarians, and all other Sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The Devil's Delusion is that we can be saved by our own works, and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith, . . . not of works, lest any man should boast." And again, "Not by works of righteousness which we have done; but according to His mercy He saved us."—Ephesians 2:8, 9; Titus 3:5.

Perhaps at this point an illustration from personal experience may be pardoned Some two years ago the writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not satisfied in his own heart that his friend was really a "born (begotten) again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the Plan of Salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel (?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the Cross. He had been trying to know Christ as the "Truth" before he knew Him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of His Person, and who think that all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in Him. They believe with the head that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this Person died to save them from their sins. A merely intellectual assent to the reality of Christ's Person and which goes no further is another phase of the Way "which seemeth right unto a man." but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this Way which "seemeth right." Those who are trusting to an outward form of godliness. those who are religious because it is considered a mark of respectability, those who attend the House of God because it is fashionable to do so, and those who join some Church because they imagine that such a step will enable them to become Christians, all such are in the Way which ends in death—death spiritual and eternal.

And now, my reader, where do you stand. Are you in the Way which 'seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ? are you relying upon your own works or are you reposing upon the finished work of Christ? A pious life. a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers and even reading the Bible, none of these things—nay, all of them together—without faith in the Blood of Christ can obtain for you a passport to Heaven. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept you as a son, until you accept His Son.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

erford sums his vigorous defense as follows: "From a personal and painstaking examination of every charge that has been made against Pastor Russell, I am thoroughly convinced and confidently state that he is the most unjustly persecuted man on earth. Notwithstanding this his good work continues and thousands testify to the blessings received therefrom. For many years he has stood forth to the battle for the right. He is prematurely aged from his arduous and unselfish labors in behalf of mankind He is loved most by those who know him best, and while he has some relentless enemies his staunch and substantial friends are numbered by the thousands. WHEN THE MEMORY OF HIS TRADUCERS HAS PERISHED FROM THE EARTH THE GOOD NAME AND GOOD DEEDS OF PASTOR RUSSELL WILL LIVE IMMORTL IN THE HEARTS OF THE PEOPLE."

(To be continued.)

Appreciations.

Weston, Oregon, April 5.

Inclosed you will find money order for the renewal of my subscription to the good old Tribune. I would have remitted sooner but for the fact that I have been so very busy here lately assisting in the work of presenting that most wonderful photo-drama of Creation here at the city of Weston; this is now the second time that it has been presented here, and each time it has been most highly appreciated, indorsed and praised by the common people, even by some of them who at other times have fought against the Truth are heard expressing great praises of that edifying and soul-stirring drama. And the Creed-preachers alone, have had a rather lonesome time of it while that drama continued here, for try as hard as they could they were unable to keep their flock away from it, which clearly proves that the self-same condition prevais upon the earth today, just as it existed during the first advent of our precious Lord Jesus, to wit: "The common people heard Him gladly."

And now a word or two, in regard to the faithful old Tribune; I am sincerely sorry to read every week of so many of the Truth friends withdrawing their support from the Tribune; this does not appear neither right nor just from my viewpoint or the matter. I have not at all forgotten how greatly pleased I was four years ago, when Sister Tatum, of Kearney, Neb., and some other dear Truth friends introduced me to the N. L. Tribune, by sending me some sample copies of that paper, and how gladly I hastened to send in my subscription. I felt that I had found at last a newspaper with clean, honest principles, and a strong and fearless advocate in support of the blessed Truth of God; and I have since endeavored to "prove my faith by my works," having paid for some twenty or twenty-five yearly subscriptions out of my own pocket to have the Tribune sent to other people both far and near.

Now in regard to that other paper, (St. Paul Enterprise), it is truly a great good little paper, and is well worthy to receive the loyal support from every lover of the Truth and who are able to subscribe for it. But nevertheless, whenever we happen to find a new additional friend, it is a very poor policy for us to turn our back upon our old one whose loyalty for the cause of present Truth has never faltered at any time. Let us remember (and apply) the old adage, that "A friend in need, is a friend indeed" and let us not forget that the good old Tribune has always strongly supported the Truth regardless of any and all opposition, and long before we had any St. Paul Enterprise with us. I am not speaking disparagingly of the Enterprise at all, God forbid that I should ever do so, I am taking that paper myself, and both it and the Tribune are welcome visitors at my home every week, but as before stated I canot see any justice at all in our turning the cold shoulder to the Tribune which is still fighting the good fight on the side of the Truth of God.

Furthermore, when it comes to the publishing of the sermons of our dear Pastor Russell, the National Labor Tribune is certainly miles ahead of any other paper both in form and in the style in which those grand sermons appear every week in its columns. And I most earnestly plead that the Lord's people everywhere continue to extend loyal support to that same old faithful Tribune, it surely is worthy of, and we cannot afford to be unthankful. nor to withhold our appreciation from them unto whom it is due.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3: 27.)

When you have tried a friend and proved him true,
Change not that old one for the new.
In loving kindness and Christian love.

RASMUS F. JOHNSON.

AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

Aberdeen, Miss., April 6.

I take this opportunity to express my appreciation of the way you publish Pastor Russell's sermons and Sunday School lessons. Also the Reformation essays by Bro. N. E. Nelson. I notice you are getting more space and larger (bolder) type. We feel very sure the Lord is and will continue to be with you as long as you continue to help to carry on such good work as you are doing through your paper. Now we all unite in prayer for your continued success in this service.

Wishing you success, I am
Yours in the one hope,
R. C. HUBBARD.

Utica, N. Y., April 6.

We have renewed our subscription to your valuable paper today through the Watch Tower.

We want to thank you for your continuance of Pastor Russell's sermons in full. We are especially well pleased with the new arrangement of large columns, taken together with the style of type used, makes it very easy to the eye to read. We also enjoy the other religious features very much, also the labor and international news and the manner in which you treat it. May the good work continue as long as the good Lord uses this channel to herald the "glad tidings." May His blessings abide with you.

Respectfully yours,
SAM'L. J. HOWES.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.

JOHN A. PERRY,
Henderson, N. C.

LEARN TO FIGURE FASTER

The Demands of the Day Require It of Everyone. This is an Age of Short Cuts.

The greatest short cut of any age, the Panama Canal, could not have been completed on time if other short-cuts had not been used in working it out. Labor-saving devices are found on every hand today. The successful manufacturer does not hesitate to discard a machine be it ever so new for one that will do the work quicker, cheaper, better. **Everybody Uses Arithmetic.** Learn the latest and best. It saves time, labor, worry. Don't depend on a piece of paper or machine to do your figuring when it can be done easier, cheaper, quicker, better by the new, simple, short-cut methods of the Prewett System explained in **"HOW TO FIGURE FAST."** Everyone likes it and most people need it every day in business regardless of age or avocation. Get out of the rut. Cut out the brain-fagging, nerve-trying, old way of figuring and free yourself forever from the drudgery of cumbersome calculations by learning **"How to Figure Fast."** You will agree with F. M. Marshall, Expert Accountant, who says: "It is the best thing I ever saw." Professor McCallum, Teacher of Mathematics: "It is a grand work and I want every teacher under me to have one." Thousands of others endorse this little book like G. J. Felix of Connecticut, who says: "Best book I ever had. Am thoroughly satisfied." The Gulf Coast Lumberman says: "It is the marvel of the age." There are 60 pages of boiled down printed matter with embossed leatherette cover in convenient form for pocket, office, or home, sent anywhere upon receipt of $1—or by parcel post c. o. d., for $1.10. That Dollar will do you more real good personally than $100 spent in many other ways. Get your order in the mail today and make us both glad thereafter. Circular full of strong testimonials free. Money back if not as represented. Address,

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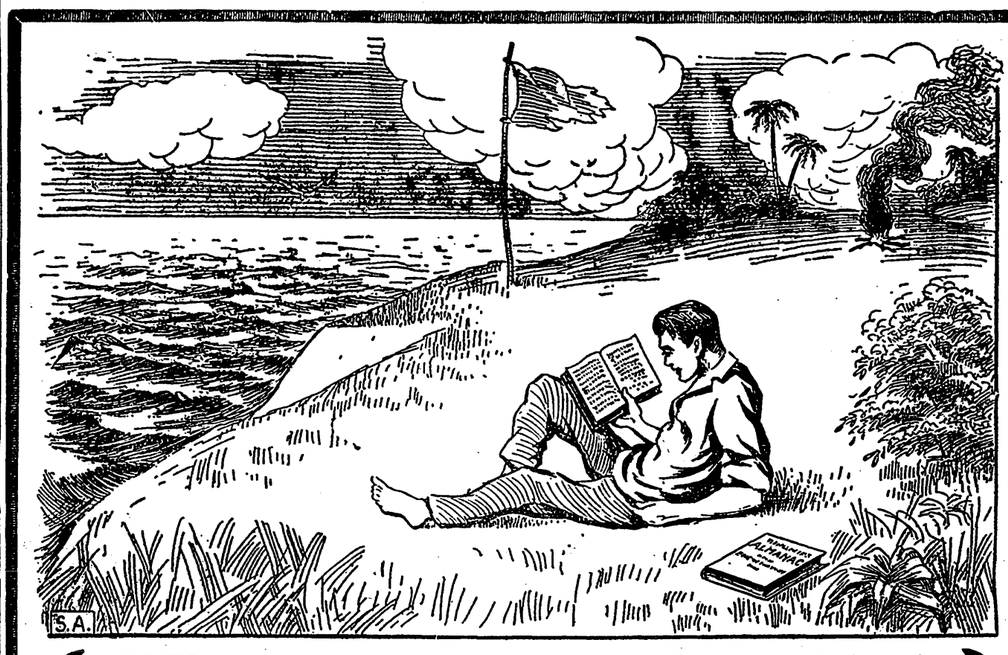

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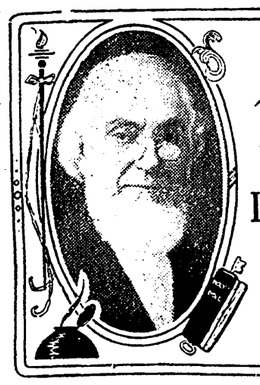

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

AS A MAN SOWETH SO SHALL HE REAP.

JUSTICE IS THE FOUNDATION OF TRUE CHRISTIAN CHARACTER.

Purpose of Calling out the Church in Advance of the World's Blessing—Church's Battle Against Entrenched Sin—Necessity for Recognition of the Principle of Justice—Golden Rule Should be Basis of Our Dealings—Precious Promises the Inspiration of the Christian—Disciplinary Self-Training Necessary—High Standard Demanded of Those to be Future Judges of the World.

Trenton, N. J., April 9.—Pastor Russel was here today. He gave a very interesting discourse on 1 Timothy 6:12—"Fight the good fight of faith; lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses." Excerpts follow:

In the discourse of last Sunday we saw that during the present time the merit of Christ's righteousness is imputed to the Church class in order to permit them to become New Creatures in Christ, of a different order from the world. As we then noted, the sins of those who now leave the world to follow Jesus are covered by the imputation of His sacrificial merit, that they may join Him in sacrifice and thus be accounted worthy to reign with Him in the coming time of blessing for the world—the Millennial Age. They are to be a distinctly new creation. This covering of their sins lasts from the time when they become Christians until the end of their journey here below.

During this period each one will have a battle against the downward tendencies of his flesh—a severe conflict; and by the close of his earthly life he will have demonstrated to the Lord to what extent he has been loyal and true in striving against sin; for that which constitutes our battle as children of God, as soldiers of the Cross, is not merely a campaign against error. In times past we have all been under a cloud of error. It is important indeed to have recognized this condition and to have come out into the light of God's Truth. We are not to minimize the value of correct doctrine. But this is not the main thing; it is only a means to an end. The most important thing is to get rid of SIN.

There are errors of mind, of doctrine, of thought, of morals, of character. From childhood all these things had been going on in our life. We did not realize just what they were. As to errors of doctrine, few preached about them. Ministers of the Gospel said nothing about them; in fact, many of the clergy did not recognize these things as errors. But now we see very clearly what the Bible has to say about doctrine. Now we see that God wishes His people to be free from doctrinal errors. But especially does He wish them to be free from any sympathy with sin, unrighteousness, iniquity, injustice.

In other words, God wishes His people to be very loyal to the Golden Rule. This is the first proposition; and to learn this lesson requires sometimes the experience of years. Very many have never practiced JUSTICE. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, parents with their children, wives with their husbands, and children with parents. With some people injustice would seem to be the rule of life.

But from the time when we become followers of the Lord Jesus Christ, and see how justice is written in the Law of God, we begin to perceive that God expects us to observe the Golden Rule. We should then begin to do so right in our own families—with our parents, our children, our companion in life. This Golden Rule will affect all the affairs of life. It applies everywhere and in everything. "Do unto others as you would that they should do unto you." As we learn to consider carefully, in our dealings with others, to do for them and toward them as we would wish them to do for us and toward us, we shall find a great transformation going on with us. Gradually the whole course of life is changed.

GREAT DILLIGENCE NECESSARY.

If we could get this Rule thoroughly worked into our hearts and lives, it would prove to be one of the greatest possible blessings, not only to ourselves, but also to others. No part of God's instructions to the Church is more important than this exhortation of justice. Nothing that He ever does is out of line with absolute justice; and He has invited His people to copy His character-likeness. He wishes us to cultivate and develop in ourselves the great qualities which He possesses and which He has illustrated to us.

There are brethren in Christ who from outward appearance are seemingly not so far advanced as they might be in this respect. Measure not yourselves by the world; for the world does not heed the Golden Rule. We are not to measure them as we measure ourselves; we are not to expect as much from them. Neither should we measure ourselves by other Christians. (2 Corinthians 10:12.) Some who are called Christians are only morally inclined people, who have never been begotten of the Holy Spirit, who have never come into the School of Christ. We appreciate their characters, but we are not to measure ourselves by them. We should measure ourselves only by the Word of our Lord, which asks, "What manner of persons ought ye to be in all holy conversation and godliness?" —2 Peter 3:11.

This pointed question of the Apostle Peter implies that the Church of Christ are a special class, different from all other people in the world—a peculiar people, as the Apostle Paul puts it—not peculiar in dress, but zealous of good works, zealous for everything that is right, laying down their lives for the Truth, in the service of others.—Titus 2:14.

JUSTICE IN THE HOME.

We should endeavor not only to say nothing to our families that would injure them, but rather to study to be a blessing to them. And so with our dealings with all. Every human being calls for justice As followers of Christ, we are to be foremost in exercising justice toward all. There should be nothing less than this in our intentions. If with our heart we are recognizing the Golden Rule, we shall continually seek to conform our very thoughts to it. We shall seek to think as generously of our neighbor as we would wish him to think of us, and to speak as kindly of him as we would wish him to speak of us. The principle of doing good to others would be exercised toward all.

Some who seem to be exact in their dealings with the world, who would not keep even one cent back from the person to whom it was due, appear to be very careless in dealing with their loved ones, treating them very unjustly. This should not be. Justice is the foundation of the Throne of God; and in practising the Golden Rule we become more and more like our Heavenly Father. He does to others only what He would wish them to do to Him. As He would not wish others to roast Him or torture Him, so He does not roast or torture them.

SPECIAL NOTICE.

In order that we may conform strictly to the laws of the Postal Department and live in perfect harmony with Uncle Sam we are compelled to urge, and we do it most tenderly, immediate and most prompt remittance of all subscriptions that are in arrears.

Our generosity in hesitating to cut off promptly those who have become delinquent and who have been unable to pay owing to financial reverses is in conflict with Uncle Sam's prescribed rules and unless we revise our list at once there is grave danger of having our entire issue excluded from the mails.

We do want to live in absolute obedience to the laws of our nation as well as our God and we are confident every one of our subscribers are thoroughly in accord with our law abiding policy both spiritual and temporal. To aid in this won't every subscriber **please** consult the yellow label on the wrapper carrying the Tribune to your home and if your subscription is due won't you please mail the subscription price **AT ONCE?**

Please do it **NOW.** Won't you? If you delay there is danger you will forget. Lest we forget, Lest we forget. Do it right **NOW.** Do Remember the momentum and the ponderosity of the little wonderful word **NOW.** **AND PLEASE DO IT NOW.**

THE EDITOR.

Let us ever keep the Golden Rule in mind, and it will furnish us with the very essence of the spirit of justice. First and always, let us treat others as we would wish them to treat us. Afterwards, let us do a little more; but let us strive never to come short on this fundamental principle. We should indeed, as Christians, give more than justice, but NEVER LESS. Love will lead us to do more, even as it led our Lord Jesus. He kept the Golden Rule inviolate in every instance. He never did less than justice; but He did more, much more. He gave His LIFE for others.

And this is what His followers have engaged to do. This is our covenant. We are to follow the Golden Rule, and then do more. We are to lay down our lives for the brethren and to do for the world as we have opportunity. This is the Bible thought for Jesus' disciples. It is one which should appeal to us even from the human standpoint as being the highest ideal of Christian living.

FIGHTING THE GOOD FIGHT.

There is no place where we can better learn to rule our own spirit than in our own home. With husband and wife, with parent and child, with brother and sister, the constant practise of the Golden Rule is an important matter. The battle with self is the greatest battle the Christian must fight; for in it he learns to exercise his will in the right direction—in the direction of control of self. It is only after we have conquered self, only after we have become master of our own flesh, only after we have subdued anger, malice, hatred and strife in our own hearts, that we are enabled, by means of these severe battles with our own weaknesses, to assist others, to aid them—by our example—to overcome their own besetments and infirmities.

No matter where this conflict may begin, we find entrenched within ourselves many armed and opposing powers. These have possession of us by heredity; they are there as the result of Father Adam's fall. If, when we begin the battle, we have passed the days of youth, these imperfections and weaknesses are all the more strongly entrenched; and it requires the greater conflict to rout them. But he that would win the prize of the High Calling must fight the good fight of faith down to the very end of his earthly existence.

This continual battle of the new mind against the fallen flesh is a good fight in the sense that the New Creature is fighting against the weaknesses and besetments of the fallen human nature, against temptations from within and from without, that appeal to us as human beings. It is a fight of faith because the entire course of the New Creature is one of faith; for "we walk by faith, not by sight." In this battle we could never succeed without aid from on High. Hence we must watch and pray. We must put on securely "the whole armor of God."—Ephesians 6:12-18.

INSPIRATION OF GOD'S PROMISES.

All of us who have become true followers of Christ have had these thoughts come before our minds. As we progress, we learn better what God wishes for us. When first we gave our hearts to the Lord we did not know all that is included in full consecration. many things were hidden from the eyes of our understanding. But as we have gone on step by step, the Lord has brought us to the clear realization that we must SUFFER WITH CHRIST. Let us, then progress along this way of sacrifice—sacrificing our lives for the Truth, following in the footsteps of Jesus.

Although we have learned that it is our privilege to sacrifice our lives with Christ, yet the greatest lesson for us to learn is what God is to do for us. He is the One who is doing the really great things. Our hearts are stirred within us by His great and precious promises. We feed upon them and meditate upon them. We are enamored of the things which eye hath not seen nor ear heard.

Thus we grow stronger, taller, as Christians, day by day. With our desire to grow ever increasing, we see the necessity for meeting together with others of like precious faith, in order to build each other up in the most holy faith. We see the Heavenly things more clearly. Other things pass away from our vision. We see the great basis principles of justice and love, and realize their bearing upon our lives in every respect.

NATURAL TRAITS REQUIRE ATTENTION.

We note that after we have made our consecration and have learned that God has justified us freely from all sin through our Lord Jesus Christ, there is a tendency with some of the Lord's people to violate unintentionally the fundamental principles of justice and love as existent in the Divine character and manifested in the Divine dealings with the people of God. It is not enough that we should have started out to walk in the ways of the Lord, and that we should recognize the downward tendencies of sin. If we have the spirit of the Lord, we shall be anxious to do right. We shall meditate upon God's character; and as we see these basic attributes, we shall endeavor to copy them. Thus the work of grace in our hearts will continue and increase, more and more transforming us into the character-likeness of God's dear Son.

We are not to judge one another in these things, however. "The Lord will judge His people," according to His knowledge of their ability. Mercy will be granted for every unintentional defect; but no mercy will be extended toward those things which we could avoid. Whatever ability we possess we are responsible for; and God will hold us responsible if we do not do our best with what we have. Those who are living up to their opportunities and privileges should go on with courage, doing their best, exercising full faith and confidence in the Lord; for He has promised a sufficiency of grace to cover every imperfection. But there is no excuse for any one to live in careless neglect of his duties and responsibilities. Such are not fighting the good fight of faith.

It is the New Creature who will be held responsible for carelessness respecting the conduct, for indifference to the requirements of the Golden Rule and to the additional exercise of love; and it is he who will fail to receive the commendation, "Well done, good and faithful servant," unless he exercise great care respecting these important matters. God will have none in that special class of overcomers except those who measure fully up to the standard of His requirements. If we are to be the future judges of the world, we must cultivate justice as well as love, so as to be fit to occupy positions of influence and power, in which we shall be able to bless all the families of the earth.

IN THE NEW DISPENSATION.

During the Millennial Age, the Lord Jesus will deal with the world. As He declared, "All that are in the graves shall hear His voice ("the voice of the Son of Man"), and shall come forth." (John 5:2 , 28, 29.) Those who thus come forth will be the same imperfect beings that they were when they died. Justice will turn them over to Christ imperfect—just as they went down into death. The lifting up to human perfection of all who are willing and obedient will be the work of the incoming Age. The lower down they were, the more steps will they be required to take in order to climb up to perfection. Some will have much more to overcome than will others. But in every case the test will be the same.

The Messianic Reign will be the world's Judgment Day. As the Master said, it will be more tolerable in that Day for those who during this life had less opportunity than it will be for those who had more. (Matthew 11:20-24.) The latter class will come forth more tainted in mind, weaker in character, less inclined to hearken and obey; whereas those who had not heard the Message of God's Love will be all the more inclined to give heed. The Judgment Day will be a tolerable time for all mankind, but more tolerable for those who have never before heard and have never known.

Confucius, for example, will come forth in the Messianic Kingdom, and will be a towering giant morally amongst the people in that Day. Many who see him will be surprised at what a strong character he will be—a heathen man, who lived without our opportunities, who heard no church bells, who attended no church services. As they behold him, some will say, "If only we had availed ourselves of the privileges and opportunities that WE had, we might have attained a place even amongst the glorified saints in Heaven." But when they consider themselves in the light of their past lives, they will conclude that they are in their proper position; and, stimulated by the example of various worthy characters, as well as encouraged by the assistance afforded them at that time, they will strive to progress as rapidly as possible. Gradually they will learn the rules of the Kingdom—the laws of righteousness, based upon justice and love. Those who are willing and obedient will attain unto life everlasting; but the unwilling and disobedient will be cut off in the Second Death.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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WESLEY'S MARITAL WOES.

John Wesley was the fifteenth child of a family of nineteen, and left no children after the flesh. His unhappy marriage at forty-eight cut his life short full twenty years he said. If he had purposely sought a vixen he could not have done better than he did when he met Mrs. Vazeille, a widow of his own age, is attested at length by Bernard Shaw and Tyerman. His experience tallies with dictum that few men of genius are judges of women—the men with the canes and checkered vests are better judges of femininity than are the otherwise intuitive men of genius.

The circumstance that brought them together is very much like some love tale of young folks. Wesley had sprained his ankle and limped into the residence of Mrs. Vazeille, who cared for him. He was due on the circuit and could not ride on horseback. Mrs. Vazeille had a carriage with which Wesley could continue his journey, but she could not accompany him unless they were married and thus their troubles began. Wesley soon began to learn things he could not get elsewhere—all experience is good if you are able to make the best of it. "All things work together for good to those who love God, the called ones according to His purpose." While it may be true that Wesley suffered for his own blunders and therefore could not be properly said to be "suffering for righteousness sake" in his marital afflictions, yet he demonstrated his Christian principles in the manner in which he met his experience. "It is a trial sent by God—I must bear it all." All attest that from his fiftieth year onward he improved. To quote the words of another: "All his biographies agree that after his fiftieth year his powers as a preacher increased constantly until he was seventy-five. He grew more gentle, more tender and there was about him an aurora of love and veneration, so that even his enemies removed their hats and stood silent in his presence."

Wesley had learned to be exalted and now he was to learn to be abased and still keep his equilibrium. Some of the indignities to which his wife subjected him would have set many men into a rage and ended the whole tragedy, or given them a fit of despondency, but Wesley wrote in his eighty-fifth year "I never had more than a half-hour's depression in my life. My controlling mood has been one of happiness, thankfulness and joy." It will be well to emphasize the fact that a real gentleman is known by his demeanor to his inferiors and those that have no appeal. And to tolerate abuse with the power to stop it at the cost of principle, is a sure mark of greatness. Mrs. Wesley had not lived with him one year when she pulleh him about by the hair; and made faces at him when he was preaching, saying in an undertone that he could hear "I have heard that so often that I'm sick of it." She took charge of all his personal affairs, opened his mail; rifled his pockets, ordered people away that did not please her, and invited others to her hospitality and explained to them what a great man her first husband was, she read his journal and demanded that it be explained; she took his saddle horse and hitched him to a horse of her own mounted with a boy decorated, and tooting a horn. She renounced him and left. So Wesley rode on with his faithful horse as in the good old days. But this was only for a But they lived peaceably for only a short time and the old program with month for she was on his trail again repentant and sought forgiveness. all the variations possible were kept up for thirty-one years. Is it any wonder that under these trying conditions he gave way to some unseemliness—which, when hauled into court led him to be indicted on ten counts by a prejudiced jury!

His marital woes being aired in court gave his enemies material to work on and styled him as "spitting venom, spite and rage and telling bare-faced lies." Joseph Trapp, D.D. described his movement as a "new sect of enthusiasts or hypocrites or both, whose doctrines and practices tend to destruction of souls, are a scandal to Christianity, and expose it to the soffs of libertines, infidels and atheists." These persecutions served to sift out of his followers those that were not of him and did not appreciate his teachings and like the odium attached to the humble Nazarene: "Can anything good come out of Nazareth?" We have similarly: "Can anything good come out of Wesley, or Russell?"

As to the truthfulness of the current slanders of the character of Pastor Russell arising out of his divorce trial and his responsibilities for his domestic troubles, we point out an incident that will settle the question without rehearsing any of the matter that has been recorded in the courts, and wait for time to vindicate Russell as it did Wesley. A cluster of ministers approached the manager of the Illinois State Fair in 1912 to have Pastor Russell removed from the slate for a public address, on the grounds of alleged bad character in private life. The manager, being like the men from Missouri who demands visual demonstrations, made an investigation into the court records in Pittsburgh, Pa., and found nothing that would justify the insinuations of the clergy.

If this is not sufficient read Judge J. F. Rutherford's review of this international case—he knows for he has been Pastor Russell's legal adviser. (New York City Box 51, 10 cts.) Ruth-

(Continued on Second Page)

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

N. Y. City Temple	April 16
Wilmington, Del.	April 23
Philadelphia, Pa.	April 23
Boston, Mass.	April 30
Everett, Mass.	April 30
N. Y. City Temple	May 7

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Homer, N. Y.

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NATIONAL LABOR TRIBUNE

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Are you going to be among the winners on the final count? This is your chance to take a lead over the other contestants. A few $14.00 Clubs and this 100,000 certificate will do it.

Remember that the offer closes April 27 and is positively the last one that will be put on and you had better get all the business in by that time in order that you get these extra votes.

There will not be any time when you can get as many votes for so little money and votes is what it will take on the final count.

These Prizes are well worth working hard for and no matter how hard you work, you will be fully repaid for your labors.

Some of you are contented to sit down and let your friends do more for you than you will do yourself.

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Don't you think that if they knew you were really in the race, that they would do more for you? Why not make a start today and show them that you can at least make a try.

The world respects a person that can go in and make good, be it a contest or any other kind of endeavor. Are you in this class? It may be a stepping stone to better things for you, no matter what position in life you hold, any of these prizes are well worth winning. "A Word to the Wise is Sufficient." Work energetically, and Systematically is the Word.

The following is a partial list of contestants:

	Votes.
Al. Simon, Pittsburgh	5,000
Sistus Pearson, Duquesne	59,000
G. Lefal, Pittsburgh	32,350
T. Myers, Wilkensburg	8,410
L. D. Nelson, Pittsburgh	31,460
Jim Campbell, Pittsburgh	5,000
T. Russel, Monessen	16,000
George Lenahan, Youngstown, O.	5,000
Ed. O. Jones, Youngstown, O.	5,000
Helen Case, Youngstown, O.	22,560
H. A. Walker, Homestead	5,000
Ras. Moyer, Homestead	5,000
Bob Sharring, Wilmerding	65,900
Barney Goodshaw, Pittsburgh	5,000
Bill Monack, Pittsburgh	5,000
Mrs. Walsh, McKees Rocks	92,100
C. G. Faulkner, Dayton, O.	31,490
Geo. E. Perry, Henderson, N. C.	100,000
Pilgram Brother, Jolly, Brooklyn	18,510
John Ragan, Pittsburgh	73,000
Kenneth Lock, Apollo	56,400
Miss Pearl Alderson, Mt. Lebanon	24,920
David Edwards, Belle Vernon	5,000
C. W. McCauley, Rochester	64,190
Mrs. F. M. Fundis, Verona	12,320
Mrs. E. G. Marshall, Mosgrove	60,120
Joseph Lewis, McKeesport	80,120
R. F. Tarr, Kittanning	7,850
Geo. E. Bollman, Kittanning	5,000
Mrs. M. Cable, New Kensington	63,120
S. O. Nevin, Homestead	5,000
E. F. Roberts, McKeesport	5,000
M. A. Mason, McKeesport	5,000
O. E. Hays, McKeesport	5,000
H. Z. Hibsman, Sharon	16,470
Mrs. W. R. Thomas, Sharon	22,750
R. B. Norris, Tarentum	74,880
Ralston Law, Donora	63,460
Mrs. L. Manning, New Castle	8,490
H. K. Shanwaker, Donora	5,900
J. F. Turnbull, Donora	62,900
Dash Eline, McKeesport	5,000
James Silves, McKeesport	5,000
E. F. Schultz, McKees Rocks	100,050
Mrs. F. Randolph, Rices Landing	5,000
Mrs. Wm. Bain, Rices Landing	10,480
Mrs. E. Willis, Rices Landing	5,000
J. L. Miller, Johnstown	64,690
August Lesser, Warren	63,120
Mrs. M. E. Phillips, Warren	5,080
J. B. Sweeting, Warren	5,000
Mrs. L. Dunlavey, Sharpsville	5,000
Mrs. A. Davis, Sharpsville	62,500
Mrs. D. Perry, Shinglehouse	65,420
W. S. Scott, Waynesburg	5,000
Mrs. C. McMasters, Waynesburg	5,000
M. E. Nelson, Duquesne	52,500
Mrs. J. E. Nichols, Shinglehouse	5,000
Mrs. A. Nichols, Shinglehouse	7,620
Mrs. C. Johnston, Shinglehouse	5,000
C. H. Teets, Monessen	63,460
Wm. Deene, Donora	70,400
A. A. Patton, Donora	5,000
Earl Gee, Donora	5,000
Jim Cook, Homestead	5,000
Geo. Linn, Homestead	15,720
Jim Dolan, Homestead	5,000
Dave McCandless, Homestead	8,550
J. C. Brown, New Castle	5,000
Miss A. Creckard, Rices Landing	12,490
Harry Greer, Canonsburg	9,450
David Caduggin, Pittsburgh	14,020
J. M. Hewitt, Pittsburgh	5,000
Joseph Aillo, Pittsburgh	12,360
Miss T. Gardner, Pittsburgh	92,460
G. T. Zellar, Fremont, O.	13,940
C. A. McElvin, Butler	72,420
Miss M. Whiskenhagen, Butler	15,470
Ella B. Maurer, Pittsburgh	61,460
John Koch, Manheim, Pa.	8,420
Mrs. Raymond Bowden, Pittsburgh	72,000
Mrs. Mary M. Bossert, Pittsburgh	40,050
John A. Perry, Henderson, N. C.	37,010
Mrs. J. H. Barker, Blairsville	14,750
J. D. Martin, Washington	5,000
Tom Connelly, McKeesport	5,000
Alec Rankin, McKeesport	5,000
John Epler, Courtney	17,560
Joseph Gross, Duquesne	5,000
F. D. Anderson, Duquesne	5,000
Mrs. M. Grey, Duquesne	20,160
Miss H. J. Bailey, Duquesne	18,450
Irene Zeigler, Duquesne	30,260
Mike Blasser, Duquesne	5,000
Frank Davis, Duquesne	5,000
W. A. Hopkins, Pittsburgh	5,000
Joseph Soupek, Rankin	66,490
J. L. McCaskey, New Castle	5,000
Lew Hemhill, New Castle	72,190
Marty Raby, E. Pittsburgh	10,140
Charles Acheson, Donora	12,280
Russell Tuferson, Cromwell, Conn.	106,870
George Bachover, Rankin	5,000
Pat Costella, Braddock	5,000
George Ferree, Wilmerding	80,140
Chester Fluke, Braddock, Pa.	5,000
Danny Morgan, Homestead	5,000
Grace Sloan, Duquesne	75,460
R. Reynolds, Pittsburgh	5,000
Charley Clark, Rankin	5,000
Tommy Grant, Rankin	5,000
Samuel Robinson, Rankin	18,750
Johnny Gore, Rankin	5,000
E. Murray, Homestead	5,000
W. E. McKim, Parnessus	5,000
M. T. Cox, Juniata	62,100
Mrs. A. Riblet, Juanita	5,000
Mrs. L. Leak, Frank	5,000
Nat Dean, W. Homestead	63,160
Rob Kinkaid, McKeesport	71,420
James O'Donnell, Braddock	18,730
Wm. Lynch, Pittsburgh	5,000
Tommy Rosser, E. Pittsburgh	88,420
Thomas Lewis, McKeesport	75,496
Henry Van Bensichem, Millard Park, New York	36,043
Bart Summers, Homestead	5,000
James Fitzgerald, Munhall	7,810
C. S. Brooks, Oil City	5,000
George Kern, Oil City	5,000
Mrs. George Organ, Washington	17,460
Mrs. B. Brownlee, Washington	7,740
Mrs. C. W. Devore, Washington	76,490
Mrs. R. Bowles, Washington	63,420
Mrs. L. Manning, New Castle	12,650
Bob Morrow, Homestead	63,490
Joe Russell, Homestead	62,900
Jimmy Gardner, Homestead	65,120
Mrs. Olive Cordoza, Akron, O.	5,050
Thos. Foulks, Cleveland, O.	5,060
V. A. Carlson, Basset, Colo.	5,050

AMERICAN LABOR MUST SHARE COST WAR'S WASTE

This is No Time to Raise Wages Says Jas. J. Hill the Veteran Railroad Builder.

By James J. Hill.

James J. Hill occupies a unique and commanding position in American business life. He is one of the great railroad builders of the United States. He constructed and developed the Great Northern system extending from Lake Superior to the Pacific and reaching through its steamship lines, to China and Japan. During the past forty years no other man has played so large a part in the development of the Northwest.

Railroad employes could not choose a more inopportune time to ask for a general advance in wages. When the devastating war in Europe is over the question confronting American wage earners will be that of finding a market for their labor instead of fixing a price on it.

We have a feverish prosperity that may vanish overnight. The great bulk of the business now taxing the capacity of our railroads arises from the war necessities of Europe. The money our people are getting in payment for their products is being provided on the forced credit of the combined nations of Europe. They are raising these hundreds of millions by piling up to enormous heights the debts of their Governments, thus building up a great financial burden that must be borne by future generations.

The instant that peace is in sight (and no one can tell how soon this may be, because Europe cannot go on much longer destroying lives and property at this unprecedented rate) all this flood of orders for war materials at high prices will suddenly cease. Europe will then begin the slow and painful process of recovering from the great losses of the war.

Paying the Cost of War.

Then the United States, which has been profiting by Europe's war necessities, will have to share her burden of the cost of the war. In these days of closely related markets one great nation cannot enjoy prosperity for any length of time while a large part of the rest of the world is in financial distress.

With the war over, we will no longer see the railroads blocked with merchandise bound for the seaboard, or our harbors choked with freight waiting for ships to carry it to Europe. How severe will be the reckoning the world must pay can only be conjectured, but we all know it must be paid.

With such a situation confronting us this can hardly be regarded as a happy moment for railroad employes, and especially those highly paid employes in the train service, to ask for higher wages.

HIGHEST WAGES, LOWEST RATES

American railroads today pay the highest wages in the world, out of the lowest rates in the world, after having set down to capital account the lowest capitalization per mile of all great countries of the world. No other occupation and no other employer of labor in the country can match this record.

The payroll now absorbs 45 per cent of the gross earnings of the railways. When business falls off it will be difficult to reduce wages correspondingly. The higher rate of wages established now would have to be adhered to in the period of severe financial readjustment which must come very soon.

These 300,000 train men, less than a fifth of the railroad workers, are now highly paid, and their working conditions are most favorable. In what other occupation con workers earn two and three days' pay in one day, and be able to spend many days at home in consequence?

These men all live comfortably, which is as it should be. The wage rate enables them to spend liberally for their families. Their consumption is an important factor in creating employment for other industries and raising the general level of prosperity.

But continually increased pay and decreased working hours for the employe means increased cost of transportation, and all the people must in the end pay the bill in higher rates. A railway can pay out only what it takes in. It takes in nothing except what the public pays to it for service. The logical conclusion, that every concession to employes must in time be reflected in a rise in rates and paid for by the people, is one which they too often overlook.

HIGH WAGES AND HIGH PRICES.

The greatest factor making for high prices is the wage rate. Everybody knows that labor cost is the principal item in all forms of industry. The wage rate has been rising steadily in this country. Powerful forces are back of this movement. It has public sympathy. As the labor supply diminishes wages rise still more.

High wages and high prices work in a circle. Every rise of one is reflected in a rise of the other. But somebody has to pay these wages. They do not come out of the air. In the end labor suffers when the business no longer pays a profit and the payroll cease entirely by the closing up of an industry no longer profitable.

But the railroads must go on. Capital once invested in the business cannot be taken out. The railroads need hundreds of millions of new capital every year. How is this capital to be obtained unless investors are convinced of the ability of the carriers to earn a fair return?

DOCK WORKERS GET RAISE.

FALL RIVER, Mass., April 17.—Freight handlers at the Fall River steamboat line dock have received wage increases promised if they returned to work. They struck several weeks ago. The old rate was 19 1-2 cents an hour. Now they will receive 23 cents an hour from 5:30 to 7 in the morning and 21 cents from then until 7 at night. They will be paid these rates if the boat is late.

WANT LESS HOURS.

BOSTON, April 17.—The Leather Workers on Horse Goods' union has presented a new wage demand to the Master Teamsters' association and corporations employing harness makers. A 53-hours week is asked, except in May, June, July, August, September and October, when work shall cease at noon Saturdays.

ABANDON INSURANCE BILL.

ALBANY, N. Y., April 17.—Senator Mills has abandoned his bill providing for health insurance for employes and has accepted the suggestion of trade unionists that the question be submitted to a special investigating committee which will inquire into all matters concerning sickness and accident not covered by the compensation law.

The Mills bill was championed by the so-called American Association for Labor Legislation and was opposed by President Gompers and the New York trade union movement. The organized workers protested, among other things, against the compulsory visitations to the homes of workers by state officials.

CONCILIATORS APPOINTED.

COLUMBIA, S. C., April 17.—Governor Manning has appointed two members on a state board of conciliation, created by the last general assembly. John A. Law represents employers and John L. Davis, a member of the Columbia Typographical union, represents the workers. The law provides that the workers' representative shall be chosen from "a member of a recognized labor union."

LUDLOW "HERO" OUT.

DENVER, April 17.—Adjutant General Chase is no longer connected with the Colorado state militia, as the "hero" of Ludlow stepped down and out last week. Chase's connection with the Ludlow killings is well known, as is his other activities during the recent strike of miners in southern Colorado. These brought the state militia in such bad repute that the federal government, it is said, forced Governor Carlson to oust him.

WIRE MEN RAISE WAGES.

POTTSVILLE, Pa., April 17.—Electrical workers have raised wages of inside men 10 cents and hour, secured union recognition and an eight-hour day. The contract will run for one year.

Men Refuse to Work With Women

Only in Some Places Does This Exist.

Thomas Reece, Staff Correspondent.

LONDON, April 3.

A curious story arising out of the replacement of male labor by female labor may be told this week. Women have invaded many new spheres of work since the war began, owing to the difficulty of the situation. What we term in this country, dock laboring, that is work in the docks, on the quays and allied places in connection with loading and unloading ships, appeared to be about the last possible occupation that a woman could enter. Excessive congestion at our ports and especially at Liverpool, however, led to a hundred strong women being engaged at the above mentioned port last week. The Leyland Line of steamers, working between Liverpool and the West Indies, being the employers. The women worked at what is known as trucking cotton—that is wheeling bales of cotton on trucks from the ships to the railway wagons. Perhaps the work was not more difficult than many others now undertaken by women, but it was certainly a big novelty. Many of the women are wives of soldiers on active service. They were paid the same rate of wages as men employed on the same class of work, namely, one dollar thirty-five cents a day; the hours being from seven in the morning until five in the afternoon. It is reported that the women gave every satisfaction. No sooner had the women been set to work than open hostility was manifested by the men dockers. The men refused to work with the women and the Dockers' Union supported them. James Sexton, the dockers' secretary, declared in support of the men's action that it was feared that accidents would occur through the women being unable to cope with the heavy work. The trouble went on for a couple of days, the men universally refusing to work with the women. They did not strike. They simply ceased working with the women and went off to other wharfs and quays where labor was wanted and engaged themselves there. After being first employed on March 13th, the women were withdrawn on March 19th, the ship-owning firms being desirous of avoiding further trouble with their male employees.

In other directions women are replacing absent men without trouble. Every day in London we see more and more women employed as electric tramway and motor omnibus guards or conductors. It is estimated that before many weeks have passed there will be 2,000 women and girls in this work, every one replacing a man who has left to join the army. When the London County Council first employed female guards they were only used on what we call here single deck cars, that is those only carrying passengers inside. The majority of our street tramway cars, however, are double deckers or two-story affairs and frequently carry a hundred passengers. Our girl guards are now at work on these collecting and maintaining order, and stopping and starting the car—all efficiently and well.

The shortage in the cotton trade of both male and female labor, resulting in the case of the men from the demands of the army and in the case of the women from the offer of more attractive work elsewhere, such as acting as tramway guards, etc., has become so serious that the managers are adopting means to persuade the women to stand by the trade during the crisis.

The British Association of Managers of Textile Works (Lancashire section) has decided to send to each of its members the following notice to women:—

"In the national interest production should be maintained at its highest level, and you are doing your bit for the war by not leaving your employment in the mill for employment of an unproductive character. Such occupations as tram conductors, postmen, and similar work can be filled by persons who have not had experience in textile mills.

"Imports—that is goods coming into this country from abroad—such as foodstuffs, raw materials, and munitions, are not paid for in cash, but are paid for by exports—that is, manufactured goods sent from this country. Cotton cloth is one of our chief exports, and if we are to meet the war expenditure, which amounts to $25,000,000 per day, it is a vital necessity to maintain at its highest figure the nation's exports. Every loom stopped means a loss to our home or

(Continued on Eighth Page)

BUSINESS MEN TO INVESTIGATE WAGE DEMANDS

Harry A. Wheeler Head of National Committee of United States Chamber of Commerce.

WASHINGTON, March 28.— Although the personnel is not entirely complete, it has been learned that the forming of a special committee of the Chamber of Commerce of the United States on the railroad situation is now well in hand. In fact, so satisfactorily has the matter progressed, and so generally have those asked to serve accepted, that a meeting of the committee will be held in Chicago this week.

It is expected, among others, there may be present at that time the following newly appointed members, some of the most prominent business men in the country:

Harry A. Wheeler, vice-president of the Union Trust Company of Chicago, former president of the National Chamber, chairman of the committee

James Couzens, an automobile manufacturer, formerly president of the Detroit Board of Commerce.

C. A. Johnson, of Madison, Wis., manufacturer.

Bishop Thomas F. Gailor of Memphis, Chancellor of the University of the South.

Oliver Wilson, master of the National Grange, Peoria, Ill.

E. -. Meredith, of Des Moines, publisher of Successful Farming.

William Fellowes Morgan, of New York, president of the Merchants' Association of that city.

Charles E. Faeth, vice-president of the Kansas City Commercial Club.

Charles F. Weed, of Boston, lawyer

A. J. Porter, of Niagara Falls, president of the Shredded Wheat Company.

Robert H. Downman, a lumberman of New Orleans.

In a resolution, brought up during the annual meeting of the Chamber of Commerce of the United States, held in Washington last month, and adopted, the National Chamber, referring to "the grave differences" impending between the railroads and "certain of their employes," which, "if not adjusted, may result in serious interruption of transportation," and characterizing such interruption of traffic as a "national calamity," declared that, in its opinion, the parties "must settle their differences without recourse to measures that would impair public service." The resolution further committed the National Chamber to the appointment of a committee which shall "carefully and impartially" investigate and consider "such phases of this critical situation as relate to the interests of commerce and the public" and report to the National Chamber board of directors.

Resolutions similar in import to those passed by the Chamber of Commerce of the United States have been adopted by Chambers of Commerce in Chicago, St. Paul, Kansas City, Des Moines, Cincinnati, Fargo, N. Dak., and numerous other cities. All of these resolutions demand that the controversy must be settled without impairment of the public service and many of them insist that the public shall have a voice in the decision.

THE CREAM OFF BOTH CROCKS.

The railroad brotherhoods, in giving the carriers notice that they desire to open the wage schedules, include this "saving clause" in their demands:

> Any rates of pay including excess mileage or arbitrary differentials that are higher, or any rules or conditions of employment contained in individual schedules in effect January 1, 1916, that are more favorable to the employes, shall not be modified or affected by any settlement reached in connection with these proposals. The general committee representing the employes on each railroad will determine which is preferable and advise the officers of their company. Nothing in the settlement that may be reached on the above submitted articles is to be construed to deprive the employes on any railroad from retaining their present rules and accepting any rates that may be agreed upon or retaining their present rates and accepting any rules that may be agreed upon.

The employes reserve the right to accept any part of a settlement that appears to them advantageous, and to reject any part that does not so appear to them; and also to combine new rates with old conditions, or old rates with new conditions—that is, the cream off both crocks.

A DEADLY PARALLEL.

Mr. William Randolph Hearst's newspapers, from Boston to San Francisco, in giving their powerful support to the railroad trainmen's wage movement, make it very plain that Mr. Hearst is an advocate of an honest eight-hour day—eight hours' work for eight hours' pay—and does not believe in an eight hour pay day with a bonus for overtime. Mr. Hearst says:

> The system which strives not for the eight-hour day, but uses the eight hour day as a cloak for overtime on an extravagant charge basis, is unjust.

But the "Railroad Trainman," the official organ of the brotherhood, makes it plain that what the men are demanding is not an enght-hour workday, but an eight-hour payday with a higher rate for extra hours. The brotherhood journal says:

> The eight-hour basic workday contemplates that eight hours shall be the basis for a day's work and any time in excess thereof shall be paid for as overtime, consequently under such a provision there is no limit to the hours worked. The latter system is the one proposed by the train service brotherhoods.

COMPENSATION FOR WIDOWS.

ALTOONA, Pa., April 17.—The advantages of the new state compensation law were shown last week in the case of the widows of eight miners killed by an explosion in a mine at Robindale. In less than a week officials of the state insurance fund and the mine management reached an agreement and the widows will receive approximately $25,000. The state officials have advanced the women sufficient money to meet any emergency until the payment of compensation begins.

MACHINISTS REDUCE HOURS.

ALTON, Ill., April 17.—Through conferences with the Illinois Glass Works company the Machinists' union has reduced hours at this plant from 54 to 50 per week.

PAINTERS BREAK OPPOSITION.

SIOUX CITY, Iowa, April 17.—The Painters' union has secured the signature of a large contracting firm to an agreement. This is the first break in the employers' ranks since they locked out their employes, over a year ago.

WILL ARBITRATE DISCHARGE.

WOBURN, Mass., April 17.— The five days' tie-up of the Woburn division of the Bay State Railway company is ended by the company agreeing to arbitrate the discharge of a conductor. The Street Car Men's union claims union activity was responsible.

PASS SUFFRAGE BILL.

ALBANY, N. Y., April 17.—The state senate has passed a resolution providing for a resubmission to the voters of the women's suffrage question, which was rejected by the people last fall. The measure has been adopted by the assembly.

NEW LAWS FOR MARYLAND.

ANNAPOLIS, Md., April 17.—The state assembly, which has just adjourned its biennial session passed a mothers' pension law, amended the child labor laws and consolidated the labor agencies of the state. A new system of state control over public education is the best of any state in the Union, its advocates say.

WASHINGTON, April 17.—The senate committee on interstate commerce has ordered that a favorable report to the senate be made on the Keating-Owen child labor bill.

LABORERS RAISE WAGES.

SCHENECTADY, N. Y., April 17.—Laborers' Protective union No. 14,953, affiliated to the American Federation of Labor, has raised wages from $1.88 to $2.40 per day without a strike.

MISSISSIPPI HAS REFERENDUM.

JACKSON, Miss., April 17.—A constitutional amendment with initiative and referendum provisions, adopted by the people two years ago, has been ratified by both houses of the Mississippi legislature.

SECURE EIGHT-HOUR DAY.

ROCKFORD, ILL., April 17.—The Sheet Metal Workers' union has secured the eight-hour day and wage increases, to take effect May 1. These gains were made through conferences.

WONT HELP BREAK STRIKES.

ALTOONA, PA., April 17. — The local branch of the state employment bureau has been notified by state officials not to furnish strikebreakers to any person, firm or corporation that is a party to any industrial dispute.

PASTOR RUSSELL'S SPHERE
IN THE
REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

THE BRITISH REFORMERS.

Essay IV.

(Continued from last week)

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PRESENT-DAY METHODISM.

The followers of Wesley experienced what those of Luther and others did. A religious body founded to advocate a set of principles soon developed into a system that persecuted others who endeavored to advance beyond their founder. A religious sect is safe only when it is not safe to belong to it—as soon as persecution ceases it begins to lose its life and disintegration sets in. All of the many clusters of "come-outers" that have developed into institutions flourishing in ease and luxury today have joined hands in denouncing the neresies and life of Pastor Russell and the members of his propaganda, whose only offense is that they are endeavoring to assist others from the superstitions of the Dark Ages.

The concerted movement amongst the representatives of the various sects, The Ministerial associations, have been given special impetus since Wm. T. Ellis has appeared in print against Russell, who took issue with the report of the Foreign Investigation Committee, appointed by the International Bible Students Association, and of which Pastor Russell was the chairman. These attacks were published in the "Continent," the organ of the Presbyterian Church. The caliber of this brilliant Field Editor of "The Continent" can be noted by comparing his strenuous denunciation of the mild report of the Foreign Mission Investigation Committee, with his own report of the mission field in 1907. His own report put Russell's into the shade in a discouraging outlook and approaches more to Thomas Watson's articles published about the same time as Russell's—yet Ellis never said one word against these radical publications against the Foreign Mission enterprise. If he had the interests of the Foreign Missions at heart, why did he not defend it from the vicious out-pourings of the violent Watson? He knows the mission field and had the facts if the attacks were not proper! Apparently, he, like those who quote so copiously from him and so sparingly from Russell, wanted the popularity of lining up against a man worth while and placing himself as a David with his sling in the eyes of Churchmen, or as Russell has suggested he writes for those that pay and writes to please.

The clever and sassy articles of Wm. T. Ellis has set all the frogs to croaking. They are bellowing like the bulls of Bashan. His stealth and sass has been mistaken for scholarship and he is now being quoted by scores of petty clerics who are rushing madly into the limelight for publicity—all this fuss to curb the influence of one man! What more evidence need be required than this to prove that Russell is a real fact in the religious world—he has set them to rout by his masterly works and he is now being hailed by the best in the sects as a prophetic scout of the vanguard of the marching army of Christians. This is arousing the clerics who are becoming alarmed, fearing their honored titles and reputations as beacon lights are at stake. The only thing left to do is to throw mud and misrepresent. Tracts filled with references and quotations from the articles of Wm. T. Ellis, Prof. Morehead and other titled dignitaries with appendages as long as the alphabet, designed to awe and hypnotize the laity, are circulating galore. They are getting into the secular press in places and are busy with their vilifications.

At Asbury Park, N. J., the I. B. S. A. were invited by James A. Bradley, the founder of this beautiful seashore resort and tendered the auditorium free to hold a convetion in 1914. The courtesy and civility shown by Mr. Bradley and the citizens of Asbury Park towards the delegates to the convention was not shared by the "followers" of John Wesley who occupied an adjoining summer resort, Ocean Grove, a Chautauqua grounds with one of the finest and most spacious auditoriums in the States. These needlessly pious gentlemen of the cloth practically disowned the founder of Methodism by not according the delegates to the convention the same courtesy extended by those that did not profess Christianity in Asbury Park. Instead they crossed the boundary lines of the "holy city" into the world and stopped below the standards of the world by influencing the local press against their own brothers by profession, and mustered up all the dope of the many pamphlets of the Ellis and Morehead clique and affixed their names for publication! These gentlemen are otherwise so pious that they will not permit an automobile to pass through the city on Sunday; or permit a train to stop at the station; if you die on the premises the hearse is not permitted to convey the corpse for fear of desecrating the Sabbath! Is not this choking at a gnat and swallowing a camel? Wesley would be ashamed of his professed followers if he saw these tactics and witnessed the Ocean Grove police conducting I. B. S. A. Christians from the premises named after him, for the small offense of distributing announcements of Russell's photo-drama of Creation being exhibited in Asbury Park—this was not Wesley's Method(ism)! Well has Leo Tolstoi said that flourishing institutionalism "bears the flame of bigotry and hypocrisy. It lights lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in the cradles and follows them to their graves."

(To be continued.)

(Written for Natl. Labor Tribune.)

SHE "SHALL ENTER INTO THE KING'S PALACE."—Ps. 45:15.

"Daughter!"

There was no jarring note in the voice richly mellowed with parental love.

The response was prompt and eager.

"Yes, father!"

"The King, of whom you have heard so often, is coming—Yea, he is even now present in these parts, scouring the country in search of a bride."

"And is it difficult to find one of such noble character as would be fit to grace his palace."

"Ah, yes! for the requirements are most rigid, causing few to even strive to compete."

"What are the terms to be complied with, Father?"

"The leaving of home and family, and, in pilgrim guise—oft-times the gazing-stock of sneering on-lookers—following the King 'whithersoever he goeth.' "

"Do you mean on foot, Father?"

"Yes, my child; for only 'foot-step followers' can ever hope to 'see the King in his beauty.' "

"The trail, too, is most perilous: jutting rocks oft-times overhanging the narrow path-way, where a misstep might precipitate the traveller hundreds of feet below. Rushing mountain torrents frequently impede the progress, while many a mountain lion crouches in the wake of the King's pageant."

"And is there no security, by means of which one may avoid these terrible pit-falls and dangers?"

"Ah, yes! therein lies the secret! By wireless the traveller may gain access to the King at any moment, provided it be kept in constant use; but so delicate is the mechanism that the longer it remains in disuse, on the part of any individual, the more difficult it is for the message to carry and receive a reply. Then, too, danger oft-times lurks where least expected. In the greenest of valleys are deadly reptiles, secreted beneath the waving grasses and shrubbery, or coiled about the branches of the trees. At such times, so engrossed may the traveller become with the beauties of nature and the ease with which she is enabled to proceed, as to forget her utter dependency on the continual use of the wireless—forget also the limit of her own strength, and, in time of merriment or heedlessness, fall or become entrapped."

"And cannot her companion make efficacious use of the wireless for her, should they perceive the danger before she herself?"

"Yes! yet there must be the co-operation on her own part as well."

"What provision is there for the journey in the way of clothes and sustenance?"

"The clothing—thoroughly durable and storm-proof—is provided by the King himself, as is also an abundant supply of bread and water, of such nutritive value and purifying quality as to meet the strength and sanitary needs of the journey, provided it be partaken of regularly, and thoroughly assimilated."

"Then one runs no risk provided the instructions of the King are carefully followed to the extent of the ability."

"No risk whatsoever, my child; for even the deadliest enemy quails before the commanding presence; yet gracious demeanor, of the King."

"Father, gladly will I undertake the journey! Wilt thou grant to me of thy blessing?"

"Most assuredly! Faithfully perform thy part, and 'thine eyes shall behold the King in his beauty!' He shall 'give thee the desire of thine heart.' Thou shalt enter into his palace—'With gladness and rejoicing shalt thou be brought.' "

* * * * * *

Few and simple were the preparations for the journey; yet of such character as to require undivided thought and attention.

Scarcely were the arrangements completed when a courier hastened through the quiet valley, and, catching sight of the would-be bride, presented her with a parcel from the King. On the wrapper, inscribed in lettering of gold, were the words: "Forget thine own people, and thy Father's house; so shall the King greatly desire thy beauty."

Tremblingly, the girl unwrapped the package, drawing from within a pair of richly embroidered sandals. The ease of the slippers—perfect in fit—together with loving thoughts of the Royal Giver, and the meditation upon His words, caused her to speed swiftly over the ground; nor did she once turn and cast a regretful glance toward the home, forever left behind.

As the days wore on, the heat of the sun oft-times oppressed her. Then would she bethink herself of the wireless, and, straightway, as buoyed on eagle's wing, all weariness vanished.

A powerful flash-light (also a present from the King) was, too, her daily companion; for many were the shadowy vales and dark ravines to be passed over on the route marked out by the King.

The monotony of the journey was frequently broken by royal gifts. At first, these came in packages attractively wrapped; fragrant with the delicate perfumes of choice flowers, and sealed with the King's signet. Yet there came a day when a parcel of such unsymmetrical proportions arrived as to cause the girl to hastily throw it in her knap-sack, unopened. It was encased in wrapping of uncouth appearance and most unpleasant to the touch. There,hidden as it was, it soon became the source of great annoyonce. No sooner did she open the knapsack to obtain a little oil to ease her aching feet, than she discovered that the bottle had become mysteriously uncorked, while the oil was entirely evaporated. The food, too, seemed contaminated, and to have lost its former relish. Even the water appeared muddy, and the wireless out of working order. No more presents arrived from the King.

Thirsty—famished—sick—for days she languished—then, feebly reaching in the knap-sack for the discarded package, she slowly unloosed the outer covering, and found within—wrapped, and tied with scarlet thread—a fruit much resembling a pomegranate. Enclosed in the package were the words: "Feed upon it! It shall be as bread to the eater and as cold water to a thirsty soul!"

To the taste, the fruit was very bitter; but after swallowing it there came a reinvigoration of the body such as she had never before experienced. The worble of the birds took on new sweetness; the flowers bloomed in greater luxuriance; swiftly were the messages carried over the wireless; packages from the King followed each other in quick succession. The latter were promptly opened, their contents distilling a rich perfume that floated far away on the balmy air, even to the King himself. He recognized the source, smiled—a smile so rare that only his betrothed could interpret its true significance.

As the days flitted away, many were the presents received from the King—some, sweetly fragrant, others at first abhorrent, both to sight and touch; yet taking on rare beauty as their contents were examined; for the choicest treasures were hidden in the most unsightly packages. Experience taught the lesson of promptness in the opening, and quick recognition of the royal signature, even when disguised.

More and more frequently did the King find the air pregnant with the bloom of spring.

Spring? Ah, yes!—But now the season advances, and spring has merged into summer. The fruits have taken on the coloring of the sun, and are becoming lusciously mellow—and see! These carefully graded terraces lead up to the Royal Palace. The Queen is crossing the threshold. "The Virgins, her companions,, follow her." To the Bride has come the "desire of her heart."

Priceless the wedding gift from the King: "a white stone, and upon the stone a name written," the golden lettering of which no one is able to decipher save the Queen herself.

"Blessing and honor and glory and power be unto Him that sitteth upon the throne," and to His Bride, "forever and ever!"

"The whole earth shall be filled with His glory!"

—MARY CLEVELAND JEWELL.
Los Angeles, Cal.

Appreciations.

Paterson, N. J. April 12.

I am writing to thank some dear friend in the Truth for sending me the Tribune. I did not realize at first that it had been renewed as my subscription run out last fall and I was not able to renew it myself, as a dear unknown lady friend sent it to me last year and for some little time I was without the sermons which are such a blessing to me, but just lately I have received it for four weeks. I finally examined the label on it and found it had been renewed for another year. I want to thnk my unknown friend, whoever it may be, as I do so much enjoy the sermons, also letters from the dear Truth friends. Not being able to hear the word spoken my only hope lays in reading it, which gives me great pleasure and blessing. I think the paper has been much improved in type and space. May God's blessing be with you all to the end.

Very sincerely yours,
MRS. JENNIE DREW.

Lyerly, Ga., April 13.

I am today renewing my subscription to your valuable paper through the Watch Tower Bible and Tract Society. I have been taking the Tribune for a year now and don't see how I could get along without it. I like the paper as a whole, but am especially interested in the religious features. I am taking the St. Paul Enterprise but I get something out of the Tribune that I don't get out of the Enterprise, and vice versa. I think all lovers of present Truth should continue to take the Tribune as long as its editor proclaims so fearlessly the Truth as taught by our dear Pastor Russell. May you continue to proclaim the glad tiding of great joy which shall be to all people.

Your Bro. by His grace,
W. H. BAGLEY.

LEARN TO FIGURE FASTER

The Demands of the Day Require It of Everyone.

This is an Age of Short Cuts.

The greatest short cut of any age, the Panama Canal, could not have been completed on time if other short-cuts had not been used in working it out. Labor-saving devices are found on every hand today. The successful manufacturer does not hesitate to discard a machine be it ever so new for one that will do the work quicker, cheaper, better. **Everybody Uses Arithmetic.** Learn the latest and best. It saves time, labor, worry. Don't depend on a piece of paper or machine to do your figuring when it can be done easier, cheaper, quicker, better by the new, simple, short-cut methods of the Prewett System explained in **"HOW TO FIGURE FAST."** Everyone likes it and most people need it every day in business regardless of age or avocation. Get out of the rut. Cut out the brain-fagging, nerve-trying, old way of figuring and free yourself forever from the drudgery of cumbersome calculations by learning **"How to Figure Fast."** You will agree with F. M. Marshall, Expert Accountant, who says: "It is the best thing I ever saw." Professor McCallum, Teacher of Mathematics: "It is a grand work and I want every teacher under me to have one." Thousands of others endorse this little book like G. J. Felix of Connecticut, who says: "Best book I ever had. Am thoroughly satisfied." The Gulf Coast Lumberman says: "It is the marvel of the age." There are 60 pages of boiled down printed matter with embossed leatherette cover in convenient form for pocket, office, or home, sent anywhere upon receipt of $1—or by parcel post c. o. d., for $1.10. That Dollar will do you more real good personally than $100 spent in many other ways. Get your order in the mail today and make us both glad thereafter. Circular full of strong testimonials free. Money back if not as represented. Address,

E. C. ROBERTSON, General Salesman

1408 Prairie Ave., Houston, Texas.

THE RISEN CHRIST

1 Corinthians 15:1-28—April 23.

Ransom and Resurrection Twin Doctrines—Jesus' Resurrection Attested by Many Infallible Proofs—Today's Study In Irreconcilable Conflict With Current Theology.

"Now hath Christ been raised from the dead, the First-fruits of them that are asleep."—Verse 20. R. V.

TODAY'S Study calls attention to the great importance of the doctrine of the Resurrection, presenting it as the twin of the other great doctrine which the Apostle sets forth "first of all"—"how that Christ DIED FOR OUR SINS according to the Scriptures." (Verse 3.) To this fundamental doctrine of the Ransom the doctrine of the Resurrection stands related as effect to cause.

So important is this doctrine in the estimation of the inspired Apostle that he emphatically declares that if it be not true, then there is no hope for any one beyond the present life, the preaching of the Gospel is in vain, those who preach it are false witnesses, the faith of Christians is vain and their hope delusive. Moreover, he urges that their life of sacrifice, in view of the resurrection and its rewards, merely robs them of what little enjoyment and advantage they might gain in the present life, which is all that they would thus have; and those who have fallen asleep in Christ have perished.

Such indeed would be our sad plight if there were to be no resurrection. If this, which Christ died to secure, is not guaranteed to us, to be realized in due time, we are yet in our sins, under the death penalty without one ray of hope.

While Verses 12-19 declare the great importance of this doctrine of the Resurrection, Verses 20-26 emphasize its truthfulness. The resurrection of Christ Jesus, attested by many infallible proofs (Verses 5-8; Acts 1:3), is the guarantee that all mankind shall have not only an awakening from death, but an opportunity to attain a complete resurrection to all that was lost by Adam's disobedience.—Acts 17:31.

St. Paul.

In Verse 20 let Christians observe what the various creeds of Christendom ignore and what is in direct antagonism to their teachings; namely, that the risen Christ was "the First-fruits of them that slept"—that Jesus was the first to experience a resurrection in the full sense of the term—to perfection and life everlasting. True, some before Him were temporarily awakened, but only to relapse again into death; for example, Lazarus, the son of the widow of Nain, the daughter of Jairus, etc. These were only partial illustrations of resurrection, to assure men that Divine Power could accomplish it fully in due time.

The Scriptures Logical.

Mark the logic of these facts: If Christ was the first resurrected from the dead, no one was resurrected before Him; and if those fallen asleep in Christ have perished, except they be restored to life by a resurrection (Verse 18), and if those who die in Christ "sleep in Jesus" until His Second Coming, then it is plain that not one of them went to Heaven at death. They were dead; they slept in Jesus; they rested in hope; and they must remain dead until the time appointed for the resurrection—Christ's Second Coming.

"David is not ascended into the Heavens." Daniel must wait, and stand again in his lot at the end of the days. Abraham must wait for the possession of the Promised Land, of which he never owned as much as to set his foot upon. Job must tarry until the wrath of this "evil day" is overpast. St. Paul himself must wait the time when all who love the Lord's appearing will be rewarded.—Acts 2:34; Dan. 12:13; Acts 7:5; Job 14:12-15, 21; 2 Tim. 4:8.

All this Scripture teaching is in irreconcilable conflict with current theology, in whose theories there is no place whatever for the resurrection, logically considered. If a man goes to Heaven at death, why should he hope for a reunion with his body? The whole position is illogical, unscriptural and untenable.

"He is Risen."

Verse 21 antagonizes current theology with equal force. Current theology says that our redemption is secured by the sacrifice of a God, not a man. But the Scriptures very explicitly point out an exact equivalent, a human substitute for the human head of our race, whose redemption secures the redemption of his posterity, on precisely the same principle that his fall and condemnation entailed sin and death upon them. It was "the Man Christ Jesus," who, after He had left the glory of His previous spiritual existence and "was made flesh," accomplished our redemption by the sacrifice of Himself—His flesh, His humanity—and who in consequence has been highly exalted, even to the Divine nature.—1 Timothy 2:5, 6; John 1:14; Philippians 2:9-11.

Verses 22, 23 show the order of the resurrection. The time of Christ's presence (not coming) is the entire thousand years of His Reign. Verses 24-28 assure us of the success of Christ's Kingdom.

Thornton, Texas, April 9.

I am sorry to have to write this letter to you as I hate to give up the Tribune but I am not able to pay for it any longer. I am afflicted and have to buy so much medicine. May the Lord bless and keep you to the end is my prayer.

Yours by His grace,
W. W. LEALE.

EASTER GREETINGS.

These words our dear Redeemer said:
"I am the bright and morning star.
I am He that liveth and was dead—
I am alive forevermore."
When Jesus died and rose again—
"He tasted death for every man."

Since our dear Savior won the night,
From death and hell (the grave) to set us free;
Then, O death! where is thy sting?
O grave, where is thy victory?
All power now in earth and heaven—
Unto our blessed "Lord" is given.

A precious gift can now be thine,
'Tis promised in "God's Holy Word."
"This gift of God is eternal life"
"Through Jesus Christ our risen Lord."
The wondrous power of "God most high"
Hath raised Him up no more to die.

Rev. 22:16, 1:18; Romans 6:23; Rev. 2:11; Heb. 2:9; Isaiah 49:9-25; 1 Cor. 15:55; Matt. 28:18; John 3:16; Rom. 6:9.

JOSEPHINE M. GELVIN, I. B. S.

Houston, Pa., April 14.

I am renewing my subscription through the Watch Tower Bible and Tract Society. The Tribune is surely a welcome visitor in our home. We enjoy so much Pastor Russell's sermons and all the religious features of your paper. May the Lord bless you and help you to continue publishing the beautiful message of Truth.

Yours for continued success.
MRS. ISAAC COX, JR.

Adaline, W. Va., April 10.

I am renewing for Tribune through the Watch Tower. While I am cutting out some of my papers and magazines yours is not one of them as I am an old reader of the Tribune for about thirty-five years since I first began to get it from carrier. I read it then from a different motive than now.

T. B. WEEKLY.

Atlanta, Ga., April 12.

I am very sorry to ask you to discontinue my paper as it is so helpful to me. I have noticed the special notice in your paper and noticed my paper's subscription was out some time ago so I will ask you to discontinue the paper as I am not able to renew it.

Thanking you for your kindness in sending it so long after it was past the time for renewing, I remain,

Yours truly,
MRS. J. L. FRETWELL.

Delaware, Ohio, April 12.

I am renewing through the Watch Tower. I enjoy very much the two letters in a recent issue by Robie D. Adkins and Henry McClellan. They are so delightfully truthful in childlike sincerity. They are so inspiring and refreshing in these days of dissembled excuses.

Surely we appreciate the Labor Tribune, but, friends, please say more; tell how you came into the Truth; it always helps someone: or write some helpful experience.

My uncle gave me the first volume of Dawn in 1896. I read about half way through it and threw it down, saying, "No, I don't believe in a second chance." I read no more of it for eight years. Then my heart was getting a deep plowing and a dear old lady gave me one of Pastor Russell's sermons on the "Atonement" and I caught the idea from it that I was to be a "Lord's goat." Then I went at the first volume again. I took a blank piece of paper and set down on it the places which I did not like or understand; like this: "top of page 45" or "bottom of page 84," etc. When I had finished the book I re-read these special parts and all was clear and accepted. It was hard to think that the nominal church was Babylon. I had been such a great worker in the Methodist church for years. But when I saw clearly their error of the immortality of the soul, the eternal torment theory, the soul never dying—just like Satan said, (Gen. 3:4) when God said it should die (Ezek. 18:4,20; Gen. 2:17 and Matt. 10:28). Gen. 1st chapter says (margin) anything that hath life is a soul. They went down into Egypt, "Souls," (Gen. 46:15,18, 22, 25-27).

They are preaching Satan's word instead of God's Word. As Jesus said of the Pharisies, "preaching for doctrines the commandments (opinions) of men." I have heard them preach, Thackeray, Bellamy, Poe, Shakespeare, Lincoln, Garfield, when, like St. Paul, they should have preached "Jesus and the resurrection," (Acts 17:18; 1 Cor. 2:2.

When I began to see these Scriptures and learn the Truth in the Bible through Pastor Russell's teaching I just came by leaps and rejoiced and loved God and Jesus and His Word with a love I had never known before. Oh, what rich pasture! and how we loved God's people and what a joy to meet with them. How thankful we are and how we desire others to see these glorious things and share our joy. Earthly things are very little to me now:

"I want to touch lightly the things of this earth,
Esteeming them only of trifling worth;"

but prefer Jeusalem above my chief joy.—Psa. 137:5, 6.

Beloved in the Lord, please write something helpful for the Tribune. It is not dearer than the North West paper for we take it with the "Watch Tower." Bro. Dabney's article on "The Mystery of God" is so complete on the different pictures of the little flock, the Christ head and body. I have been able to get it into one of our local papers.

And Bro. Nelson's great work on Pastor Russell's sphere in the Reformation is very valuable. And our dear Pastor's sermon in such good, clear print.

We get good food in the Tribune and more of it all the tnme.

Your sister in the Master's service,
ALICE C. COLLUM.

ST. PETER AND CORNELIUS THE GENTILE

Acts 10:1-16, 24-48—April 16.

Cornelius, the First Gentile Convert to Christianity — Beginning of a New Dispensation—Expiration of Israel's "Seventy Weeks" of Exclusive Divine Favor—St. Peter's Vision.

"There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him." —Romans 10:12.

CORNELIUS, the Roman centurion, was evidently converted to God and righteousness years prior to the incident which forms today's Study. Although devout, he was not a Jew, and realized that he was outside the pale of Divine favor; for Israel was the only nation in covenant relationship with God. (Amos 3:2.) Perhaps he had heard of Jesus, and was perplexed on this subject. Perhaps this led him to the earnest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to assure Cornelius that his prayers and his alms were appreciated of the Lord.

The angel intimated that something further than prayers and good deeds was necessary; but he was not commissioned to tell the additional requirements. Instead, he instructed Cornelius to send to Joppa for the Apostle Peter, who would tell him what to do. The centurion's readiness of mind is shown by his prompt obedience. He not only prayed, but co-operated with God in its answering.

Meantime, St. Peter, with all the prejudices belonging to the Jews for centuries, must be prepared to receive this first Gentile to be brought into the Church. This was done by means of a vision Consequently St. Peter, with six brethren from Joppa, came promptly to the centurion's home on the following day—"doubting nothing"; for evidently the Lord was leading him in this matter. Of all the Apostles he was the best one for this work, because of his impetuous disposition and his zeal to follow the Lord's directions quickly and heartily, and because, he being the oldest Apostle and in many respects the most influential, his course would have the greater weight with the others.—Acts 15:6-12.

It is difficult for us to conceive the Jewish prejudice against any thought that the Gentiles would be fellow-heirs with them in the Abrahamic Promise. For centuries it had been considered a settled matter that Divine favor could not possibly go outside of Israel to other nations, in the sense of making the Gentiles equally acceptable to God. Their views were based upon God's Promise to Abraham (Genesis 22:15-18), and upon the fact that Israelites were not permitted to have general dealings with Gentiles or to intermarry with them. Furthermore, the Jewish religious rulers had gone further and had exaggerated to some extent these differences. But now a new dispensation had come. Israel's "seventy weeks" of special favor had expired; and the Lord began to extend His favor to the Gentiles.—Daniel 9:24.

St. Peter's trance-vision.

The Gospel Preached to Gentiles.

On arriving at the house, St. Peter found assembled there a congregation of earnest, God-fearing Gentiles, and asked the pointed question, "For what intent have ye sent for me?" Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live a godly life, the vision which he had seen; and his expectancy that he would hear from St. Peter what had been promised him. Cornelius was not saved by his almsgiving, nor by his prayers, nor yet by the Apostle's Message. But that Message explained matters, and enabled Cornelius and his household to grasp *by faith* the great redemption in Christ Jesus—and thus to be saved.

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving Message from which Cornelius and his associates derived their saving faith. St. Peter's discourse was the same Gospel Message which he had delivered repeatedly before. The theme was Jesus, the sacrifice for sin which He had accomplished when He died on the cross, and the hope of a resurrection from the dead through Him, as attested by His own resurrection through the mighty Power of God. The Apostle's discourse was "the old, old story," which to many in our day has become tedious and distasteful, but which to every soul in the right heart attitude is the Father's Message of forgiveness of sins and reconciliation.

St. Peter at Cornelius' Home.

Cornelius and his household had been waiting for just such a Message of Divine grace, and accepted Jesus as their Savior quickly and gladly. But St. Peter had not fully grasped the situation, and therefore did not suggest baptism until the Holy Spirit fell upon them and they magnified God without the laying on of hands—in the same manner that it was bestowed upon the Jewish assembly at Pentecost.

Brooklyn, N. Y., April 10.

I note that my subscription to your paper will be up on the 16th inst, and being unable to work to continue subscribing for same, I respectfully beg that it be discontinued. However, I thank you for the interst you manifest in the spreading of the Truth, your courage to dare to do right and your zeal in the defense of the oppressed.

Respectfully yours,
HELENA A. HARRIS.

Ellwood City, Pa., April 10.

I have been a subscriber for the National Labor Tribune for several years and have greatly appreciated its weekly visits, especially Pastor Russell's sermons and help to Bible study.

I see my subscription has closed and have concluded I would give a year's subscription to another Truth friend as I am provided with more reading than I am able to do. I know I shall miss it but I can afford some self denial when I know the friend will be benefited and you, dear editor, will not suffer the loss of a subscriber. I have noticed so many that have had to withdraw on account of means and I have felt very sorry that you should lose any subscriber after all your faithfulness to edit such a clean and reliable paper. Last year I sent you five subscriptions beside my own and would be pleased if I could do so this time. I belive it is one of the means that God is using to spread the "glad tidings." I am sure you will be richly rewarded and blessed for your labor of love.

"Not a word we say fall fruitless
Not a deed we do decays,
Every thought and word and action
Will be found in future days."

Thanking you for all favors,
Respectfully yours,
MRS. H. R. McILVAINE.

Oxford, Ohio, April 12.

I see my subscription for your grand paper expired March 6, 1916. Enclosed you will find money order for the Tribune for one more year. I cannot express how I appreciate the manner in which you publish Pastor Russell's sermons. Also we love to read the letters of appreciation from the dear ones. I have been taking the Tribune ever since the Russell-White debates, held in Cincinnati, O., and we wish to continue taking it to the end of our race if it continues to publish Bro. Russell's sermons and the many other good things of so much interest to those in present Truth.

Thanking you very much for continuing to send my paper, I am,

Yours respectfully,
O. R. WILKINS, Sr.

Waynesboro, Miss., April 10.

Inclosed herewith find money order to pay subscription to the Tribune. It appears that my subscription was out some time ago. I like your paper because of the fact of your publishing Pastor Russell's sermons, and other Truth literature; and because it appears to be free from bias and prejudice on all questions, discussing them in a calm and reasonable manner. I trust you may remain courageous and strong for the right. Those who take such a stand always have enemies to fight, but a man who is not brave enough to fight for the Truth as he sees it is not much of a man.

Sincerely,
M. L. HEIDELBERG.

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PASSOVER IN TYPE AND ANTITYPE.

FIRST-BORNS OF ISRAEL A TYPE OF THE CHURCH OF THE FIRST-BORNS.

Only First-Borns in Danger of the Destroying Angel—Passing Over of Antitypical First-Borns Full of Meaning for the World —First-Borns the Blessers of Their Brethren—Eating the Lamb With Bitter Herbs—Jesus Our Passover Lamb—He Instituted a New Feature Not Shown in the Type—Partaking of Jesus' Blood—Church to Be Broken, to Shed Their Blood, With Christ.

New York City, April 16.—Pastor Russell lectured here today, at the New York City Temple, W. 63rd St., near Broadway, on the subject of the Passover. His text was, "Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7, 8.) We give a condensed report of his discourse:

The Passover ceremonies, the first institution of Divine favor with the nation of Israel, prefigured the first institution of Divine favor inaugurated by our Lord Jesus Christ in the Eucharist, or Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, or typifying, of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their first-borns; and the Passover celebrates the fact that the first-borns of Isreal were spared, or passed over, by the destroying angel in that night. As the younger children of the Israelites. Hence the latter were not passed over. Yet they were certainly interested in the passing over, or sparing, of the first-borns, not merely because of their relationship, but because in the Lord's providence those first-borns became leaders and deliverers of the people on the next day, as they went forth from Egypt.—Numbers 8.17, 18.

Furthermore, those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them; and they, as the sacrificing priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is "the Church of the First-borns, which are written in Heaven." These are to be the "able ministers of the New (Law) Covenant."—Hebrews 12:23; 2 Corinthians 3:6.

These first-borns alone are being dealt with during this Gospel Age, or "night." These alone are in danger of a death penalty. As the Apostle declares, if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness. (Hebrews 10:26, 27.) Nevertheless, the whole world of mankind is certainly interested in this Church of the First-borns, in its successful passing over, its attainment of everlasting life; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the Truth and through the blessings of the Millennial Kingdom, associated with the New Covenant.—Jeremiah 31:31-34.

JESUS THE PASSOVER LAMB.

Having noted the first-born class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the first-borns was effected. The lamb is a peculiar innocent animal, wholly unprepared for defense or resistance, and thus a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered His rights and His earthly interests on our behalf—on behalf of the First-borns. True, others than the First-borns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father—Jesus Christ the Righteous. (John 2:1, 2.) These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future, under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant—the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the First-borns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God, which taketh away the sin of the world." (John 1:29.) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the Head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members. (Exodus 29:15-18.) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice.—Exodus 12:46; John 19:36.

"IN THAT NIGHT."

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matthew 5:15, 16.) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn and the day star arise in your hearts." (2 Peter 1:19.) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadow of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the nighttime, but to the Day, to the Reign of Righteousness, for which they are praying, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Eighteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light. (John 8:12; 3:19-21.) Only a few yet recognize Him as "the true Light." But eventually He will "light every man that cometh into the world." (John 1:9.) Indeed, His Church are invited to become associated with Him as lamp-bearers; and if faithful in permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this Age He would gather the wheat into the barn; and that then should "the righteous shine forth as the sun in the Kingdom of their Father." (Matthew 13:43.) Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan!

BLOOD ON THE DOORPOSTS ALL NIGHT.

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the First-borns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jesus lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, "the Just for the unjust," and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and in its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the Egyptians, He would see the blood upon lintels and doorposts, and would not suffer the destroying angel to come into their houses. (Exodus 12:1-13.) The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with respect to the first-borns. Antitypically it signifies that if any of us who are of the First-borns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction.—Hebrews 6:4-6; 10:26-31.

EATING THE LAMB.

As the blood of the lamb marked the household of faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all the household. So our Lord said, "My flesh is meat indeed"; and again, "This is the Bread which came down from Heaven; he that eateth of this Bread shall live forever." (John 6:55, 58.) In other words, not only was it necessary that Jesus should die, a meritorious Sacrifice, but it is also necessary that all who would have profit through His Sacrifice must feed upon Him—must appropriate the merit of His sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam's disobedience and redeemed by Jesus' death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be "justified by faith." By faith we are permitted to count ourselves as fully reinstated in God's favor through the merit of Christ's sacrifice, even as we were debarred from Divine favor through the demerit of Adam's sin. The eating of the lamb signifies the appreciation of these things and the appropriation of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect to our freedom from condemnation and our reinstatement in Divine favor through the merit of our Passover Lamb.

THE BLOOD OF THE NEW COVENANT.

Year by year for more than sixteen centuries the Jews kept the Passover by Divine decree—not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favors of relationship to God, based upon the merit of the Passover lamb—its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God's due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed—the night of the fourteenth day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb; and afterwards our Lord introduced what we familiarly term "The Lords Supper"—a new symbolization of the antitypical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord's flesh. This He distributed to His Apostles, saying, "This is My body, which is given for you; this do in remembrance of Me." (Luke 22:19.) The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ's sacrifice—their justification by faith.

Then our Lord added a new feature—"the cup." For while all believers might partake of the bread, might realize justification through the merit of His sacrifice, yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent blood-guiltiness, or responsibility for the death. (Leviticus 17:10-14.) But our Lord gave His diciples fruit of the vine as symbolic of His blood; and He urged upon them its appropriation, saying, "This cup is the New Testiment in My blood, which is shed for you," and "for many." "Drink ye all of it."—Luke 22:20; Matthew 26:27, 28.

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions—everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. Nevertheless we who now accept our Lord's proposition to share in His blood and lay down our lives with Him in defense of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the First-borns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

"AS YE ARE UNLEAVENED."

The Apostle Paul points out these items to which we have called attention. He says that the Lord's consecrated followers are counted as members of the Body of Christ, the Church, under Jesus the Head. He indicates that the broken loaf represents primarily our Lord Jesus, who was broken for us, and that secondarily it represents the Church of Christ, those who willingly and joyfully yield themselves for the sake of the Lord's Cause. He also points out that the cup of Christ's blood, of which we are invited to partake, signifies to us a common union in the sufferings and afflictions of Christ.

Therefore whoever intelligently partakes of the Memorial Supper thereby indicates two things: (1) his faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus—his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken—membership in that "little flock" whose faithfulness is manifested by drinking of the Master's cup—sharing with Him in His sacrifice, suffering with Him in order to reign with Him.—1 Corinthians 10:16, 17; 2 Timothy 2:11, 12.

SPECIAL NOTICE.

In order that we may conform strictly to the laws of the Postal Department and live in perfect harmony with Uncle Sam we are compelled to urge, and we do it most tenderly, immediate and most prompt remittance of all subscriptions that are in arrears.

Our generosity in hesitating to cut off promptly those who have become delinquent and who have been unable to pay owing to financial reverses is in conflict with Uncle Sam's prescribed rules and unless we revise our list at once there is grave danger of having our entire issue excluded from the mails.

We do want to live in absolute obedience to the laws of our nation as well as our God and we are confident every one of our subscribers are thoroughly in accord with our law abiding policy both spiritual and temporal. To aid in this won't every subscriber **please** consult the yellow label on the wrapper carrying the Tribune to your home and if your subscription is due won't you please mail the subscription price **AT ONCE?**

Please do it **NOW.** Won't you? If you delay there is danger you will forget. Lest we forget, Lest we forget. Do it right **NOW.** Do Remember the momentum and the ponderosity of the little wonderful word **NOW.** **AND PLEASE DO IT NOW.**

THE EDITOR.

APPRECIATIONS.

Cortland, N. Y., April 5.

I have not expressed my appreciation of the Tribune for some time. I wish to do so now and state having been a subscriber for about ten years the Tribune is a looked for guest every Friday. It comes as a refreshing shower each week being a special message to our hungry souls. The special feature is Pastor Russell's sermon as meat in due season to the household of faith. The print makes it a pleasure to read and the sermon of unspeakable profit. With best wishes, I am

Yours for Truth,
S. A. SUMMERS.

Iola, Kansas, April 7.

Am renewing my subscription to Labor Tribune thro' Watch Tower for another year. We like the high standard the Tribune still keeps up in all its features, but take it principally for Pastor Russell's sermons and other religious features. Am sure the dear Lord will greatly bless you in labors of this feature of the Tribune. Appreciate very much the appreciations of all the Truth people. Wishing you continued success.

MRS. G. W. MECKLEY.

Danville, Ill., April 4.

I notice my subscription to the Tribune has expired and as I am unable financially to renew again am compelled to ask you to discontinue the Tribune. I regret this very much as I have learned to love and appreciate the high standard the Tribune has attained. I shall always continue to recommend it to others and may some time again welcome its weekly visits to my home.

Respectfully yours,
C. M. SNEDDON

Danville, Ill., April 6.

My subscription to your valued paper expires in May. Am renewing same through the Watch Tower B. & T. Society because of Pastor Russell's sermons and other Truth news. Wish you still published the Question and Answer column. Believe it our duty to subscribe for papers that are read by the masses in preference to one read only by the friends but would like to have both. I hope you are drinking of the life-giving waters (Truth) which you are sending to others.

Yours truly,
JOHN BOYER.

Indianapolis, Ind., April 7.

I am this day renewing my subscription through our "Mutual Friend" the Watch Tower, to your good paper. I am greatly pleased with the space given to the sermons of Pastor Russell, and the large print, which is so good for failing eyes. My present subscription expires with this month. Let me have the Tribune for another year if we are permitted to be here so long.

MRS. A. E. H. LEMONS.

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Cromwell, Conn., April 10.

Enclosed please find money for renewal of subscription. I am sorry that I have allowed this matter to pass by. I hope you will pardon me this time. I apreciate your paper very much indeed and consider that you are doing a very acceptable service in faithfully bringing before the people the wonderful message through Pastor Russell. I thank you for your many past favors.

Yours sincverely,
J. W. McLANE.

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WANTED.

Truth friends everywhere to cast their votes for me and help me along in the race. I am working for the Tribune and it is my determination to spread the Truth by the way of the Tribune. Your kindness will be greatly appreciated.

Yours in the bonds of Christian love,
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Akron, Ohio.

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AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.

JOHN A. PERRY,
Henderson, N. C.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Wilmington, Del.	April 23
Philadelphia, Pa.	April 23
Boston, Mass.	April 30
Everett, Mass.	April 30
N. Y. City Temple	May 7

BROTHER

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GREAT POLITICAL BATTLE READY FOR COMMAND

Armstrong-Jamison Faction Lined Up for the Primaries Against the Brumbaugh Forces--All Details Complete.

The great political contest is on in full and the indications are that before the primary election has ended a new Richmond will have entered the field and new faces will be found in the political arena.

The Armstrong-Jamison forces are lined up as never before and a most strenuous conflict is imminent. The factions are evenly divided but the organization forces are apparently under the control of Mayor Joseph G. Armstrong and Coroner Samuel Jamison while the actions of Governor Martin G. Brumbaugh in hesitating so long has created a peculiar skepticism in the minds of his own followers and these hesitate to declare themselves lest they find later they have been dealt out of the game.

Senator Boies Penrose is coming and his visits have heretofore been exceptionally profitable to those on whose side he has allied himself. His visit here will have its weight and there is no question but that it will have a most powerful influence with the advocates of a high protective tariff. Senator Penrose has been the champion of prosperity since he has been in the United States Senate and his attitude there is responsible for his leadership. Thus he is looked upon as the ideal leader and through his activity in tariff legislation he has solidified the high protectionists who are lining up with him in this campaign which at this time, is of national and international importance.

During the Senator's stay here, Chairman Samuel Jamison will go over the details of the campaign and the forces will go into action immediately.

There are some old faces among the legislators and George Hosack a former member of the General Assembly is coming back into politics with Lieutenant Governor Walter Lyon, one of Senator Quay's old lieutenants is re-entering the field.

The line-up indicates a careful selection and with the exception of but one or two candidates the slate as politicians look upon it, could not be much better.

What Governor Brumbaugh's friends intend doing is not yet clear but the indications are that Mayor W. A. Magee will take a most active part, and if he does, the contest may be interesting. Without Magee, Governor Brumbaugh may as well close shop. Magee is the entire organization of the Brumbaugh forces. The Governor has weakened himself very materially by his peculiar indifference to the wishes of his friends here, and his sort of vasilating methods has done him much harm. Many things that may have been of vast importance to strengthening his friends here politically have been delayed until people have lost sight of them and the Governor is now looked upon with suspicion. He has not treated Magee as he should have and instead of supporting Magee he has embarrassed him. To support Brumbaugh is no assurance of any special reform or beneficial legislation. The whole matter is merely to support Brumbaugh and the question is, what for? Why jeopardize the nation or the state by entering into some political factional contest merely to satisfy the whims of a governor. The people were looking forward to splendid legislation but hope is now almost lost and since two years of the Governor's time has expired the voters hesitate to go along further. Hence the Armstrong-Jamison ticket, it is said, will undoubtedly reap the benefit of such dilitory tactics. All the forces are now lining up and a real live contest may be expected at any moment.

It is hard to say who the followers of Magee will be, and there will be a strange mix-up for a time as those who were formerly staunch supporters of the Ex-Mayor, are now looming up with the opposition.

The candidates on the Armstrong-Jamison slate are as follows:

LEGISLATIVE CANDIDATES.

Somner, 1st District.
Thos. Geary, 1st District.
Wm. McCaig, 2nd District.
Dr. J. C. Sullivan, 2nd District
John Lawler, 3rd District.
Wm. Merkel, 4th District.
G. A. Wickman, 6th District.
Wm. J. Mangan, 6th District.
Wm. Howarth, 6th District
C. A. Michel, 7th District.
R. D. Scandrett, 7th District.
W. F. Stadtlander, 8th District
E. M. Hough, 8th District
Jas. F. Woodward, 9th District.
Chas. H. Clifford, 10th District.
Walley B. Benn, 10th District.
W. Crawford Murdock, 10th District.
J. H. Simpson, 11th Legislative District.
Wm. C. Wagner, 11th Legislative District.
W. Heber Dithrich, 11th Legislative District.
Joseph G. Steedle, 11th Legislative District.
Alvin T. Moon, 12th Legislative District.
J. J. Meyer, 12th Legislative District.

STATE COMMITTEE.

Edward Kenna, 38th Senatorial District.
Harry A. Estep, 38th Senatorial District.
Charles D. Charlton, 43rd Senatorial District.
W. R. Williams, 43rd Senatorial District.
Bayard D. Foster, 44th Senatorial District.
Frank L. Rhodes, 44th Senatorial District.
Henry Townsend, 45th Senatorial District.
Louis P. Lincoln, 45th Senatorial District.
Walter Lyon, 40th Senatorial District.
Harrison Bock, 40th Senatorial District.

STATE SENATORS.

George Hosack, 43rd Senatorial District.
Norman A. Whitten, 45th Senatorial District.

NATIONAL DELEGATES.

Walter Lyon, 29th Congressional District.
Richard B. Scandrett, 29th Congressional District.
Edw. E. Armstrong, 29th Congressional District.
George L. Walter, 29th Congressional District.
E. P. Douglass, 30th Congressional District.
David F. Collingwood, 30th Congressional District.
John A. Bell, 32nd Congressional District.
Miles Bryan, 32nd Congressional District.

ALTERNATES.

F. C. Beinhauer, 32nd Congressional District.
Frank H. Kennedy, 32nd Congressional District.

ALTERNATES.

John B. Barbour, 31st Congressional District.
Wm. W. Gordon, 31st Congressional District.

CANDIDATES MAKE GOOD SHOWING AT THE CLOSE OF THE BIG OEFER

Time is Growing Short and it Won't Be Long Until the Winner is Decided--One More Chance is Offered Those That Really Want to Win--The Vote Schedule in Effect Until the Close.

Double votes will be the schedule from now on and no special vote certificate will be issued after Friday. Make all your slips out for twice the regular votes and send them in. There will be no change in the vote schedule from now until the close.

Under this plan you can still get thousands of votes and those that are a little behind now may be the ones that will win out at the close. It is the one that can make a good finish that usually wins the race and it behooves all the candidates to work to this end.

Bear in mind that there are two big cars and a number of splendid prizes to be given away and you might as well have these as any one else. Even the smallest one of them will be worth the effort of some of the candidates. There are a few of the candidates that could make a better showing if they really wanted to win out in this contest.

The one that works the hardest will be the one that will carry off the first prize. This is not a something for nothing proposition, and the candidate that works the hardest will receive the largest reward.

Perhaps there will never come a time in your life when you can own a car for so small an effort. A little time and effort is all that it will cost and if you can not afford to own it, just turn it into cash and put it in the bank as ready money looks good to all of us.

Don't say that I can't, but say that I can and I will and you will be surprised how easy it will be for you to win.

The following is a list of the contestants:

	Votes.
Sistus Pearson, Duquesne	92,420
G. Lefal, Pittsburgh	101,500
L. D. Nelson, Pittsburgh	31,460
Jim Campbell, Pittsburgh	63,400
T. Russel, Monessen	16,090
Helen Case, Youngstown, O.	22,560
Bob Sharring, Wilmerding	65,900
Mrs. Walsh, McKees Rocks	92,100
C. G. Faulkner, Dayton, O.	98,120
Geo. E. Perry, Henderson, N. C.	107,500
Pilgram Brother, Jolly, Brooklyn	65,400
John Ragan, Pittsburgh	73,000
Kenneth Lock, Apollo	97,400
C. W. McCauley, Rochester	64,190
Mrs. E. G. Marshall, Mosgrove	60,120
Joseph Lewis, McKeesport	80,120
Geo. E. Bollman, Kittanning	68,490
Mrs. M. Cable, New Kensington.	63,120
E. F. Roberts, McKeesport	5,000
O. E. Hays, McKeesport	5,000
Mrs. W. R. Thomas, Sharon	22,750
R. B. Norris, Tarentum	74,880
Ralston Law, Donora	63,460
J. F. Turnbull, Donora	62,900
James Silves, McKeesport	69,700
E. F. Schultz, McKees Rocks	100,050
Mrs. Wm. Bain, Rices Landing	10,480
J. L. Miller, Johnstown	64,690
August Lesser, Warren	92,400
Mrs. L. Dunlavey, Sharpsville	5,000
Mrs. A. Davis, Sharpsville	62,500
Mrs. D. Perry, Shinglehouse	65,420
Mrs. C. McMasters, Waynesburg	5,000
M. E. Nelson, Duquesne	52,500
C. H. Teets, Monessen	63,460
Wm. Deene, Donora	70,400
David Caduggin, Pittsburgh	14,020
J. M. Hewitt, Pittsburgh	63,470
Joseph Aillo, Pittsburgh	12,360
Miss T. Gardner, Pittsburgh	92,460
G. T. Zellar, Fremont, O.	18,940
C. A. McElvin, Butler	72,420
Ella B. Maurer, Pittsburgh	65,500
Mrs. Raymond Bowden, Pittsburgh	$6,050
Mrs. Mary M. Bossert, Pittsburgh	98,460
John A. Perry, Henderson, N. C.	187,500
John Epler, Courtney	63,420
W. A. Hopkins, Pittsburgh	64,500
Joseph Soupek, Rankin	66,490
Lew Hemhill, New Castle	72,190
Russell Tuferson, Cromwell, Conn.	107,400
James O'Donnell, Braddock	$1,700
Grace Sloan, Duquesne	75,460
M. T. Cox, Juniata	62,100
Tommy Rosser, E. Pittsburgh	88,420
Thomas Lewis, McKeesport	108,100
Mrs. R. Bowles, Washington	63,420
Mrs. Olive Cordoza, Akron, O.	5,050
Thos. Foulks, Cleveland, O.	63,700
V. A. Carlson, Basset, Colo.	62,500
Miss A. Creckard, Rices Landing	12,490
Mrs. O. H. Grupe, Silvam Springs, Ark.	5,020
W. E. Van Amburgh, Brooklyn, N. Y.	62,500
Owen McCaskill, Harwood, Tex.	62,500

TEACHERS TO FORM UNION.

WASHINGTON, April 24.—Public school teachers in the nation's capital are discussing trade unionism. In a call signed by nearly 100 of these educators, it is said:

"Every class of people in the country, including capital, labor and the professions, have nation-wide organizations for their protection and well-being. The teachers alone remain in an unorganized condition.

"The teachers of this country, through the molding of the political thought and the developing of the economic efficiency of each succeeding generation of citizens, control, more than any other class of people, the future of the republic, and have the least control over their own destiny.

"A nation-wide organization of teachers, consolidated for protection, would be recognized by the political parties, by capital and by labor as a body possessing unwonted power.

"Such an organization would give the teachers of the country a voice in their own affairs which they do not at present possess.'

SCANDAL FAST, TRUTH SLOW

MADISON, Wis., April 24.—Scandal travels 1,000 yards a second, according to Prof. Benjamin Snow of the University of Wisconsin, who bases his calculations on observations around the university, but which might be applied to other localities.

Flattery has the second greatest speed, according to the professor, traveling from 400 to 500 yards in the same time. Truth, however, he declared, was slowest of all, moving only about 2½ yards per second.

He said his computations were based on the speed of the sound of an alarm clock, which is zero.

STREET CAR MEN WIN STRIKE.

ALLIANCE, Ohio, April 24.—The street car strike on the Stark Electric and Cleveland, Alliance and Mahoning Valley Interurban and Alliance city lines has ended with motormen and conductors winning wage increases.

The new wage scale calls for these rates respectively per hour for the first and second six-month periods and after two years: Alliance city, 22, 24 and 26 cents; Stark Electric, interurban, 26, 28 and 30 cents; Cleveland, Alliance and Mahoning Valley interurban, 24, 26 and 28 cents.

The companies agree not to discriminate against any employe because of strike activity.

WANT IRON MOULDERS ENJOINED

PHILADELPHIA, April 24.—The American Engineering company discriminated against active union iron molders and a strike was called by this organization after the management refused to discuss the matter with union representatives. The company now finds it is losing $5,000 a month because of the strike and has rushed to the court for relief. It wants an injunction—the awe-inspiring kind preferred.

WAGE INCREASES AT NASHUA.

NASHAU, N. H., April 24.—Employes at the textile plants of the Nashau Manufacturing company and the Jackson mills have secured wage increases. These concerns say they will pay the "prevailing wage" as usual. A strike at these mills, which started last October to enforce wage demands, was recently settled.

End of a Famous Shipyard Strike

Story of Great Liverpool Dock Strike's Ending.

Thomas Reece, Staff Correspondent.

London, April 14, 1915.

The important strike of shipyard and allied workers on the Clyde at Glasgow, Scotland, of which I gave a full story last week is now over. It began at one particular forge on March 17th and spread to other munitions of war factories in the Clyde area. On April 3rd mass meetings were held in various parts of Glasgow and after the hearing of official communications from the various unions the men agreed to return to work as from April 4th. The particular men working at the forge where the trouble arose decided to return to work only by a narrow majority but elsewhere the return was unanimous. Unless the unexpected now again happens a peculiarly awkward (and also in view of the European war now taking place, regrettable) chapter closes.

All questions in dispute on the side of the men have now been placed in the hands of the Glasgow district committee of the Amalgamated Society of Engineers with a view to the men's complaints being considered. The particular questions discussed are in connection with the matter of dilution of labor, that is, the introduction of new labor into the shops in opposition to the old trade union rules. The idea behind the Government introduction of the principle of dilution of labor was to prevent anything that would restrict production, and provision was made for the admission of male or female unskilled labor for the period of the war.

The trouble over dilution of labor is one of considerable standing in the skilled labor movement here. I give the story of the Clyde arrangements regarding dilution of labor in order that American readers may be able to thoroughly understand this question. Dilution has been a big hot topic in this country ever since it was introduced, meaning as it did a tremendous temporary break with all the old valued trade union traditions. So far as last year's developments were concerned they were closed in the engineering trades by the following resolution agreed to by the executive council of the Amalgamated Society of Engineers on December 31st last:

That we, representing the Amalgamated Society of Engineers' National Conference, having heard the statements and pledges of the Prime Minister and the Minister of Munitions, decide to accept, on behalf of the conference and membership of the society, the scheme of dilution, and to co-operate actively therein, provided that the Government pledges itself to incorporate in the bill the power to enforce the rates of pay and conditions of labor as set out in Document L3 as well as L2, in controlled establishments.

The bill referred to was the bill then pending in Parliament which afterwards became law under the title of the Munitions of War Amendments Act 1916.

Document L2 was a series of recommendations drawn up by the Munitions Labor Supply Committee, and related to the employment and remuneration of women on munition work of classes which prior to the war were not recognized as women's work in districts where such work was customarily carried on. It consists of some 15 clauses. The first 14 provide specifically the rates of wages to be paid to women employed upon work customarily done by men or customarily by fully skilled tradesmen. The fifteenth clause provides that any question which arises as to the interpretation of these recommendations shall be determined by the Minister of Munitions.

Document L3 is a series of recommendations by the same committee, and they relate to the employment and remuneration of semi-skilled and unskilled men on munition work of a class which prior to the war was customarily undertaken by skilled labor. It consists of seven clauses, the first six dealing with rates and wages and the seventh providing that any question as to interpretation shall be determined by the Minister of Munitions.

The conditions which have been uniformly applied to all schemes of labor dilution so far as the important Clyde district is concerned are in the following terms:

The scheme is subject to the safeguards provided by Schedule

(Continued from Page 4.)

STRIKE OF RAIL MEN IS NATIONAL MENACE

Rule of Reason Must Supplant the Rule of Force in Settling Railroad Dispute.

By John Franklin Crowell.

Mr. Crowell is widely known as an educator, economist and publicist. He served as expert to the United States Industrial Commission and to the Treasury Department.

Whenever any considerable group of our fellow-citizens demands a fresh deal in the distribution of the national income, the proposition has no right to become operative until it has been considered from at least four distinct viewpoints. The proposition of the four-train service organizations, stripped of its pretense, is simply this: "Give us a basic eight-hour day and an overtime higher rate of pay, or we'll put the thumb-screws of starvation on the country by use of our power to tie up all traffic, from coast to coast."

Who Owns the Vineyard?

Well, let us look at this proposition a little more closely before we throw up our hands in expected fashion. For this may, after all, be concocted by a small knot of otherwise useful citizens who have got into the bad habit of thinking themselves the whole show. These useful men, to whose technical ability and skill as workers I take off my hat, figuratively speaking, everything I have anything to do with railroads, have for the time forgotten that they are the creatures of the great public's confidence in their capacity to render responsible service. They are looking into the wrong end of the telescope.

1. Is this demand economically sound, or is it self-condemned out of the mouth of economic experience? These men are already the best paid workers in a country with the highest wage-level in the world. What do they get? From $1,020 a year for trainmen to $1,760 a year for enginemen. That averages $1,240 a year, including conductors and firemen.

These four classes comprise only 18 per cent. of all employes in railway occupations. The other 82 per cent. get an average of $700 a year.

If it were good business to cut up the pie in such proportions for the big-four organization of men, it were still better business to raise the pay of those not so well paid—the $700 men. But if the first step were taken, the second could probably not be avoided.

Political Milk in the Cocoanut.

2. This brings us to the second test of the case—the political aspect of it. Here the railway rate-payer becomes the tax-payer. If these 312,000 voters out of 16,000,000 should get what they demand by strike or threat of strike it will mean only one of two things. The enforced diversion of $75,000,000 or $100,000,000 of income to the credit of 18 per cent. of the railway employes, must either arrest railway development in all other directions or the railroads must go to the public treasury to make progress possible.

That means that this demand on the railway treasury may turn out to be the same thing as a raid on the public treasury in the interest of 18 men out of every 100 employed in the country's railway service.

Are we as a nation of voters ready for this? If we are not, then we had better not allow even that entering of the wedge, until we see further ahead.

At all hazards the American voter should discredit that mirage of railway labor logic, that whatever the employes manage to get out of railway treasuries can be recouped out of increased rates.

What we need now is to take the entire range of American experience into account (including the Canadian method of settling such disputes) and make it a criminal offense to attempt to throttle commerce by conspiracy, to interrupt transportation.

3. The third test of this particular big-four conspiracy is consequently ethical. Is it right for men, paid so well as these are, to utilize their position of responsibility and trust, to choke off the arteries of commerce for purely private advantage?

Pay $100,000,000 Ransom or Face Famine.

This is no time to mince words. I ask men why we suffer such things to be. They tell me that men's moral sense has become blunted to the real character of this threat; that if $100,000,000 ransom is not credited on the books of the railway accountant to the 312,000 men in question, the thousands of communities served by the roads shall be taken as hostages to famine.

4. I beg now to close with one more word. This is a social question. We are all beneficiaries of this heritage which is called a nation—a nation dedicated to liberty under law—. In this family we are fellow-members—brothers may it be. But the brotherhood that counts is governed by the social conscience, not by the self-willed crowd. For one I should like to see every railway wage-earner's income doubled, trebled or more. But each man's share must have some relation to the measure of wealth his efforts add to the total available for distribution.

This law tends to give the railroad its capital for a minimum cost, so that the residual must be divided between the cost of progress and the worth of the employes to the business. If 8 hours a day with higher pay for extra time over that basic unit be the line of rising productiveness, then by all means let the scale go into operation. But that is as different from saying "Give me this, or I'll starve you," as heaven is from hell. Let progress be by law and not by violence. If the public has to pay, it will have something to say.

THE INNOCENT THIRD PARTY.

Mr. Howard Elliott, President
New York, New Haven & Hartford Railroad Co.:

Dear Sir: For the past twenty-three years I have worked in the grocery business from fourteen to fifteen hours per day. And all the money I have saved in that time, about $6,000, I have invested in different railroad stocks in the United States.

It now looks to me as if the railroad employes are going to take my life savings from me and my family.

Since the Government is undertaking to protect the shippers of merchandise and the traveling passengers, I now believe it is up to the Government to protect the people that have invested their hard earned savings in railroads.

Very respectfully,
JOHN F. MILLER.
2296 Amsterdam Ave.
New York, April 6, 1916.

"UNSKILLED" WORKERS WIN.

NEW YORK, April 24.—Tunnel workers employed on New York city's $200,000,000 underground street railway system won a victory over the General Contractors' association after a two weeks' strike that involved 10,000 employes.

These workers belong to the so-called "unskilled" class and are members of the Tunnel and Subway Constructors' International union, affiliated to the American Federation of Labor.

Wage rates agreed to are: Laborers, $2 a day; timbermen, 2.75; timbermen's helpers, $2.20; concrete machine runners, except wherein the engineers have jurisdiction, $2.50; wooden concrete form makers, $2.75. An eight-hour day is agreed to and the interested union shall have the same privileges on the work as representatives of other organizations.

WAGE GAINS WITHOUT STRIKE.

URBANA, Ill., April 24.—The following gains have been made by locals affiliated to the Twin City Federation of Labor (Champaign and Urbana) without strike; Sheet Metal Workers union has raised wages from 40 to 45 cents an hour.

The Carpenters' union has increased rates from 50 to 55 cents an hour.

Electrical workers have signed an agreement for increased wages the present year from 35 to 42½ cents an hour; 45 cents for 1917 and 47½ cents for 1918. A year ago this organization had but 10 members. An active organization campaign resulted in a 100 per cent local, which is responsible for raising wages 12½ cents an hour during the next three years.

RAILROAD'S INCOME LARGE.

NEW YORK, April 24.—The annual report of the New York Central Railroad company shows a surplus available for dividends of $27,711,473, or 11 per cent on the $249,711,473 of stock, as against 3.7 per cent in 1914. Freight revenue for the year increased $14,195,000, and operating expenses, despite this greatly increased business, decreased $3,954,000.

The report includes the Lake Shore & Michigan Southern and nine smaller roads.

APPRECIATIONS.

Chicago, Ill., April 19.

It affords me a great deal of pleasure to make known to you how I do appreciate your stand for Truth and righteousness. I feel we ought to do our part, in showing forth our appreciation of same, by subscribing and sending broadcast such good news as I find in your paper, especially the religious features. May the good work go on.

I am sending money order to Brooklyn for another year's subscription for myself and also please send the paper to one of those on your list who would like to have it but are not financially able.

Sincerely yours,
A. HOLMGREN.

Rome, Ga., April 20.

I am renewing my subscription to your splendid paper through the Watch Tower B. & T. Society today I value this paper very highly for its many good features, but especially the religious department. Words cannot fully express the benefit I derive from Pastor Russell's plain exposition of Bible truths, in his weekly sermons, that your paper furnishes so complete, and in such plain large type that I can almost read without glasses that I have had to use for years. My subscription was some time past due and only for lack of funds is why it has not been renewed before. I am indeed thankful to you for your kind favor in continuing my past due subscription for me until now. May the Giver of all good bless your efforts in showing forth His wonderful truths.

Truly a friend to the Tribune,
MRS. J. O. WINFREY.

Franklin, Mass., April 20.

I have been a subscriber to your highly approved paper for several years and shall continue to be as long as its present policy is maintained. It is just what I like to use in the Volunteer harvest work. It is especially good to give to those people who are interested in economics and social uplift. I have a complete file of Watch Towers since July 1, 1902. Many of the friends desire these in complete yearly lists, they can have them for $1.00 per year and pay their own transportation.

Sincerely yours,
MISS LUCY M. KING.

London, Ontario, Can., April 18.

Am wrting to tell you have sent money for renewal of subscription to your most valuable paper through the Watch Tower Bible and Tract Society and thank you for sending so long after date. I hope to send more promptly in the future as we cannot afford to miss the receiving these grand sermons and we greatly admire the lovely large type which is so easy to read. We know you will be richly rewarded for your fearless stand for Truth.

MISS G. HUGHES.

Leon, Okla., April 20.

Your special notice caught me and I am sending renewals with other orders to the Watch Tower. I trust all will pay up at once. I have taken the Tribune for years, and never let my subscription "run out" before. It's like a weekly visit of a dear friend to a person isolated. I stand alone here among swarms of sectarians but have stood it for more than a third of a century, and will continue till death removes me. Hurrah for the Tribune and its cause.

PETER B. ARTHUR.

Waycross, Ga., April 18.

I am enclosing subscription price for renewal of my subscription to the Tribune. We thank you so much for sending the paper right on after subscription was out. The paper is quite a welcome visitor in our home and hope to take it as long as you publish the sermons of Pastor Russell. Sunday School lessons, etc., because we enjoy them so much and they are a great help to us in this evil day.

Very sincerely,
H. H. SMITH.

Dallas, Texas, April 19.

I am this day renewing my subscription for the Tribune through the Watch Tower Bible and Tract Society. Many thanks to you for continuing to send the paper after my subscription had expired. Many thanks also for calling my attention to same through the columns of the paper as I should not want to miss a single copy on acount of its religious features which brought me out of the miry clay of Babylon and placed my feet on the solid rock. Hoping you success, I am, as ever.

Yours truly,
G. W. PAFFORD.

Montrose, Iowa, April 20.

We very much appreciate your kindness in sending us the paper after our subscription had expired. We are now renewing trough the Watch Tower Bible and Tract Society. We like the Tribune and one of our reasons for liking it is that you print our Pastor's sermons and for all other Truth it contains. We want to thank you for your kindness to us and for the publishing of these "good tidings" which is "Meat in due season for the household of faith."

Yours very truly,
MR and MRS. JAS. B. CRESSWELL.

Orosi, Cal., April 19.

My subscription for the Labor Tribune expired some time ago, I am enclosing money order for renewal of my subscription for another year, as per the clubbing arrangements with the Watch Tower. We feel that you should be commended for the excellent paper you publish and particularly for the religious features that you continue to give us in such good type.

Pastor Russell's sermons are so soul comforting. He certainly teaches nothing but the Truth. The world has long been in darkness, but the time is drawing near when all shall know our Lord from the least to the greatest and fully understand His great plan.

Wishing you continued success in your efforts to do good to all men as you have opportunity, I am,

Yours truly,
MRS. F. L. VANATTA.

Louisville, Ky., April 20

See by the slip that my subscription to the Tribune has expired, and I have renewed same through the Watch Tower Bible and Tract Society, and I trust you will continue to send same, as I suppose you will be notified in a day or so through the society of my renewal.

I enjoy the many features of your paper, aside from giving us Pastor Russell's sermon in large type, the article by Bro. Nelson is interesting and helpful.

Wishing you continued success, I remain,

Yours truly,
WM. RUEDMAN, JR.

Fort Worth, Texas, April 19.

I am writing to let you know that I have renewed my Labor Tribune through the Watch Tower. I have been a reader of your paper for a long time and want to continue it as long as Bro. Russell's sermons are in it. I am glad that you help to spread the blessed light to the groaning world. May the Lord be with you all. I wish you best success. I remain,

Yours,
JOHN FALK.

Red Bank, N. J., April 20.

It is with deep regret that I must ask you to discontinue sending the above paper. It will be a great loss to me, because of Pastor Russell's sermons and all the religious parts of the paper is so good.

Owing to financial conditions I cannot send my subscription but I hope to do so later.

I thank you for sending the paper after the year, but I was not informed from the kind friend who had sent it from the start, and did not know if she had renewed subscription. God bless her—whoever she is.

MRS. A. C. PENNY.

Baltimore, Md., April 20.

I have renewed my subscription to your valuable paper through the Watch Tower Society. I desire to thank you for publishing Pastor Russell's sermons, also the many religious articles. Also the stand you are taking against injustice and fraud. That alone is most commendable for there are so few papers at this time willing to stand and fight these evil conditions and fraud for to do so means no earthly gain at this time, but thank God that you are willing to await your reward in the future, yet future reward will not pay present expenses. That is why I am a subscriber to your paper which has been such a loyal supporter of our dear Pastor. I would like to be in the position to pay the subscription price for all that are not able to subscribe but that I cannot do. I am also a subscriber to the St. Paul Enterprise which is also doing a commendable work. Find good features in both the Tribune and Enterprise.

Dear editor, I hope it will always be possible for you to publish the good tidings that the world is so sorely in need of. I am mindful of the opposition it is causing in doing so but the reward will be amply sufficient when the battles here are at an end. May you continue to use your influence and your paper for the cause of justice and righteousness. I am as ever,

Sincerely yours,
H. KRUHM.

West Middlesex, Pa., April 21.

I am renewing my subscription today through the Watch Tower Bible and Tract Society and also paying for subscription past due. I wish to thank you for continuing to send the paper without it being paid for in advance. I wish you continued success in spreading the good tidings.

MRS. BELLE BRIDGETT.

Rockland, Mass., April 19.

I note my subscription date has outrun, and I am renewing through the Watch Tower office. A friend sent me the paper for a year and I do not feel hardly able to subscribe for it, but have become so attached to its religious features that I have decided to sacrifice something else than the Tribune.

Sincerely yours,
MRS. ANGIE B. HARRIS.

Baltimore, Md., April 20.

I am renewing my subscription to your very interesting paper through the Watch Tower Bible and Tract Society. It has been a welcome weekly visitor to my home for some years. I enjoy the sermons of our dear Pastor so much and also the letters from the friends. May your reward be great for lifting up the standard high. The Lord bless you in your good work. I remain

Yours in the Master's service,
MRS. W. SHRINER.

Lawrence, Mass., April 20.

It is with regret that I must stop taking the Tribune which has been such a comfort with all of Pastor Russell's sermons and all religious matter that you have always put in. Have ever looked forward with pleasure to its arrival. As I am not able to pay for it must do without it.

Wishing you success ever for its circulation as it is a grand paper.

Sincerely yours,
MRS. A. M. BLANCHARD

Norfolk, Va., April 20.

Thanks for sending the Tribune so regular after my time had expired, also the kind friend who has given it to me for another year accept my thanks and now, dear friend, if you have any old back numbers of Tribune to spare I would be glad if you would give them to me to take to the sick patients at city home, and give mine after reading and today I was asked by several to please get them some more to read. We have 300 men and women here all in different wards. The city of Norfolk sent out two nurses at very small pay to help nurse the sick. I was one sent so I will be glad of anything sent me to give them even if a year or more back.

MRS. C. E. McCLOUD.

Temple, Texas, April 19.

For some time it was my intention to write you a few lines of appreciation for your good paper. I think your paper has improved considerably in that Pastor Russell's sermons appear in such large clean type. Surely those who have weak neyes can now read with pleasure. I must tell you that four in our home read the sermons.

For a time I thought I would have the Tribune discontinued, but it kept on coming and I saw that the Tribune kept up the good work, so I renewed through the Watch Tower. It was good I did it for it was getting better all the time.

It causes me to feel that the Tribune is being somewhat disregarded when I read so many letters from friends asking that your paper be discontinued because of financial inability to pay for it. I feel sure that many will miss it and may through a little self denial again subscribe for the good Tribune.

The stand that you take in spreading the good tidings and your efforts to keep on publishing the sermons of Pastor Russell that contain real, rich food for the hungry and thirsty people causes me to value and appreciate your paper more.

I wish to say that the sermon published in your issue of March 2 is an excellent one and worth more than a year's subscription to the Tribune. With much success to you, I am,

Yours sincerely,
FRED WISMAR.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

strap, were of value in developing him for his career. The Russell children consisted of but three, two sons and one daughter, but one of the boys died very young. Russell says that had his mother lived she would have ruled him so firmly that he would never have developed as he afterward did. Apparently too much discipline serves no better than too little. Russell lived close to his father after his mother's death, going into business with him when he was eleven years old, and at that age he wrote up the articles of agreement under which they did business. That lie thonght of other matters besides his business affairs, and, as indicating the inclination that has led him to be distinguished as being the greatest Bible scholar of the age, we narrate the following incident. Like the boy Jesus, who strayed from His parent and was found among the Doctors o the Law discussing Scripture, on night his father missed him, when he was about 12 years old, and going down to the store found him, at two o'clock in the morning, completely lost in a Biblical concordance—the boy was so absorbed in the book that he had no idea that it was so late. Russell's father embraced the new light resurrected from the Bible by his gifted son and loyally encouraged him in his darkest hours until his death.

On one occasion Henry Ward said: "My first mother stands to me for love; my second mother discipline; my father for justice." His father, Lyman, was a logician; Henry was a lover and longed for a mother's sympathy and caresse which his stepmother did not give. He clung close to his older sister, Harriet, when a boy, and referred to her as his "third mother." Beecher, like Lincoln, idealized upon his first mother in his manhood and has been likened in type to Meissonier who wrote in his journal the following tribute to his dead mother: "This is the morning of my seventeenth birthday. What a long time to look back upon! This morning, at the hour my mother gave me birth, I wish my first thoughts to be of her. Dear mother, how often have the tears risen at the remembrance of you! It was your absence—my longing for you—that made you dear to me. The love of my heart goes out to you! Do you hear me, mother, crying and calling for you? How sweet it must be to have a mother."

Wesley kept up a constant correspondence with his mother and she was his source of inspiration and support. She influenced him considerably; she was the true founder of Methodism (a methodised Christian life), but his theology was his own, not hers. Beecher on the other hand held communion with his dead mother in his contemplations of her and it colored his theology. "My first mother is always pleading for me—her delicate, long, tapering fingers stroke my hair—I hear her voice, gentle and low." Note his application of this beautiful emotion to his conceptions of Christ: "You know how the heart is subject to freshets, you know how the mother, always loving her child, will catch it up and cover it with kisses and break forth in a rapture of love. Such a kind of heart glow fell from the Saviour upon that young man who said to Him, "Good Master, what good thing shall I do that I may inherit eternal life?" It is said, "Then Jesus, beholding him, loved him."

(To be continued.)

Portland, Oregon, April 18.

Noting that my subscription to the Tribune soon expires I am renewing same through W. T. Bible and Tract Society, Brooklyn, N. Y.

We, like many others, cannot get along without Pastor Russell's sermons and especially like the "make-up" 3-column service of the "Old Standby" Labor Tribune.

We greatly enjoy the weekly visits of the Tribune and its contents contained therein. Hoping that you will continue the publication of Pastor Russell's sermons and wishing success in so doing, I am

Yours for the Truth and Righteousness

G. M. STEVENSON.

Wenatchee, Wash., April 20.

I am renewing my subscription to the Tribune through the Watch Tower. I want to thank you for your great kindness to me in continuing sending the paper when my subscription had expired.

I want to tell you that I appreciate your paper very much especially the sermons by Pastor Russell and other religious features. The type and quality of paper are excellent and I take pleasure in passing the paper on to others who are not yet subscribers.

Sincerely,
VENDELLA M. SAMPSON.

EASTER GREETINGS.

Rejoice with me this Easter morn,
That from the dead our Lord is born.
When the women came to His tomb
that day,
And found the stone was rolled away;
O, did He not to them appear?
Did they not see our Saviour dear?
So le us all our powers employ,
To tell the "tidings of great joy."

To us assurance has been given,
That He was carried up to heaven.
And that the heavens doth Him retain
Until He comes "His Bride to claim.
"Her raiment in fine gold is wrought."
"Unto her Lord she shall be brought"
"All glorious at the King's right
hand,"
"In gold of Ophir" she shall stand.

She shall His throne and kingdom
share,
And "a crown of life" His Bride shall
wear.
"This Glorious King" has now come
in,
His reign of peace shall soon begin.
And we are in the Judgment day,
When the stumbling stones shall be
rolled away.
For a thousand years His reign shall
be,
Then follow the ages of Eternity.

Mat. 28: Acts 3:19-21, Psalm 45:14, Rev. 11:17-18, Rev. 20: 6, 21: 9, 20: 27, 3: 2, Isaiah 2: 11, Luke 24: 26, Eph. 2: 6-7.

JOSEPHINE M. GELVIN, I. B. S.

Pittsburgh, Pa., April 23.

I am writing to you to tell you to stop my paper, as I cannot pay for it any longer. I can see by the yellow tab I am behind, but I thought something would turn up, but until now there has not. It is hard to throw up a paper you have been taking so long. I am not taking your paper now for the labor news; it is for Pastor Russell's sermons and his addresses. I have read his Dawns; I have listened to his debates with Dr. Eaton; I went to Bible House Chapell on Arch street. In fact I have watched him for many years. Long before your valuable paper took him up.

I have read about the fake doctors and fake remedies. In fact your paper is fine all the way through. Then again there is N. E. Nelson's Essays on all the Reformers from Martin Luther to Pastor Russell. Is that not fine? I thought of seeing the end of that to see what he said about Pastor Russell (as he is the last.) You can fancy one after taking your paper over thirty years or more. I would always say when I came from work, "has the Tribune come?" The answer would always be "Yes." I shall be lost without it, as it is like losing a dear friend.

I thank you for letting it run so long and if I can afford to pay for it I will take your paper again. I have saved the papers for two or three years, so you see I can read the sermons over again; they will always be fresh to me. I have all of Pilot's Reports, and many other useful articles too numerous to mention.

Wishing the Tribune every success, I remain

Yours truly,
THOMAS WEBB,
45 Blaine Street,
Pittsburgh, Pa.

LEARN TO FIGURE FASTER

The Demands of the Day Require It of Everyone. This is an Age of Short Cuts.

The greatest short cut of any age, the Panama Canal, could not have been completed on time if other short-cuts had not been used in working it out. Labor-saving devices are found on every hand today. The successful manufacturer does not hesitate to discard a machine be it ever so new for one that will do the work quicker, cheaper, better. **Everybody Uses Arithmetic.** Learn the latest and best. It saves time, labor, worry. Don't depend on a piece of paper or machine to do your figuring when it can be done easier, cheaper, quicker, better by the new, simple, short-cut methods of the Prewett System explained in **"HOW TO FIGURE FAST."** Everyone likes it and most people need it every day in business regardless of age or avocation. Get out of the rut. Cut out the brain-fagging, nerve-trying, old way of figuring and free yourself forever from the drudgery of cumbersome calculations by learning **"How to Figure Fast."** You will agree with F. M. Marshall, Expert Accountant, who says: "It is the best thing I ever saw." Professor McCallum, Teacher of Mathematics: "It is a grand work and I want every teacher under me to have one." Thousands of others endorse this little book like G. J. Felix of Connecticut, who says: "Best book I ever had. Am thoroughly satisfied." The Gulf Coast Lumberman says: "It is the marvel of the age." There are 60 pages of boiled down printed matter with embossed leatherette cover in convenient form for pocket, office, or home, sent anywhere upon receipt of $1—or by parcel post c. o. d., for $1.10. **That Dollar will do you more real good personally than $100 spent in many other ways. Get your order in the mail today and make us both glad thereafter. Circular full of strong testimonials free. Money back if not as represented. Address,**

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ST. PETER DELIVERED FROM PRISON

Acts 12:1-11—April 30.

Passover Trials and Testings—Death of St. James—St. Peter Imprisoned. His Miraculous Deliverance—An All-Night Prayer-Meeting—The Reward of Faith—Lessons For Our Day—Divine Guardianship of All Truly His.

"The angel of the Lord encampeth round about them that fear Him, and deliverth them."—Psalm 34:7.

HEROD was the family name of several kings who ruled Israel but who were Edomites.

At the time of today's Study Herod Agrippa I. had been appointed king of Judea. He was the grandson of Herod the Great, murderer of the babes at Bethlehem, and the nephew of Herod Antipas, who beheaded John the Baptist and subsequently, with his soldiers, set Jesus at naught and mocked Him, just prior to His crucifixion.

Herod Agrippa appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutiae of Jewish ceremonials. On the lookout to curry favor, especially with the influential Jews, Agrippa caused the Apostle James to be beheaded. Finding that the death of St. James brought great pleasure to the Jews, he had the Apostle Peter arrested. The expression, "When he had apprehended him," implies that some delay occurred—that St. Peter's arrest was after searching. Probably all of the Apostles were more or less secreted about that time. But, trusting to the sacredness of the Passover season, St. Peter had ventured forth and was imprisoned, Agrippa intending his death after the Passover week.

St. Peter's Deliverance.

We can well imagine the sadness of the Church at this Passover season, which must have reminded them considerably of our Lord's death. For some years past it has seemed to us as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the followers of our Lord. Whether this is a fact or not, surely it will not injure the Lord's people to be especially on guard against the wiles of the Adversary at these times. Let us watch and pray lest we fall into temptation.

St. Peter is supposed to have been imprisoned in the famous Castle of Antonia, where our Lord was arraigned before Pilate, and where St. Paul was subsequently taken when mobbed in Jerusalem. The Apostle had a guard of four quaternions—four soldiers each—who relieved each other every three hours. Two of the four were chained to his arms, the third stood outside the door, and the fourth was stationed in the passage leading to the outer gate.

The power of grace Divine to give peace amidst alarms is well illustrated in this case by the fact that St. Peter was fast asleep when the angel of the Lord came to deliver him. The proprieties of the case are also illustrated by the fact that the Church were not asleep, but praying for the Apostle. It was not for him to pray for deliverance from Agrippa's power. For him to have asked for the prolongation of life would have manifested a wilfulness incompatable with a full consecration to God's will. But with the Church it was different. They could with all propriety tell the Lord of their love for St. Peter, and express the hope that it might be the Divine will that he should continue with them.

Between three and six o'clock in the morning St. Peter was awakened by an angel, whose radiant features enabled the Apostle quickly to discern that his deliverer was a holy being. The Apostle was bidden to arise. Simultaneously the chains were loosed which bound him to the soldiers. He then was instructed to put on his cloak and to follow his leader. He did so. Thus he was led past the first and second doors, until they came to the great iron gate leading into the city. This swung open of its own accord; and then the angel left him.

St. Peter and Rhoda.

Doubtless the angel had started St. Peter in the direction of Mary's home, where prayer was being made on his behalf. The description of the house implies that it was of the better class. St. Peter's knock was answered by Rhoda—little Rose—who was so delighted, when she recognized his voice, that, childlike, she neglected to open the door before running back to tell the praying household that he was at the gate. Some thought that the little maid was mistaken, and insisted that it was his angel—in harmony with the thought that an angel had supervision of each of God's people, and that such might personate his charge.

The brethren were surprised at the Lord's answer to their petition; for it came very unexpectedly as respects time. When they realized that it was St. Peter, there was an outburst of excitement which he was obliged to silence by shaking his hands. Then he narrated the wonderful story of his deliverance, and bade them tell it to the other James, the cousin of Jesus, and other disciples. Then he went his way.

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A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

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WILMINGTON, Del., April 23.—Pastor Russel addressed the public here today in his usual impressive manner. His text was from Hebrews 6:18, 19: "That by two immutable things (His word and His oath), in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." He said in part:

The Apostle's words here intimate that there is but one hope set before the Church—the hope presented in the Gospel of Christ. It is very important, then, that as Christians we understand what that hope is. Once we had such confused ideas respecting our Heavenly Father and His glorious Plan that we could not understand what constituted our hope. Many supposed that it was a hope set before a few and a threat set before everybody else—the threat of endless torment. How we misunderstand "the God of All Grace and the Father of Mercies!" Now we can see that there is a glorious hope for all who will come to love righteousness and hate iniquity, although the world's hope is not the Christian's hope.

The hope set before the Church is the hope of reigning with Christ, as His joint-heirs, His Bride. (Romans 8:17; 1 John 3:2; 2 Peter 1:4.) It is the hope of attaining the Divine nature. This hope has been held out in advance of the blessings which will be proffered to the world later. The Church has no part in the hope of the world. But we have the admonition of our Lord and of His Apostles that we "follow peace with all men, and holiness, without which no man shall see the Lord." We are enjoined to put off the works of darkness—anger, malice, hatred, strife, and all other works of the flesh and of the Devil—and to put on meekness, gentleness, patience, brotherly-kindness, love—the fruits of the Spirit of Christ, the Holy Spirit.—Hebrews 12:14; Galations 5:19-23.

FIRST INTIMATION OF CHURCH'S HOPE.

The first intimation that God would raise up a class who would roll away the curse from Adam's race was given to Abraham. God said, "Abraham, I will call you My friend because of your faith." He could not call Abraham His son; for there could be no sons of God amongst the fallen race, because all were condemned to death in Adam. Not until the death sentence should be lifted from Adam's posterity could any of them become sons of God. Therefore there were no human sons of God from Adam's day until our Lord Jesus came to earth a man. He was the first human son of God after Adam. But since the time when our Lord died a Sacrifice for human sin, a special class of humanity have been given the great privilege of becoming sons of God, as St. John tells us. John 1:12.

But God said to Abraham His friend, "I have a Plan by which to bless the world." The Almighty was the very One who had placed the condemnation of death upon the world. The Great Judge had determined that man was not worthy of everlasting life. Two thousand years after He had pronounced that curse, the Eternal One declared that it should be rolled away; for when He promised that a blessing should come to mankind, He implied that the death penalty should be removed.

It required great faith on Abraham's part to believe God in this matter. But he felt that in some manner God would roll away the curse. Put yourself into Abraham's place, and you will realize how remarkable this was. He knew that the death penalty was upon the race. After God had said that mankind should die, it was not easy to see how He could reverse His own sentence and declare that man should live. Would He say one thing at one time, and then two thousand years later say another? For a time there must have been great perplexity in Abraham's mind. But he appreciated God's Promise.—Genesis 12:3; Romans 4:3.

And now, four thousand years after Abraham's time, we are proclaiming that same great Promise; for it has never yet been fulfilled. God promised to bless the whole world through Abraham's Seed. That Seed, the Apostle Paul assures us, is Christ and His Church. (Galatians 3:8, 16, 29.) The hope of being this Seed is the great hope to which St. Paul referred in our text and its context.

ABRAHAM'S TWO SEED.

This hope is based upon a comprehensive Promise; first, that the world was to be blessed; second, that this blessing was to come through Abraham's Seed. God showed that there would be two different seeds of Abraham; for He said, "Thy seed shall be as the stars of heaven, and as the sand of the seashore"—a Heavenly and an earthly seed, though the Heavenly was to be the Seed of blessing.—Genesis 22:15-18.

Four hundred and thirty years later, God said to the children of Israel, in substance, "You know that I promised your father Abraham that through his Seed I would bless the world. As his natural seed, are you ready to have that Promise fulfilled in you? If I bring you up out of Egypt, will you appreciate My will and do it?" And they replied, "We will." Then the Lord said, "I will give you My Law. If you cannot keep My Law, you cannot be proper teachers and blessers of the world. I have promised to bless all mankind, and I will do it. As the children of Abraham, Isaac and Jacob, are you ready to be heirs of that Abrahamic Promise?"

You remember that Moses read the Lord's message of the Law to the people; and that they heard the blessing that should come upon them if they would keep the Law, and the condemnation that should come upon them if they failed to do so. Then the people said, "All these things will we do."—Exodus 19:1-8.

God designed that the whole world should come to a knowledge of the fact that no fallen human being could possibly keep the letter of the Divine Law; for it is the measure of a perfect man's ability. But He dealt with the Israelites just as though they could do it. They had typical sacrifices. For sixteen hundred years they tried to keep that Law; yet year after year they failed to do so; and hence they failed to be the Seed of Abraham which was to bless the world. As St. Paul showed us, "By the deeds of the Law shall no flesh be justified in God's sight." (Romans 3:20.) God was merely teaching them, and through them all of His intelligent creatures, that it is impossible for sinners to justify themselves in His sight. Therefore it was impossible for any of them to bless the world.

Then, in due time, God sent forth His First-Begotten Son, the Logos, His great Mouthpiece. To Him the Father had made the proposition that if He would become a man, live a while on earth amongst sinners, and accomplish a great work for mankind, He would afterwards be received back to greater glory than He had before He undertook this mission.

The Son knew that if the Father had anything to make known in His Plan, it must be for good. So we read that "the Logos was made flesh," and "for the joy set before Him endured the cross, despising the shame." (John 1:14; Hebrews 12:2; Philippians 2:8-11.) Jesus was born a decendent of Abraham, through the Virgin Mary. He kept the Jewish Law inviolate, and thus proved Himself worthy to be that Seed who would bless the world. He died to redeem the race—"the Just for the unjust." He rose again, qualified for the great work of the world's deliverance. To Him is given all power in Heaven and in earth.—Matthew 28:18.

The Bible tells us that the salvation of the world is waiting until our Lord shall take unto Himself His great power and reign. God has been holding this salvation in reservation for over 1,800 years, during the selection of the Church, the Bride of Christ—the work of the Gospel Age. Before the Church He has set this great hope of being associated with our Lord Jesus, of constituting with Him this Spiritual Seed of Abraham, which is to bless all the families of the earth. For this reason our Lord is "the hope set before us in the Gospel," of which our text speaks. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise."

God has still in reservation the work of blessing the world, this great work of a thousand years. But it is now almost due to begin. The promised Spiritual Seed is about completed. Under them the earthly seed—the faithful Worthies of Previous ages, who will be raised from the dead, and Natural Israel, who will be restored to Divine favor—will ere long be ready to co-operate; and then the world's uplift will begin.

OUR ANCHOR SURE AND STEADFAST.

In the dream which God gave to Nebuchadnezzar, there was a stone taken out of the mountain without hands, and it became a great mountain that filled the whole earth. (Daniel 2:31-45.) This stone represented Christ's Kingdom. The power which has taken this spiritual Stone out of the mountain—the world—is simply the hope inspired by God's promise to Abraham. Some of us have heard the Call to follow Christ, and have responded. (Matthew 5:6; 11:28; 16:24.) The Word of God has entered into our hearts. Our minds; our aims, our ambitions—everything—are beings transformed, are being set on Heavenly things.—Romans 12:1, 2; Colossioans 3:1-3.

How precious is this hope! It is indeed "an anchor to the soul, both sure and steadfast." By this expression St. Paul suggests the picture of a ship at anchor during a storm. So in the storms of life the child of God has a firm anchorage. This anchor of hope takes hold even upon the things within the veil.

The basis of our hope is the Word of God. If we let go of our hope, we are letting go of everything. The "hour of temptation" is now up on the whole world; and a still greater stress is coming. (Revelation 3:10.) All the more, therefore, shall we need our anchor of hope, of faith. Through the Prophet the Lord points out that He is about to "do His work, His strange work, and to bring to pass His act, His strange act." (Isaiah 28:20-22.) The world will not be able to understand it. As they see the trouble extending everywhere—to all governments and institutions—and realize that it will terminate in anarchy, they will say, "Where is God? What is coming to this Great Babylon that we thought was about to bless the world? What is about to happen to us?

THE UNSANCTIFIED HEART SELFISH.

We are now living in the day when the light is shining more brightly than ever before, and when the darkness is gradually disappearing. We whose eyes of understanding have been opened see the hope for mankind, see that blessings are soon to be showered upon the world during the Messianic Kingdom.

More and more it is impressed upon my mind that the numbers of humanity who love righteousness and who prefer it to unrighteousness are very considerable. The major part of the world would rather do right than wrong, provided that it did not cost sacrifice to do right. If the world were in a healthy, normal condition, it would not cost sacrifice to do right. It should be easier to do right than wrong, and it would be if things were as they were originally. When God created our first parents, it was easier for them to obey than to disobey; and when the Divine Kingdom shall introduce the New Order, it will become easier to do right than to do wrong.

As the days go by, we see still more clearly the glorious hope of the groaning creation, groaning now in weakness, sin and bondage to death. After the Church is delivered, the creation is also to be delivered, set free from the bondage of sin and death into the glorious liberty of the sons of God. (Romans 8:19-22.) Mankind will have the same opportunity for life that Adam had at first. But they will have the advantage of Adam in that they have had six thousand years experience under the degredation of the fall, during which the world has been learning the exceeding sinfulness of sin and their need of Divine assistance.

THE PRESENT OUTLOOK.

Yet with all the experience of six thousand years behind us, the world today is plunged into the most terrible war ever known. Each nation imagines that God is with it. The spirit of anger, bitterness and hate is spreading everywhere. Yet there are blessings, comforts and conveniences today such as the world never even dreamed of before. These blessings are coming because we are living in the dawn of the New Dispensation. But the fact is apparent that people are being injured by the wealth and other favors of our day. We have an increase of education far above any previous time. And what is the result? It is being used to defraud and overreach fellow-men. It is being utilized to destroy men's lives. In another century, if present conditions were permitted to continue, it would be worse.

Light and knowledge entering the heart that is unsanctified, unconsecrated to God, merely increases the power to do evil. Through sharpened intellectual perception the increase of ability operates along the lines of selfishness. The only ones ready to receive aright God's favors and to profit by them are those who have yielded themselves to God, who have renounced their own wills and have accepted His will. Upon these the blessings of God have a sanctifying effect. Increased knowledge adds to their power for good.

We are glad that we have given our hearts to God, and that our eyes of understanding have been opened to see more and more the lengths, breadths, heights and depths of God's Justice, Wisdom, Power and Love. How refreshing this is to our hearts! It is good to be so near to the ushering in of the New Dispensation; for our anchor of hope is grounded firmly in God. Soon He will deliver Zion—"when Morning appeareth."

TROUBLE PRECURSER OF COMING GLORY.

Upon the battlefields of Europe there is now being sacrificed the flower of the strength of every country embroiled in war; and the war spirit is spreading. In every country engaged in this mighty conflict the death list is piling up prodigiously. Homes are being devastated, wealth is being consumed. Revolution and Anarchy will be sure to follow. Of this time our Lord Jesus declared, "Except those days be shortened, there should be no flesh saved; but for the Elect's sake they shall be shortened." (Matthew 24:21, 22.) Then "the desire of all nations shall come." Through Messiah's Kingdom shall be granted the peace, prosperity and blessing for which the poor world have so long hoped and striven in vain to bring through their own efforts.

Thank the Lord that He has given His people to know what it is to follow this dark night of trouble! What a blessing He has granted in the knowledge that there is a golden lining to the black clouds now gathering thick around humanity! Let us not dwell too much on the coming trouble, however. Rather let us point men to the time beyond. Let us tell them that God has a great blessing in store for all the families of the earth. Let us show them how comprehensive is the Bible hope. It will be a sad day for the world when the plowshare of trouble shall go in deep; and yet the experience will prove to be a blessing. When mankind see everything beginning to collapse, then they will begin to realize that there is no hope except in God, then they will be willing to be taught. Then they will say, "Lo, this is our God! We have waited for Him, and He will save us!"—Isaiah 25:6-9.

SPECIAL NOTICE.

We have several hundred names of subscribers who through financial reverses or illness have been unable to renew their subscriptions. By paying the regular subscription price of $2.00 for one of these renewals votes will be issued and these can be credited to any candidate entered in the contest.

By a kindly act not only may a lover of Truth be made happy but a candidate receiving your assistance will undoubtedly rejoice.

Get interested in the contest and lend a helping hand. Look over the list of candidates—you may have a neighbor in whom you may be interested.—The Contest Editor.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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THE AMERICAN RENAISSANCE

"The influence of Henry Ward Beecher upon his times was marked. And now the stream of his life is lost amid the ocean of our being. As a single drop of aniline in a barrel of water will tint the whole mass, so has the entire American mind been colored through the existence of this one glowing personality. He placed a new interpretation upon religion, and we are different people because he lived. He was not constructive, not administrative, he wrote much, but as literature his work has small claim on immortality. He was an orator, and the business of the orator is to inspire other men to think and act for themselves. Orators live but in memory. Their destiny is to be the sweet elusive fragrance of Oblivion—the thyme and mignonette of things that were."

If the thought expressed in the foregoing paragraph from the pen of the late Elbert Hubbard, an eminent thinker and accepted authority, of civil history in many quarters be true, then Beecher's influence has been in the direction of modern Rationalism—he contributed towards paving the way for Higher Criticism Infidelity which followed on the heels of Darwinism. Darwin's theories, embraced by Drummond and his cult, and Christionized, have permeated and colored the whole mass of present day Orthodoxy. Beecher's own experience foreshadowed this; for, as heretofore shown, he succumbed to the Darwinism theory, as attested by Lyman Abbott, who was personally acquainted with the orator, with whom he confided or to whom he came close enough to detect it, before it manifested itself in Beecher's sermons in the evening of his manhood. He did not consciously encourage Higher Criticism Infidelity so much by what he said, but since "the business of the orator is to inspire others to think and act for themselves," he must have set the orthodox clergymen to thinking by his culture and gospel in emphasizing the Love of God to the exclusion of His Wisdom, and this habit (thinking) prepared the way for Rationalism, just as Greek and Roman learning, fused into the poetry of Dante and Petrarch, set the world to thinking, broke the spell that papal dogmatism held over the world, and paved the way for the Reformation. In fact, history has repeated itself in America, as in Europe prior to the Reformation. The tidal wave of reason that swept over Italy was essentially a humanitarian spirit, born for the literature of Dante, who chanted his love for Beatrice in the glowing terms of poetry. Love (and hate) will fecundate and spur the intellect of the individual to action. Similarly Beecher's gospel was simply human love fused into the heart phase of Wesley's theology—his gospel was not based on any theological concept or principles of Christian conduct; it was simply love—human love—that colored all his conceptions of Christianity. This can be proven by an analysis of the man, his utterances, and his principles of conduct as exemplified in his life

BEECHER'S LOVE FOR HIS MOTHER.

Wesley and Beecher were both gifted with a strong sense of filial love, and both exercised it in the direction of their mothers, with this distinction, that Beecher's mother was dead and Wesley's mother lived 'till he was well up in manhood. Susanna Wesley's mind fully matched the genius of her son, and upon her, through correspondence, the great reformer leaned until her death. Beecher was raised by a step-mother; his first mother died when he was three years old and to him she stood for the ideal—representing his highest conception of God.

Lincoln's mother died also when he was a babe and the great statesman revelled in the memories of her. It was said that he resembled an overgrown boy, and the same was said of Beecher and Wesley—they were, each of them, just full grown children and this applies to Russell also. Russell's youthful appearance in his early manhood often hid his real worth. Once, when traveling to a town to fill an appointment, he arrived late on a rainy night and lingered around the station for some time wondering why no one came to meet him. Long after the train had pulled out from the station, a gentleman walked out from seclusion and said, "I have been looking for a Mr. C. T. Russell, the great Bible student, surely it can hardly be that you are he."

As with Beecher and Lincoln, Russell lost his mother when young—she died when he was nine years old. But he did not have a step-mother until after he had grown up and was married, his father married his wife's younger sister. Beecher referred to his step-mother as standing for discipline and Russell refers to his own mother in the same manner. Russell relates that when a mere slip of a lad he once concealed or slightly deviated from the open truth in something he had said to his mother and that she chastised him thoroughly. This mother's chastisement was not the ordinary outburst of passion to relieve the pressure of a fit of temper, for she calmly informed the youth just why she punished him, explaining that she "was not going to have her boy grow up and be cast into the lake of fire and brimstone reserved for whosoever loveth and maketh a lie." Children are proverbially noted for sharp perception—they readily resent injustice and are quick to see into the motives of their parents. That young Russell appreciated his mother's principles in this severe punishment and strict discipline in general is attested in that "he once heard his father say that he thought his wife was too strict with Charles, and Charles (an extremely bashful, timid youth) loyally told his father that he thought she was just right, a most unusual procedure for him, as he was so difident, but it shows his love of right, from the first."

Young Russell, for years, shared his mothers belief in the doctrine of endless misery in a burning hell and he must have had strong sympathy for the wayward when young, for he wrote Scriptures, giving color to the hot hell theory, in letters of chalk, in prominent places along the highways of Pittsburgh, warning the erring of the wrath to come. This belief was, in a probability, at the bottom of his early ambition to become a missionary in the heathen lands. When six years of age, and at his own request, that he might, by personal sacrifice, have a share in the missionary work, young Russell declined to eat any butter on his bread, that the money thus saved might be used to help swell the fund for the first missionary ship sent from the United States to the Caroline Islands, of the South Pacific.

Beecher and Wesley were both raised in big, bustling and strenuous household where children are taught to do for each other and also to do without each other and thereby are taught self-reliance. Wesley came from a family of eighteen and Beecher from a family of nine. Beecher's life-drills and discipline in his home, which consisted of the let alone kind, except for the occasional use of the

(Continued on Second Page)

BIG BUSINESS OPPORTUNITY.

Immense profits selling JOYSOPE. Few seconds demonstration convinces everybody. Housewives, garages, shops, factories—all are our customers. Will give exclusive rights to live party each community. Easily made at home, saves freight. Sample and proposition free, large package for 10 cts postage. JOYSOPE WORKS, 5452 Sierra Vista Ave., LOS ANGELES, CAL.

WANTED.

Truth friends everywhere to cast their votes for me and help me along in the race. I am working for the Tribune and it is my determination to spread the Truth by the way of the Tribune. Your kindness will be greatly appreciated.

Yours in the bonds of Christian love,
MRS. OLIVER CORDOZO.
Akron, Ohio.

AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.

JOHN A. PERRY,
Henderson, N. C.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Boston, Mass.	April 30
Everett, Mass.	April 30
N. Y. City Temple	May 7

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and indigestion. Gladly send particulars. A E. STOKES, Mohawk, Fla and easily overcomes tobacco habit

MAY 5 1916

NATIONAL LABOR TRIBUNE

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MACHINISTS' BIG STRIKE DID NOT SPREAD FAR

Expected Tnat Men Would Return to Work by the Beginning of the Week.

The strike of the machinists and the machinists helpers which threatened a complete suspension of the industries in the Pittsburgh district was inaugurated as scheduled Monday but the effect has not been as far reaching as was at first anticipated.

The leaders of the machinists gave out the list of plants idle on Monday as 24, while the Manufacturers Association conceed only six and the latter were idle only through the closing of the plant by the employer to avoid interference of the men through pickets.

The machinists contend that 4,000 men responded to the call to strike and this number was increased by an additional 3,000 Tuesday, while the Westinghouse employes which include all classes of workmen were devoting much time to visiting plants of the United States Steel Corporation and others along the line of march.

It will take a day or two before the situation is cleared and the real effect of the strike determined, but the indications are the leaders will not be able to disturb plants like Jones & Laughlins, who are the largest independent manufacturers in the Pittsburgh district, or any of the plants of the Carnegie Steel Company at Homestead, Duquesne, Braddock or McKeesport. The latter are controlled by the United States Steel Corporation and only last week did the trust grant the second advance to the workmen. The purpose of the increase was timed to forestall any suspension and this has had its effect. The Machinists leaders are counting every plant idle as a victory for themselves, while the manufacturers are jubil lant over what they regard as the conservative action of the men. The men, it is apparent, are anxious to continue at work, as they had hope of getting some of their back debts settled but the spirit of strike has struck the entire district and until this feeling has passed off there is an indescribable feverishness that indicates uncertainty.

However, both employer and labor leader is able to cope with the situation and that feeling created by the radical element has been practically eliminated and life and property seems to be absolutely safe. Unless a change for the worse should overcome the community and that is now almost out of the question, the men will return to work by the beginning of next week and the greatest industrial center in the world will again be down to business.

There has been a tremendous suspense among the workmen as well as the business interests for the last four or five months and men returning from work were unable to tell what might happen by morning. Plants were closed on the merest pretense and men thrown out of employment on an alleged difference, and yet there seemed little occasion for the strike. No sooner had a satisfactory adjustment been reached than the plant was again crippled but the hope is the trouble will be settled permanently this week and that during the next year there will be plenty of employment for every one and at substantial wages.

Since the suspension Monday peaceful methods have prevailed and there is no occasion for any other course. One thing is certain, the machinists are not financially able to support for any length of time the men on strike and while the men who were not members of the Machinists' organization have been recently taken in, the new men have paid an initiation fee of three dollars but there is no money for strike benefits and the men will have to do the best they can to meet this condition.

Tuesday morning the workers gathered at Swissvale, Wilmerding and East Pittsburg for a parade to Homestead for the purpose of trying to bring out the employes of the Carnegie mills there.

All saloons in Homestead had been ordered to close.

As the result of the peaceful methods of the strikers, a large number quit work in the Monongahela and Turtle Creek valleys.

The American Steel and Wire company's plant at Braddock, employing 1,000 men, was closed down. The same company's plant at Rankin, employing 2,600 men, also was closed. The McClintic-Marshall Construction company's plant at Rankin, employing 2,500 men, was closed, as was also the Braddock Machine & Manufacturing company's plant, in Braddock. This plant employs 600 men. The Columbia Steel Shafting company, employing 400 men, is idle at Rankin.

At the Edgar Thomson Steel company's plant in Braddock it was estimated that 1,000 men went out on strike this morning. The plant is operating with reduced forces. A strike is on at the Standard Chain company's works in Rankin. About 500 men are out, the strikers say.

The Braddock plant of the American Steel and Wire company is closed. About 1,000 men employed at this plant did not come to work today. There were 25 pickets on duty and five deputy sheriffs guarding the entrances.

At the Rankin plant of the American Steel and Wire company 2,600 men are out. Many of these plants closed merely for a time to let the marchers pass by in order to avoid trouble.

The first meeting yesterday afternoon was held at the Edgar Thomson steel works, North Braddock. The strikers marched in orderly style from East Pittsburg and Wilmerding about 4,000 strong. Upon reaching the Edgar Thomson works the paraders were assembled in front of the buildings, speakers were chosen from the ranks of strikers and the meeting began.

Following outside speaking, the men entered the plant. Small meetings were held in different sections of the works and in each instance some of the men quit work.

The McClintic-Marshall Construction company's plant, Rankin, the works of the American Steel and Wire company, also at Rankin and Braddoc, and the Standard Chain works, Rankin, were other plants entered. Some of the employes in these plants laid down their tools and joined the strikers.

Police and company guards were on duty at all plants, but there was no disorder or demonstration of any kind.

When the Ninth street (Braddock) plant of the American Steel & Wire Co. was visited, the police stood by and let the strikers enter the plant without any resistance. The men entered in orderly fashion and upon reaching the inside of the works gathered about the workmen and induced them to join the ranks.

It is said that the workers of this plant had been instructed by officials of the company to lay down their tools and quit work when the strikers entered. Wire, which should have been removed from furnaces when the strikers entered, remained and there and caused a loss of several hundred dollars.

THE BIG CONTEST EXTENDED TWO WEEKS

Numerous Requests Have Been Received from Contestants to Delay Closing--Now is Your Inning.

In extending the contest two weeks the Tribune is complying with the request of the majority of the contestants in the matter and feel that this will be agreeable and fair to all concerned.

This will give you the chance to get the fellows that have been putting you off. You have two more weeks in which to get subscriptions and you should be able to turn in a lot of business in that length of time.

Remember the vote schedule and make all your business out for the double votes.

This is absolutely your last chance to win these big autos and if you don't work now it will work hard for you when the judges count your votes.

Those of you that have mailed your business to the office, we would say that they will be polled in the ballot box and the judges will have the key and you need have no fear that they will be lost.

Keep a strict account of all your votes so that we can check them in case of error. We are more than anxious that every one gets a square deal and want all the contestants to feel that they were treated right by The Tribune.

Remember the closing date, May 20th. Be sure to get all your business in by that time.

We are holding a great number of votes that have been paid in for candidates by their friends. Instead of mailing these to you, we will poll them in the ballot box. These will help you but do not count on these alone, as you may need all the business that you can get besides.

Go out after big business and when the contest is over, you will feel that you have been fully repaid for your work.

The following is a list of the contestants:

	Votes.
Sistus Pearson, Duquesne	92,420
G. Lefal, Pittsburgh	101,500
Helen Case, Youngstown, O.	101,000
Mrs. Walsh, McKees Rocks	92,100
C. G. Faulkner, Dayton, O.	98,120
Geo. E. Perry, Henderson, N. C.	110,000
Pilgram Brother, Jolly, Brooklyn	65,400
John Ragan, Pittsburgh	73,000
Kenneth Lock, Apollo	97,400
Geo. E. Bollman, Kittanning	68,490
E. F. Schultz, McKees Rocks	100,050
N. E. Nelson, Duquesne	65,400
Mrs. Henry Hess, Cleveland, O.	400,000
W. E. Van Amburgh, Brooklyn, N. Y.	63,000
Owen McCaskill, Harwood, Tex.	62,500
W. W. Shelton, Pittsburgh, Pa.	103,200
V. A. Carlson, Basset, Colo.	62,500
David Caduggin, Pittsburgh	14,020
J. M. Hewitt, Pittsburgh	63,470
Miss T. Gardner, Pittsburgh	92,460
Ella B. Maurer, Pittsburgh	65,500
Mrs. Raymond Bowden, Pittsburgh	360,730
Mrs. Mary M. Bossert, Pittsburgh	100,090
John A. Perry, Henderson, N. C.	187,500
W. A. Hopkins, Pittsburgh	64,500
Joseph Soupek, Rankin	66,490
Russell Tuferson, Cromwell, Conn.	140,000
Grace Sloan, Duquesne	75,460
Thomas Lewis, McKeesport	108,100
Mrs. Olive Cordoza, Akron, O.	63,490
Thos. Foulks, Cleveland, O.	63,700
Mrs. O. H. Grupe, Silvam Springs, Ark.	5,020

BIG VICTORY FOR MINERS.

NEW YORK, May 3.—Details of the settlement of the anthracite coal controversy as a result of the negotiations which have been going on for weeks between the operators and the miners were made public here today by the operators. The agreement, involving increased wages, shorter hours and virtual recognition of the union, is as yet unsigned, but since it has met with the approval of the sub-committees which have been in session here, it is not anticipated that it will be rejected at the miners' convention at Pottsvile, Pa., tomorrow.

The agreement will be retroactive to April 1 and will avert a threatened strike which would throw some 176,000 employes into idleness. Contract rates for each colliery are increased seven per cent over and above those effected in April, 1912, and the working day established.

Before leaving the city this afternoon, John P. White, president of the United Mine Workers of America, issued a statement in which he said the agreement "marks the greatest single advance won by organized labor in this year of victories. The miners have given the country a striking demonstration that the just demands of wage earners for improved wages and conditions can be won without strife when the men act together through a strong and responsible organization."

WHERE "PUBLICITY" FAILED.

PHOENIX, Ariz., May 3.—Ned Creighton, who conducted a publicity bureau for the mine operators during the recent copper strike, pleaded guilty in the United States district court of violating the federal law relating to printing advertisements under the guise of news matter. Creighton was proprietor of the Arizona News Service, which supplied newspapers with reading matter and photograps in an attempt to turn public opinion against the strikers. Many of the newspapers that accepted this subsidy from the mine operators failed to print the word "advertisement," even in small type, in the reading matter. Creighton, who procured the printing of the advertising, was indicted as a result.

Date Fixed for British Trade Congress.

Glasgow Munition Workers Go Back to Work.

Thomas Reece, Staff Correspondent.

London, April 22, 1916.

It has been decided that the next British Trade Union Congress shall be held at the Town Hall, Birmingham, on September 4 and the following days.

Very few if any of the munition workers employed in the Glasgow area who struck work without the sanction of their trade unions are now idle. In the majority of cases a restart was made early in the week and stragglers joined up later.

The Glasgow District Committee of the Amalgamated Society of Engineers arranged to discuss with the Clyde Labor Dilution Commissioners complaints made by the men, and negotiations for this purpose are understood to have been opened already. Peace is not assured even yet, however, among the section men who were on strike. Anything savoring of delay in remedying the alleged grievances or falling short of full satisfaction is likely to be resented and a renewal of the trouble would at once follow.

That this view of the situation is not overdrawn the decision of the Trades Council reveals. Following speaking which lacked nothing in point and directness of expression, it was agreed that a demonstration protesting against the deporting of certain members of the trade union movement in West Scotland should be held.

In the April "Journal" of the Amalgamated Society of Engineers there are two fairly lengthy allusions to the recent strikes in the Clyde district. The "Abstract Report of Council's Proceedings" contains an account of the action taken at headquarters in the form of a letter to Dr. Addison, the concluding paragraph of which is as follows:

"The Executive Council, having regard to the national interests and undertakings given to the Government on behalf of the society, deprecates all unconstitutional strikes or stoppages of work that will impede the output of war material." Elsewhere they say: "Whatever may be the real merits of the case, having regard to the national interests, there was no just cause for a strike. In view of the agreement that was accepted, both by the employers and the men, a stoppage of work under the circumstances was unjustifiable." For in that agreement there is, they point out, this clause: "That a committee appointed by the skilled workers be accepted by the employers, with power to see that this arrangement is loyally carried out. Failing agreement between the employer and the committee, the matter to be referred to a final tribunal mutually arranged, or, failing agreement, appointed by the Board of Trade."

The other allusion is by Mr. Brodie, the organizing delegate, who deals in more detail with the dispute and its causes. At the end of it he expresses the opinion that there "would be less unrest if our unthinking members would pay less attention to the impudent interference by outsiders in our society's affairs."

"Overalled, leather aproned, capped and goggled—displaying nevertheless woman's genius for making herself attractive in whatsoever working guise—some eighteen women are being trained in the London workshops of the Women's Service Bureau in the unskilled engineering work of welding joints and fine flange sockets needed for the construction of aeroplanes.

As fast as they are trained the women are placed in Government factories, where they receive the same pay as men. The woman welder is another instance of woman's adaptability to work believed to be outside her province. She bends over an oxy-acetylene blowpipe with a flame of 6,000 Fahrenheit that can make steel run like sealing wax. Though her eyes are protected by goggles of colored glass a rain of bright sparks impinge on her face and neck, but she heeds them not, nor obviously does her complexion.

She saws, files and hammers steel, and the women welders' workshop is filled with a hundred loud and shrill clamors of metal but the nerves of the women welders are unaffected. Miss Woodward, the principal, declares that many of these women who have never done manual work before, find their work a "nerve tonic," and that headaches are left at home.

He would have been a bold prophet

(Continued from Page 4.)

DEAD AND INJURED IN BIG STRIKE RIOT

Edgar Thomson Works of Carnegie Steel Company Scene of the Target and the Militia Called Out

A most serious situation has arisen in the strike zone and while it was at first thought that the strike would pass over without injury to any one yet in an attempt to force an entrance to the Edgar Thomson Steel Works at Braddock, Tuesday afternoon, some men lost their lives and others were injured. This was the result of an effort of the strikers to storm the plant and while attempting to scale the walls the guards fired upon them. The real riot started when shots were fired into the plant and this was met by an exchange which brought disaster.

It is a most unfortunate circumstance and one that will undoubtedly result in the end of the strike as Sheriff George W. Richards, after a conference with state officials, was given the aid of the National Guard of Pennsylvania and these will be on the scene before Wednesday morning. It is said 1,000 shots were fired and the guards and marchers had a hand to hand encounter with clubs and other weapons being used.

One of the injured was hurt while in a barber shop.

Scores are said to have been clubbed and injured when the strikers charged the plant and attempted to force an entrance.

Special guards, reinforced by coal and iron police, met the rush of the strikers with riot guns and clubs.

When the men attempted to scale the walls surrounding the plant, orders were given to fire. Several men fell at the first volley, but those who pressed on from the rear fought hand-to-hand battles with the police and deputies.

The riot was the culmination of a series of attacks made on Turtle Creek and Monongahela valley plants. A mob of foreigners, most of them said to have been intoxicated, charged plant after plant, and many of the places were wrecked. Carrying flags and shouting, the men charged the Edgar Thomson plant, against orders and warnings issued that they would meet with strong resistance.

It is said that 1,000 employes of the Edgar Thomson plant were sworn in as deputy sheriffs last night and notified where they could obtain weapons to defend the plant.

With more than 2,000 foreigners parading through Braddock and Rankin districts, armed with clubs and stones, breaking into plants in the district, residents of the district wherein the men were parading made insistent calls today upon county authorities for protection.

Attorney Robert J. Dodds today asked Sheriff Richards to send for state troops to take care of the situation at the American Steel Wire Co. plant.

Deputy sheriffs, armed, and Coal and Iron police, rushed here from as far west as Gary, Ind., made strenuous efforts to quell the disturbance.

Residents of Braddock have demanded that deputies in numbers large enough to cope with the situation be hurried to the district at once, or else that the state constabulary or the N. G. P. be called out.

Starting in the morning the mob marched to Rankin, created considerable disturbance there and then moved to Braddock. Efforts of the police to prevent them from marching through the town were futile, and the men moved on the Sterling Steel Foundry Co., Eighth street, forced their way into the plant, throwing stones and brandishing clubs. Workmen in the plant, which is one of the few plants working on an eight-hour day plan, threw down their tools and fled. Windows were broken and machinery and products of the plant damaged to the extent of several thousand dollars.

The men then marched to the plant of McCready Brothers, contractors and builders, in Seventh street, Braddock, and caused considerable trouble but little damage.

Asserting that they will close every plant in Allegheny county, the strikers again marched to Rankin. The men say they will go to the Carnegie mills in Homestead, but preparations have been made to meet them there. Coal and iron police are stationed at the plant and will resist any effort of the strikers to force an entrance to the plant.

The Edgar Thomson works has stationed guards at the plant and it is said has issued orders to resist the men if they attempt to enter the plant.

Paul Cinak, aged 21 years, of Rankin, alleged leader of one of the mobs in the Braddock-Rankin district, was arrested by deputy sheriffs and was taken to the county jail.

The frenzied mob had increased to 2,000 shouting men and boys in line. All were armed with clubs and pick handles and went ruthlessly through several plants, forcing workmen from their positions and threatening others.

The mob paraded to the McVey & Walker foundry, Ninth street and Baltimore and Ohio Railroad, Braddock, where 2,000 men are employed, but the gates of the plant withstood the attack. Stones were hurled.

Up Braddock avenue the mob marched to Rankin and through that borough to Hawkins station. At the plant of the Nicholson Chain Works, where 250 men are employed, the mob forced its en-

(Continued on Page Eight.)

GAMALIEL'S INTERVIEW.

GAMALIEL'S INTERVIEW WITH JOSEPH AND MARY AND OTHERS CONCERNING JESUS.

The hagiographa or holy writings, found in the St. Sophia Mosque at Constantinople, made by Gamaliel, in the Talmuds of the Jews, 27 B. It seems Gamaliel was sent by the Sanhedrim to interrogate Joseph and Mary in ragerd to this child Jesus. He says:

"I found Joseph and Mary in the city of Mecca, in the land of Ammon or Moab. But I did not find Jesus. When I went to the place where I was told he was, he was sowewhere else; and thus I followed him from place to place, until I despaired of finding him at all. Whether he knew that I was in search of him and did it to elude me, I cannot tell, though I think it most likely the former was the reason, for his mother says he is bashful and shuns company.

"Joseph is a wood-workman. He is very tall and ugly. His hair looks as though it might have been dark auburn when young. His eyes are gray and vicious. He is anything but prepossessing in his apearance, and he is as gross and glums as he looks. He is a poor talker and it seems that yes and no are the depth of his mind. I am satisfied he is very disagreeable to his family. His children look very much like him, and upon the whole I should call them a third-rate family. I asked him who were his parents. He said his father's name was Jacob, and his grandfather was Matthew. He did not like to talk on the subject. He is very jealous. I told him that we heard that he had had a vision, and I was sent to ascertain the facts in the case. He said he did not call it a vision; he called it a dream. He said after he and Mary had agreed to marry, it seemed that something told him that Mary was with child; that he did not know whether he was asleep or awake, but it made such an impression on his mind that he concluded to have nothing more to do with her; and while he was working one day under a shed, all at once a man in snowy white stood by his side, and told him not to doubt the virtue of Mary, for she was holy before the Lord; that the child conceived in her was not by man, but by the Holy Ghost, and that the child would be free from human passions. In order to do this he must —that is, his humanity must—be of the extract of almah (that is the Hebrew word for virgin), that he might endure all things, and not resist, and fill the demands of prophecy. He said the angel told him that this child should be great and should rule all the kingdoms of this world. He said that this child should set up a new kingdom, wherein should dwell righteousness and peace, and that the kingdoms of this world which should oppose him God would utterly destroy. I asked him, How could a virgin conceive of herself without the germination of the male? He said: "This is the work of God. He has brought to life the womb of Elizabeth, so she had conceived and will bear a son in her old age who will go before and tell the people of the coming of this King." After telling me all these things, he disappeared like the melting down of a light. I then went and told Mary what had occurred, and she told me that the same angel, or one like him, had appeared to her and told the same things. So I married Mary, thinking that if what the angel had told ue was true, it would be greatly to our advantage; but I am fearful we are mistaken. Jesus seems to take no interest in us, nor anything else much. I call him lazy and careless. I do not think he will ever amount to much, much less be a king. If he does, he must do a great deal better than he has been doing.' I asked him how long after the interview with the angel before the child was born. He said he did not know but he thought it was 7 or 8 months. I asked him where they were at the time. He said in Bethlehem. The Roman commander had given orders for all the Jews to go on a certain day to be enrolled as taxpayers, and he and Mary went to Bethlehem as the nearest place of enrolledment; and while there this babe was born. I asked if anything strange occurred there that night. He said that the people were much excited, but he was so tired that he had gone to sleep, and saw nothing. He said toward day there were several priests came in to see them and the babe, and gave them many presents. And the news got circulated that this child was to be King of the Jews, and it created such an excitement that he took the child and his mother and came to Moab for protection, for fear the Romans would kill the child to keep it from being a rival to the Romas.

"I discovered that all Joseph's ideas were of a selfish kind. All he thought of was himself. Mary is altogether a different character, and she is too noble to be the wife of such a man. She seems to be about forty or forty-five years of age, abounds with a cheerful and happy spirit and is full of happy fancies. She is fair to see, rather fleshy, has soft and innocent-looking eyes, and seems to be naturally a good woman. I asked her who her parents were, and she said her father's name was Eli, and her mother's name was Anna; her grandmother's name was Pennel, a widow of the tribe of Asher, of great renown. I asked her if Jesus was the son of Joseph. She said he was not. I asked her to relate the circumstances of the child's history. She said that one day while she was grinding some meal there appeared at the door a stranger in shining raiment, which showed as bright as the light. She was very much alarmed at his presence, and trembled like a leaf; but all her fears were calmed when he spoke to her; for he said: 'Mary, thou art loved by the Lord and He has sent me to tell thee that thou shalt have a child; that this child shall be great and rule all nations of the earth.' She continued: 'I immediately thought of my engagement to Joseph and supposed that was the way the child was to come; but he astonished me the more when he told me that cousin Elizabeth had conceived and would bear a son, whose name was to be John; and my son should be called Jesus. This caused me to remember that Zacharias had seen a vision and disputed with the angel, and for that he was struck with dumbness, so that he could no longer hold the priest's office. I asked the messenger if Joseph knew anything of the matter. He said that he told Joseph that I was to have a child by command of the Holy Ghost, and that he was to reign over the whole world; that every man should confess to him and he should rule over all the kings of the earth.'

"I asked her how she knew that he was an angel, and she said he told her so, and then she knew he was an angel from the way he came and went. I asked her to describe how he went away from her, and she said that he seemed to melt away like the extinguishing of a light. I asked her if she knew anything of John the Baptist. She said he lived in the mountains of Judea the last she knew of him. I asked her if he and Jesus were acquainted, or did they visit. She said she did not think they knew each other.

"I aswed her if at the time this angel, as she called him, visited her, she was almah (that is, virgin). She said she was; that she had never showed to man nor was known by any man. I asked her if she at that time maintained her fourchette; and after making her and Joseph understand what I meant, they both said she had. and Joseph said this was the way he had of testing her virtue. I asked her if she knew when conception took place. She said she did not. I asked her if she was in any pain in bearing, or in delivering this child. She said, 'None of any consequence.' I asked her if he was healthy; to give me a description of his life. She said he was perfectly healthy; that she never heard him complain of any pain or dissatisfaction; his food always agreed with him; that he would eat anything set before him, and if anyone else complained he would often say he thought it good enough, much better than we deserved. She said that Jeseph was a little hard to please, but this boy had answered him so often, and his answers were so mild and yet so suitable, that he had almost broken him of finding fault. She said he settled all the disputes of the family; that no odds what was the subject or who it was, one word from him closed all months, and what gave him such power was his words were always unpretending and spoken as though they were not intended as a rebuke, but merely as a decision. I asked her if she had ever seen him angry or out of humor. She said she had seen him apparently vexed and grieved at the disputes and follies of others, but had never seen him angry. I asked her if he had worldly aspirations after money or wealth, or a great name, or did he delight in fine dress, like the most of youth. She said that was one thing that vexed her, he seemed to take no care of his person; he did not care whether he was dressed or not, or whether the family got along well or ill; it was all alike to him. She said she talked to him about it, and he would look at her a little grieved and say, 'Woman (for such he always called me), you do not know who I am.' Indeed, she said he takes so little interest in the things of the world and the great questions of the day, they were beginning to despair of his ever amounting to much—much less be a king, as the angel said he would be; if so, he would have to act very differently from what he was acting at that time. I told her that the Jewish doctors contended that the amorous disposition is peculiar to the male. I asked her if she had ever seen in the private life of Jesus any signs of such disposition. She said she had not. I asked if she saw in him any peculiar fondness for female society. She said she had not; if anything, rather the contrary; that the young bethaul (the word in the Hebrew for young women) were all very fond of him, and were always seeking his society, and yet he seemed to care nothing for them; and if they appeared too fond of him, he treated them almost with scorn. He will often get up and leave them, and wander away and spend his time in meditation and prayer. He is a perfect ascetic in his life. 'When I see how the people like to be with him, and ask him questions, and seem to take such delight with his answers—both men and women—it almost vexes me. They say there is a young woman in Bethany whom he intends to marry; but unless he changes his course very much he will never be qualified to have a family. But I do not believe the report. He never seems to care anything about women when he is in my presence.'

"Thus it seems that Joseph and Mary have both lost all confidence in his becoming anything. They seem to think that the Sanhedrim should do something for him to get him out and let him show himself to the people. I tried to console them by telling them that my understanding of the prophecy was that he had to come to the high priesthood first, and there work in the spiritual dominion of the heart; and when he had brought about a unity of heart and oneness of aim, it would be easy enough to establish his political claim; and all who would not willingly submit to him, it would be an easy mater with the sword of Joshua or Gideon to bring under his control. It seemed to me that his parents' ideas are of a selfish character; that they care nothing about the Jewish government nor the Roman oppression. All they think of is self-exaltation, and to be personally benefited by their son's greatness. But I told them they were mistaken; that the building up of the kingdom of heaven was not to be done by might nor by power, but by Spirit of the Lord, and it would not do for us to use carnal weapons, nor to expect carnal pleasures to be derived therefrom; that it was not my understanding of the prophecy that this king was to use such weapons either for himself or for the benefit of a party, but for the good of all men; that his dominion was to be universal, and it was to be of a spiritual character; that he was sent to the lost and not to the found.

"His parents told me of an old man who lived on the road to Bethany who had once been a priest, a man of great learning, and well skilled in the laws and prophets, and that Jesus was often there with him reading the law and prophets together; that his name was Massalian, and that I might find Jesus there. But he was not there. Massalian said he was often at Bethany with a young family, and he thought there was some love affair between him and one of the girls. I asked him if he had seen anything like a courtship between them. He said he had not, but inferred from their intimacy and from the fondness on the woman's part, as well as from the laws of nature, that such would be the case. I asked him to give me an outline of the character of Jesus. He said he was a young man of the finest thought and feeling he ever saw in his life; that he was the most apt in his answers, and solutions of difficult problems of any man of his age he had ever seen; that his answers seem to give more universal satisfaction—so much so that the oldest philospher would not dispute with him, or in any manner join issue with him, or ask the second time. I asked Massalian who taught him to read and interpret the law and the prophets. He said that his mother said that he had always known how to read the law; that his mind seemed to master it from the beginning; and into the laws of nature and the relation of man to his fellow in his teachings or talks, he gives a deeper insight, inspiring mutual love and strengthening the common trust of society. Another plan he has of setting men right with the laws of naturs; he turns nature into a great law book of illustrations, showing that every bush is a flame, every rock a fountain of water, every star a pillar of fire, and every cloud the one that leads to God. He makes all nature preach the doctrine of trust in the divine Fatherhood. He speaks of the lilies as pledges of God's care, and points to the fowls as evidence of his watchfulness over human affairs. Who can measure the distance between God and the flower of the field. What connection is there between man and the lily? By such illustrations he creates a solicitude in man that seems to awe him into reverence, and he becomes he becomes attracted toward heavenly thought, and feels that he is in the presence of one that is superior. In this talk he brings one to feel he is very near the presence of God. He says how much more your Father. The plane is one, though the intermediate points are immeasurably distant; Thus by beginning with aflower he reasons upward to the absolute, and then descends and teaches lessons of trust in a loving Father. The lessons of trust in God reassure the anxious listener and create an appetite that makes him long for more; and it often seems, when he has brought his hearers to the highest point of anxiety, he suddenly breaks off and leaves his company as though he cared nothing for them. Jesus in his talk brings all these illustrations to make man feel his nearness to his kindred man, teaching also their relation to and dependence upon God; and although his method is happy, is does not seem to me that it is the most successful. He teaches that man and the flowers and birds drink from the same fountain and are fed from the same table, yet at the same time he seems to do everything to excite suspicion and prejudice. We that are watching him to see his divine mission commence, he is continually tantalizing our expectations, as well as mocking our natural reason and desires. When a man separates himself from all other men, both in point of doctrine as well as discipline, he takes a very great risk on his part—especially when he confines God to one channel, and that one of his own dictation. A man that assumes these responsible positions must have vast resources from which to draw, or he will sink in the whirlpool which his own impertinence has created. Through Jesus, in his teachings or talks (his words sound so much like the teachings of Hillel or Shammai that I must call it teaching, though he has no special scholars), we learn that God is Spirit, and God is Father; and he says these are the only two things that are essential for man to know. Then he illustrates this to the parents, and asks them what would they do for their children. He was telling some mothers a circumstance of a mother starving herself to feed her child, and then applied it to God as our Father; and they commenced shouting, they were so happy; and Jesus got up and left the house in seeming disgust."

(To be continued.)

APPRECIATIONS.

Philadelphia, Pa., April 26.

Please find renewal of my subscription to the Tribune for another year and wish to express my thanks to you for continuing to send it for so long after my subscription had expired, praying the Lord's blessings on you in your effort to spread the Gospel truth.

Yours in the Lord's service,
MRS. L. LIGHT.

Huron, O., April 26.

Please do not discontinue my paper. I subscribed through the Watch Tower and I will remit to the Watch Tower on May 4. I do not wish to miss a cop of the paper for the rich blessing it brings to hungry souls. I admire the way you print Brother Russell's sermons. I appreciate them so much because I am deaf and cannot hear a verbal sermon, but can read them which is gratifying to hungry Truth seekers. May the Lord's richest blessing be yours.

MRS. C. L. DUNAGAN.

Convers (Bern) Switzerland, April 5.

I am to thank you for receiving regularly your very estimated paper through the generosity of a dear friend and Bible Student Brother over there in your blessed land. I would not miss one number because of the sermons of our dear Pastor Russell. appreciations and other good things in it. These sermons are especially precious because of the awful time of trouble in which we are living and of the better time at the door of Messiah Kingdom, to which Pastor Russell is constantly pointing as the only remedy. We are here, in Switzerland, not in a bed of roses, because living is very more costly, yet how in a much better situation are we, compared with our neighbor lands in war. Thanks to God, we Bible student brethern are full of joy, seeing our deliverance so near at hand, and then the deliverance of the whole groaning creation.

I encourage you dear editor to continue publishing the sermons, you have God's blessing with you. I do greet you most thankful and kindly and remain

Yours truly,
ADOLPH WEBER.

Warren, Ohio, April 26.

Enclosed please find my subscription. I can truly say that I look forward every week for the Grand Tribune. I call it Grand for reason of the firm stand it takes for the Truth. Jesus says I am the Way, the Life, the Truth. Your paper upholds this very Foundation of the Christian's character by fearlessly and boldly publishing the Truth and revealing fraud and error. May your paper continue to publish the sermons until Present Truth has done its grand and noble work. Wishing you great success and added blessings.

Yours very truly,
C. W. ZAHNON.

St. Louis, Mo., April 27.

I have renewed my subscription to your valuable paper today through the Watch Tower, I. B. S. A., Brooklyn, N. Y. I feel that I could not do without it, and I am so thankful that by a little sacrifice, I still am able to renew in that way.

I deeply regret this late day, but should it be too late to conform with the laws of the Postal Department, I will have to do without it; since I have done what I could, or the best I was able to do, and should this be the case, I shall greatly miss its most welcome weekly arrival.

I thank you for the continuance of Pastor Russell's sermons, they are so complete—the Sunday School lessons, the letters of appreciation, and the Essays of the Reformers by Brother N. E. Nelson, but the greatest of all Reformers to my mind is Pastor Russell. May God bless you in your interest in behalf of the "Truth."

I am yours in the service of the "Truth",

MRS. A. M. RICHT.

Cresterfield, O., April 26.

Noticing that my subscription to the Tribune has run out, I am renewing it through the Watch Tower-Bible and Tract Society of Brooklyn, N. Y.

Have been very much pleased with the paper throughout the past year, especially its religious feature.

Hoping that the Tribune will continue its helpful service and maintain its high standard during the coming year and oblige,

Very respectfully,
MRS. W. H. STEANE.

York, Pa., April 27.

Have just finished reading the sermon by Pastor C. T. Russell in March 2 issue of the Tribune which is one of the best I ever read. I consider it alone worth a whole year's subscription to your valuable paper.

Were I not to receive another copy of the paper, I would feel amply repaid by having today's issue of same.

Wishing you success, I remain
Yours respectfully,
W. H. BOECKEL.

Chelan, Wash., April 26.

I am today renewing my subscription to your splendid paper and thanking you for reminding us through the paper and also that you did not drop us from the list, we like the paper very much and would not be without it. We are especially interested in the sketches on the reformation, and hope it will be printed in

Yours in service of the Truth.
M. A. PALMER.

Warren, Ohio, April 26.

Enclosed will please find my subscription. I can truly say that I look forward every week for the Grand Tribune. I call it Grand for the reason of the firm stand it takes for the Truth. Jesus says, "I am the Way, the Life, the Truth. Your paper upholds this very Foundation of the Christian's Character by fearlessly and boldily publishing the Truth, and revealing Fraud and Error.

May your paper continue to publish the sermons until Present Truth has done its grand and noble work.

Wishing you great success and added blessings.

Yours very truly,
C. W. ZAHNON.

Hart, Mich., April 24.

I see in your good paper today that Brother Geo. C. Perry has come ahead in the contest and as he has announced in the Tribune that if he should win a prize to use it in the service of the truth and so I am casting my vote for him, and will say that I read in the Enterprise that Brother Newton of Hartshorn at Silver Lake, Mass., would like to get in touch with a Brother that has an auto and who would like to come to that delightful section and spend the Summer in the Harvest work. So Brother Perry that will be your chance if you should be so fortunate in gaining that grand prize, and my prayer is that it may help in gaining the greatest prize of all, and would like also to say to all the dear ones of the Tribune that I am running for the prize of the High calling in Christ Jesus and ask an interest in all your prayers that I may come off more than conqueror through Him that loved us and bought us with His own Precious Blood.

"Only thee, I ask no other;
Thou art more than man to me;
Present life or Present Comfort
I resign them all to Thee.

Only Thee, whose blood has cleaned me,
Would my raptured vision see
While my faith is reaching upward,
Ever upward Lord to Thee.

Yours in the bonds of Christian Love,
MRS. SARAH WHITE.

Seneca Falls, N. Y., April 24.

Have been a subscriber several years to the National Labor Tribune and take it on account of Pastor Russell's sermons—also appreciate other Truth news, etc. I am writing this article at the request of Mr. Collum in last week's issue, hoping it may do some one good. It is written "he that hath a dream, let him tell a dream." Jer. 23-28. It was this way: In my dream I was at a large hotel when a traveler, a middle aged, plainly dressed woman, stopped there, ordering dinner. Placed at a table they gave her the poorest fare, left-overs from the other tables, and no one to wait on her. She asked the proprietor why she was so treated, he said, "Because they were making great preparations for a number of people coming there, especially one who was very noted, a great man."

When his name was mentioned she said she was well acquainted with him. He replied with a sneer, "What! you? How can that be?" "Well, I came here to meet him, he is my husband." I awoke to find it a dream. Yet, not all a dream for it has in it a good lesson.—Read James 2-2 to 9—Psa. 138-6, Rom. 2-11. The world knoweth us not as His. 1 Joh. 3-1 and we are often despised and set at nought. Yet it is well to remember as a dear Brother has said, "if we are truly consecrated to God, we have no rights, naturally, which anyone is bound to respect.

"Woat poor despised company
Of travellers are these,
Who walk in yonder narrow way,
Along the rugged maze.

Ah, these are of a royal line,
All children of a king;
Heirs of immortal crowns divine
And lo! for joy they sing!

Why do they then appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

FANNIE H. PARMELEE.

Maryville, Cal., April 26.

Enclosed please find money order which is to pay for my 1916 subscription to the National Labor Tribune, and which I highly appreciate, especially for your noble service in the Harvest work of the Lord's cause, and for your faithfulness in printing Pastor Russell's sermons; which I greatly enjoy as "meat in due season" for the Household of Faith. I have been an interested reader of your valuable paper, for some time. May Our Heavenly Father richly bless you and cause His Grace to shine upon you, is my prayer. Number 6-24-26.

It was through Brother Bohnet's kindness that I first became acquainted with the Tribune in Stockton, Cal., several years ago.

With Christian love, your sister in the "One Hope."

MRS. W. H. WARREN.

New Castle, Pa., April 27.

I am renewing my subscription through the Watch Tower and I thank you kindly for continuing sending it up to the present time for I don't like to miss Pastor Russell's sermons, for they are truly meat in due season to the household of faith, and we do thank you, dear editor, that you have the courage to send forth the Truth that others may be strengthened. May God bless you in sending out the Light to others, and may you continue in the good work which you are engaged in and may He reward you in your efforts as have been the means of spreading the glad tidings of great joy which shall be to all people.

Yours respectfully,
MRS. LOIS MANNING.

McVeytown, Pa., April 27.

I wish to congratulate you, on the grand paper that you publish. It gives us the principal labor news, exposes patent medicine fakes, and lastly but not least, that of the religious part, of which I think is the most grand part of the paper, giving us the sermons by Brother Russell, the Sunday School lessons, also the piece by Brother Nelson, of which all are good. Last spring I had in mind to discontinue the paper, but am glad that I did not. I hope that you will get many more new subscribers, and that you will continue to publish the sermons, etc., as before. May the Lord abundantly bless you, and may he greatly reward you in the future for your labor.

W. E. YOUTZY.

Would wish to hear from friends having back Watch Towers, from 1900 to 1906, both inclusive, for sale.

J. A. LOEPPKY,
P. O. Box, 363
Herbert, Sask,
Canada.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

THE MISSIONARIES OF ANTIOCH

Acts 11:19-26; 13:1-3—May 7.

Persecution Spreads the Gospel—The First Church Amongst the Gentiles. Barnabas Sent From Jerusalem to Assist the Young Church—Saul of Tarsus Brought to Antioch—The Two Sent Forth as Missionaries. Ordination and Laying on of Hands.

"Go ye therefore, and make disciples of all the nations."—Matthew 28:19. R. V.

ANTIOCH, at the time of our Study, was the third city in the world in commercial importance and population, only Rome and Alexandria taking precedence. It is noted as being the first city outside of Palestine in which a Christian church assembly was formed. Indeed, we might say that as Jerusalem was the center of influence in Palestine, so Antioch became a center of influence respecting the Gospel amongst the Gentiles.

It seems that the little spark of Truth which started the work of the Lord at Antioch resulted from the persecution at the time of St. Stephen's death. Some of those forced out of Jerusalem by that persecution settled at Antioch, and of course let their light shine out for others. At first this was done only toward those of Jewish faith; for in so large a commercial city there were sure to be large numbers of Jews. We know not how many of them were reached by the Gospel; but it was surely confined to them until the end of Israel's seventy symbolical weeks of Divine favor—until the autumn of 36 A. D.—Daniel 9:24-27.

The Church at Antioch.

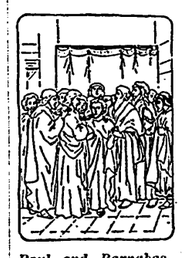
At the same time, therefore, that the Lord was sending Philip to the Samaritans and to the Ethiopian eunuch, and was opening the door to the Gentiles through the Apostle Peter, He was ready to open the door to the Gentiles everywhere. Under the leading of Divine providence some of the Christian Hebrews elsewhere got the proper thought at the proper time—that a Gentile who would receive the Lord Jesus could be classed as a disciple equally with the Jews who had done so.

The news that the Gospel was going to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the Church at Jerusalem —the head-center of Christian work. The brethren there had already been prepared by the Lord's manifest dealings in the case of Cornelius; and this, undoubtedly, would largely correct any prejudice on the subject of the Gentiles as fellow-heirs of the Abrahamic Promise, which had previously pertained to the Jews alone. Accordingly, Barnabas was sent to Antioch to judge of the true condition of things and to give some report as to whether the new converts were worthy to be recognized as fellow-heirs with the saints.

Christian Missionaries.

Barnabas was a Levite and a native of Cyprus, an island near Antioch, and probably was familiar with the dialect spoken in Antioch. Additionally, he had a beautiful character; in fact, he had been named Barnabas by the brethren, who had thus designated him "a son of consolation," a helper. He at once overflowed toward the Antioch brethren; and in the same comforting, helpful manner as at Jerusalem he exhorted them all. As a result "much people was added to the Lord."

While Barnabas was at Antioch, he had in mind Brother Saul of Tarsus, whom he had met in Jerusalem; and he concluded that, since Tarsus was not far from Antioch, he would look Saul up, interest him in the work, etc. He probably remembered that Saul's ideas were extremely broad in respect to the Gospel, and concluded that the brethren at Antioch would be greatly profited by his assistance. He found Saul and brought him to Antioch, where his influence was no doubt for the good of all. For a whole year they assembled with the Church at Antioch, and taught much people. It was there the disciples were first called Christians.



Paul and Barnabas Sent Forth.

The result of their labors was that the Church as a whole was developed. There were a number of prophets—public speakers—and teachers in the Church; and evidently they began to consider how they might be used of the Lord to His glory and to the blessing of others. They finally concluded to send forth Barnabas and Paul as their representatives in mission work. The proper course having been decided upon, the congregation fasted, prayed and laid their hands upon the two, then sent them on their missionary tour with the blessing of the Church.

The laying on of hands was probably done by the congregation, through the Elders. This would not signify authority to preach, as ordination sometimes means today amongst various sects and parties. It simply meant that the congregation were sending forth the two as their representatives, for whose maintenance the congregation was responsible. Later, the brethren returned and made report.

Plymouth, Mass., April 26.

I am renewing my subscription to your paper through the Watch Tower office.

I appreciate your publishing Pastor Russell's sermons, for they are a great blessing to me, and not to me only, but to many others, I am sure.

The class of Bible Students here read the sermon from the Tribune every Sunday morning. We are especially grateful for the large type and wider columns.

Very truly yours.
MARIA F. DOUGLAS.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

likewise: "Love prays, Love makes covenants with the Eternal Powers on behalf of it's dear mate." The fact is there are two distinct kinds of religion; one is natural and the other is spiritual; that is to say, one is functional and instinctive and the other is the result of a Spiritual Begetting of the Word of Truth, or an appreciation of the principles of Truth—of God's Wisdom, Justice and Love. We have a religion born of nature and a religion born of theology, just as we have two kinds of friendship: the commonplace friendship of mere acquaintance of young folks and men and men and women, which is functional, and the Intellectual Friendship which has Reverence as its basis and which knows no sex, cast, and in which time and circumstance plays no part. The functional friendship may merge into the superior, as also will the emotional religion merge into the rational and spiritual; and this dual feature of friendship and religion applies to all of man's mental endowments. Beecher's experience classifies him as a Moral Reformer—the results of his religion, which was more the natural and intuitive ("That which may be known of God is manifest in them; for God manifest it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are.") than the Intellectual and Spiritual ("The natural man receiveth not the things of the Spirit of God.") Cupid plays his first pranks on the fountains of our vitality which spurs the faculties of the brain to the creative point. Love is then but the flavering of virtue—all virtue—not merely Veneration, the highest organ in the brain. Hence any faculty of the brain is a secondary sex manifestation. But the fine thrills and ecstacy of Platonic Love specially fecondates the moral sentiments to an extent that is quite foreign to our habitual state—hence courtship has been said to be a form of hypocracy. Great calamities, such as bereavement, sorrow, solitude and heart-hunger, will also produce this "new life." Beecher's religion was principally the product of his unrequited love and lived as long as did this kind of love.

Emerson's description of the effects of love upon the youth, in linking them first with inanimate nature (and later with society) tallies somewhat with Beecher's soliloquies in the Ohio woods heretofore quoted. Beecher's communion with the God of Nature reminds one of Emerson's statement: "The passion re-makes the world for the youth. It makes all things alive and significant. Every bird on the tree sings now to his heart and soul. Almost the notes articulate." This is the effects of requited love and differs from the experience of Beecher whose love was unrquited. But the results are the same in that it produces Natural Religion. We quote Emeron further:—

"Behold there in the woods the fine madman! He is a palace of sweet sounds and sights; he dilates; he is twice a man; he walks with arms akimbo; he soliloquizes; he accosts the grass and the trees; he feels the blood of the violet, and the clover and the lily in his veins; and he talks with the brook that wets his feet. The causes that have sharpened his perception of natural beauty, have made him love music and verse. It is a fact often observed, that men have written good verses under the inspiration of passion, who cannot write well under any other circumstances. The like force has the passion over all his nature. It expands the sentiment; it makes the clown gentle, and gives the coward heart. Into the most pitiful object it will infuse a heart and courage to defy the world, so only to have the countenance of the beloved object. In giving him to another, it still more gives him to himself. He is a new man, with new perceptions, new and keener purposes, and a religious solemnity of character and aims. He does not longer appertain to his family and society. He is somewhat. He is a person. He is a soul."

(To be continued.)

Salamanca, N. Y., April 26.

I am enclosing my subscription, or renewal, rather. I wish also to tell you of my continued appreciation of the Tribune. I expect many of the friends have dropped the "Tribune" for the "Enterprise", I feel that the "Enterprise" is purely a "Truth" paper interesting only to the friends whereas the "Tribune" is a paper largely suported by those not specially interested in religious matters therefore to have the religious features as embodied in our Pastor Russell's sermons and other contributed articles incorporated in a secular paper is doubly worthy of our support. Many I think the article which appeared some months ago attacking Pastor Russel's teachings, and slurring the "Enterprise" has rather stirred up many of the friends to continue their support of the Tribune, not because the article itself appeared, but because in an explanation by the Tribune it (The Tribune) expresed such kindly sentiments and showed such good feeling towards its competitor, The Enterprise.

I would not wish to censure any of the friends who have dropped The Tribune for The Enterprise, but I think that if they wish to spread the Glad Tidings there is no better way than a continued suport of The Tribune. Its great improvement in type and arrangement shows that the publisher is doing his best. I am a loyal supporter of The Enterprise also and I believe each is filling its own peculiar sphere.

Trusting in your continued loyalty to the principles of Truth and righteousness, I beg to remain,

Yours sincerely,
CHAS J. DAVIS.

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

GOSPEL PREACHING TWOFOLD OBJECT

PRIME OBJECT OF PREACHING RELATES TO THE CHURCH, THE SECOND TO THE WORLD.

Conversion of the World Not God's Present Purpose—Special Design of Gospel Age the Calling Out and Preparing of the Church Class—Secondary Design the Witness to the World—The True Gospel is the Gospel of the Kingdom—Gospel Message Only for those Having Hearing Ears—These but Few—Offer Now Made is the "Pearl of Great Price"—How the Church, the Bride, Makes Herself Ready for the Kingdom.

Boston, April 30.—Pastor Russell delivered here today a discourse of deep interest. His text was, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.) He said in part:

In the words of our text our Lord Jesus Christ makes a statement as to the purpose of the Gospel Message of the present Age. That purpose is quite different from what Christian people in general have thought it to be. Many have supposed that the object to be attained during this Age has been the conversion of the world. But not so, according to the Scriptures. The end mentioned in our text is not the end of the world, but the end of the preaching of the Gospel. After the preaching of the Gospel has accomplished its work, this kind of preaching will no longer be necessary. The work of the Gospel Age, as laid out by the Master, is not the conversion of the world, but the preaching of the Gospel as a witness to all nations.

There is a distinction between the Gospel of the Kingdom and the Kingdom itself. The Gospel of the Kingdom is the Message concerning the Kingdom, the Glad Tidings of the Kingdom. When this Message shall have accomplished its work of gathering out a special class from amongst the people to constitute the Bride of Christ, then the Kingdom itself will be inaugurated and will begin its work, which will be for the salvation of the world at large. So we make the distinction betwwen the Gospel of the Kingdom and the Kingdom. The Gospel is the announcement beforehand that the Kingdom is coming. When the Kingdom comes, of course the preaching that it is coming will be at an end; for the entire object of this preaching is to prepare for this coming Kingdom.

WHY BUT FEW HAVE HEARING EARS.

The Scriptures inform us that since our Lord's ascension to the right hand of the Majesty on High, He has been waiting until the time shall come for the Heavenly Father to make His enemies His footstool. (Hebrews 10:12, 13; Psalms 110:1.) In other words, He is waiting until His glorious Kingdom shall be inaugurated for the blessing of all the families of the earth. Meantime, those who hope to reign with Him have an important work to do in themselves, co-operating with their Lord in the preparation of themselves for their great future exaltation. Personally, they are to proclaim the Gospel Message, preaching it to every one who has an ear to hear, in order that the full number of the Bride class may be gathered in and fitted for their positions in the Kingdom.

But not many will hear this Message of the Kingdom. The great majority of the people are filled with their own ideas. Some are engrossed in money making, in pleasure seeking, in art, in music, etc. As a result, comparatively few have an ear for the Truth of God, the Message of the Kingdom. But upon the few who have the hearing ear, this glorious Message has a marvelous effect; for it transforms their entire lives.

In calling out this class God uses no force, no coercion. It is strictly a voluntary matter. The Gospel Message is only for those who appreciate it; and they will receive a great blessing. As the Master said to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Matthew 13:16, 17.) When our Lord was preaching in Palestine, comparatively few had an ear to hear. The majority were too full of their own ideas and projects. And thus it has been all down the Gospel Age.

However, God is not blaming those who have no ears to hear the Message of the Gospel; and neither should we. We do not smite a blind man because he does not see. On the contrary we sympathize with him. So we should do with those who have no spiritual sight. There are very many who lack spiritual sight, many who cannot exercise faith in what they cannot see; and according to the Scriptures they are not responsible for their failure. As the Apostle Paul says, "The god of this world hath blinded the minds of them that believe not." For this reason they cannot see. (2 Corinthians 4:4.) Later on, under the Messianic Kingdom, these blind eyes will be opened.—Isaiah 35:5-10.

So then, we perceive that this Message of the Kingdom was never designed to reach those now blinded by the Adversary. And this class forms the great majority of mankind. God never purposed that the Message should convert the world, but that the Kingdom itself should do this work when it is established in the earth. The Message is designed for only a "little flock." "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," said the Master. (Luke 12:32.) Only the Royal Family will get the Kingdom. All others will be the subjects of the Kingdom.

THE PRICELESS PEARL NOW OFFERED

The earth is the one rebellious province in God's Universe. There are only a few members of Adam's race who are inclined to listen to the Word of God and to follow its instructions. By nature our minds are all more or less twisted through the Adamic fall, and not one is fit to be a member of God's Royal Family. But there are some who have a disposition of heart to do right, who hunger and thirst after God and righteousness. It is to such that the Message of the Kingdom appeals. The Gospel attracts those who have an interest in the things of God, but passes by those who lack such interest.

God is seeking for those who, when they learn of His wonderful Plan for human salvation from sin and death, will become so thoroughly engrossed in it that they will practically forget everything else. Thenceforth His Plan will be the only thing of special value to them. Some of us have found it even so in our own cases. All other things are but secondary—eating, drinking, the kind of clothing we wear, whether we are poor or rich, etc. We desire merely to be neat in person and to have sufficient food to give us the strength required for what our Lord has given us to do.

With us the main object in life is the attainment of the great Heavenly treasure to which the Gospel called our attention. We are like the merchantman who was seeking goodly pearls, and who, when he found one pearl of great price, sold all that he had and bought that pearl. (Matthew 13; 45, 46.) The Kingdom of Heaven, the Messianic Kingdom, with its glory and honor and with its privileges in connection with the world's uplift to human perfection, constitutes the great prize peculiar to this Gospel Age. Never before this Age was this prize possible of attainment; and the opportunity to attain it will end with this Age.

Everybody is seeking something in life. The vast majority have before their minds some object or aim, to the attainment of which they expend their energies. Some are seeking the pearl of large financial influence in their community. Others seek the pearl of great wealth, the finest house in town, etc. Still others bend every effort to become famous musicians or great singers. A young woman may have before her mind the pearl of a cosy home, with a kind husband and little children. So there are pearls of many kinds and sizes. Whoever has no worthy object in life, no high ideal before his mind, is indeed a pitiable creature.

But the Pearl of great price presented to us in the Scriptures far eclipses all other pearls in value. Whoever possesses this Pearl will be in harmony with God. The majority of mankind have no God, although everybody really needs Him; for we were created so. The highest organs in the human head show that worship of our Creator is a natural requirement of man's being. But the race is so fallen from its original perfection, and our God has been so grossly misrepresented to us, that few realize their need. What we were told concerning Him was so terrible that we did not care to know anything more about Him. Contrary to our nature, we turned aside because of these misrepresentations of His character. Nevertheless, the first step is to come into harmony with God, to become His child, and to learn that "like as a father pitieth his children, so the Lord pitieth them that reverence Him."—Psalm 103:13.

HOW TO SECURE THE GREAT PEARL.

As we examine this Pearl more closely, we see a marvelous beauty that we had not noticed before. We see that God has made a wonderful offer to those who will renounce the world and consecrate themselves fully to Him, to follow in the footsteps of their Redeemer, faithful even unto death. For these the Heavenly Father has in reservation great glory, high honor and a change of nature from human to Divine. (2 Peter 1;4.) These constitute the Church of Christ, and the Church will be joint-heir with Christ Jesus in His Kingdom, through which God has purposed to bless the world.

Whoever gets the Pearl will have the privilege of being associated with our Lord Jesus in the work of helping the world up out of ignorance, superstition and sin. For a thousand years this wonderful privilege of raising to human perfection and everlasting life all of the poor, fallen race of Adam who will accept the offer. Who would not rejoice at the prospect of uplifting the world from sin and death conditions to perfection and life! What would not we give thus to bless and uplift all our relatives and friends who are not now interested in the Kingdom! How glad we are that all mankind will have the privilege of hearing and knowing about God.

But this is not all. After Christ and the Church shall have brought the poor world back to perfection, righteousness and life, the Church will be forever associated with her Lord, to show forth the riches of Jehovah's grace throughout the ages of eternity. (Ephesians 2:4-7.) Surely this is "a pearl of great price."

Are we asked what we must give to secure this pearl? In the parable, the merchantman sold all that he possessed to obtain that pearl; and so must we. It makes no difference whether we have much or little, we must give our all. We must yield ourselves wholly and unreservedly to God, through our Lord Jesus Christ. In one sense the pearl is very cheap—practically a gift; for the most that any of us may possess is as nothing in comparison. Yet in the sense that in order to purchase it we must submit ourselves fully to the Lord, henceforth to have no will of our own in anything, to suffer reproach, scorn, persecution, loss of friends, tribulations—all necessary to our preparation for future service—the cost is considerable. But whoever has once gotten a glimpse of the Pearl will gladly pay the price.

CONDITIONS FOR OBTAINING THE PEARL.

Whoever accepts this wonderful offer which God has made must enter into a Covenant of Sacrifice with Jehovah. (Psalm 50:5:) Day by day he must thereafter carry out his Covenant. He must study the course followed by our Lord Jesus Christ, who is our great Exemplar, then he must walk in the Savior's steps. He must deny himself—put himself fully into the hands of our Lord—and enter the School of Christ, learning daily lessons of faith and obedience.

After we have consecrated ourselves fully to the Lord, all that we have is His; and we are only His stewards, who must render to Him an account for our use of time, influence, means, strength and all. We have very little to render to the Lord at best. When the time necessary for eating, sleeping, earning a livelihood, etc., is deducted, we have not much left for active service for God. Therefore we are, so far as we are able, to redeem the time from earthly affairs, spending as little as possible commensurate with duty and necessity in housework, business, etc. Some of the earthly treasures can be relinquished in the interest of the Heavenly treasures, that more time may be given to the study of God's Word, in helping the brethern along the good way, and in proclaiming the Message of grace to others, that they may be blessed.

DOING GOOD TO OTHERS.

The number who will obtain this Pearl is limited. During the entire Gospel Age only 144,000 are to be selected to form the glorified Church class. This number, we believe, is very nearly complete. Therefore if we wish to be winners of the prize we must be up and doing. The time is short; and we must be about our Father's business. It is the Father's business that we cultivate the fruits of the Holy Spirit—putting away malice, hatred, strife, and putting on meekness, gentleness, patience, brotherly-kindness, love. This is the Father's business; and by so doing we are getting ready to carry on His business by and by. He wishes us to attend to our own education now, and to do all that we can to help others to get their education also. This is not the time to attend to the interests of the world.

This does not mean that we shall do nothing for the world, however; for we are to do good unto all as we have opportunity, especially to the Household of Faith. Seek first the Kingdom of God for yourself; and afterward look after the brethern and those needing your assistance. Be kind and considerate toward all. Watch for opportunities to give a pleasant word or a smile—to your grocer, your iceman, your milkman, your butcher, etc. Do kindly by them. They will see that you are different from others, and that you are not trying to pick a flaw in everything that they have. This does not mean that you are to be willing to be taken advatage of, but that you are showing a kindly spirit towards them. By so doing, you may pave the way for speaking the Gospel Message to them afterwards.

We cannot know how much good may result from these seemingly small things. Thus doing we shall be showing forth the Lord's prase, which is to be our constant aim. All of this is preparing us for the Kingdom, laying up treasures to buy this great Pearl. To do so will take all that we have, however much or little. There is no other way to secure it.

With the majority, the sole object in life seems to be something to eat or to drink, a little pleasure, some attractive apparel, etc. Comparatively few know for what they are living or why they are in the world. To live in this way is to live like an animal. Rather than to have our mind in such a state we would prefer to be blotted out of existence. But how glorious it is to lift our thoughts and minds to things Above, to live for God and for the eternal future! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glories which God has prepared for them that love Him above all else.

GOSPEL WITNESSING ALMOST COMPLETED.

The Gospel of the Kingdom has been preached in all the world as a witness unto all nations. The end of the present Dispensation is at hand. The shaking process, which is to remove everything not in full harmony with the incoming Messianic Kingdom, is progressing. The Bride of Christ will soon be complete beyond the veil. The time of the deliverance of the Church is at hand. The end may come very suddenly. We wish only our Father's time and way. Let us, then, be faithful unto death. Daily we are learning patience, cheerful endurance, submission to the will of the Lord. All this is shown in the faces of the Lord's dear people. Let us continue thus to let our light shine; and soon, we trust, we shall gain the Pearl of Great Price—in the Kingdom.

SPECIAL NOTICE.

We have several hundred names of subscribers who through financial reverses or illness have been unable to renew their subscriptions. By paying the regular subscription price of $2.00 for one of these renewals votes will be issued and these can be credited to any candidate entered in the contest.

By a kindly act not only may a lover of Truth be made happy but a candidate receiving your assistance will undoubtedly rejoice.

Get interested in the contest and lend a helping hand. Look over the list of candidates—you may have a neighbor in whom you may be interested.—The Contest Editor.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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EMOTIONAL AND RATIONAL RELIGION.

From these accounts it will be readily seen that Beecher was a true child of Nature—a noble and loving youth, yearning for sympathy. This applies also to his marital state, as we shall presently see—his home life and his marital life was a true case of unrequited love. Hubbard has said that "Next to love, heart-hunger is the greatest enlightener." Beecher's nature and experience produced his conception of Diety—a God of Love—but not an appreciation of a plan of redemption that revealed His character to be in accord with the law of Love. Being the product of heart-hunger, when Beecher fell in love with one that could reciprocate his Platonic affections, he lost his conception of God by embracing Darwinism; this, according to our standard, would reverse Hubbard's proposition to read: "Next to heart-hunger, love is the greatest enlightener." The following paragraphs from the pen of Beecher will indicate that his conception of God is solely from the standpoint of Love, to the exclusion of other attributes of God, of Wisdom, Justice and Power; and will also indicate that this idea originates from within—the original "law written in their hearts," inherited from Adam—or more correctly, his filial and unrequited love, and will indicate the occasion that gave birth to the idea—communion with the works of Nature in her gay and beautiful attire of Spring:—

"I was a child of teaching and prayer; I was reared in a household of faith; I knew the Catechism as it was taught; I was instructed in the Scriptures as they were expounded from the pulpit and read by men; and yet, till after I was twenty-one years old, I groped without the knowledge of God in Christ Jesus. I knew not what the tables of eternity have written down, but I think that when I stand in Zion and before God, the brightest thing I shall look back upon will be that blessed morning of May when it pleased God to reveal to my wandering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them; that He did not do it out of compliment to Christ, or to a law, or a plan of salvation, but from the fulness of His great heart; that He was a Being not made mad by sin, but sorry; that He was not furious with wrath toward the sinner, but pitied him—in short He felt toward me as my mother felt toward me, to whose eyes my wrong-doing brought tears, who never pressed me so close to her as when I had done wrong, and who would fain with her yearning love lift me out of trouble. And when I found that Jesus Christ had such a disposition, and that when His disciples did wrong He drew them closer to Him than He did before—and when pride, and jealousy, and rivalry, and all vulgar and worldly feelings ranked in their bosoms, he opened his heart to them as a medicine to heal these infirmities; when I found it was Christ's nature to lift men out of weakness to strength, out of impurity to goodness, out of everything low and debasing to superiority, I felt that I had found a God. I shall never forget the feelings with which I walked forth that May morning. The golden pavements will never feel to my feet as then the grass felt to them; and the singing of the birds in the woods—for I roamed the woods—was cacophonous to the sweet music of my thoughts; and there were no forms in the universe which seemed to me graceful enough to represent the Being, a conception of whose character had just dawned upon my mind. I felt, when I had with the Psalmist called upon the heavens, the earth, the mountains, the streams, the floods, the birds, the beasts, and universal being to praise God, that I had called upon nothing that could praise Him enough for the revelataion of such a nature as that in the Lord Jesus Christ."

"Time went on, and next came the disclosure of a Christ ever present with me, as a companion and friend, to uphold me and sustain me. This was the last and the best revelation of God's Spirit to my soul. It is what I consider the culminating work of God's grace in man; and no man is a Christian until he has experienced it. I do not mean that a man cannot be a good man until then; but he has not got to Jerusalem till the gate has been opened to him, and he has seen the King sitting in His glory with love to Him individually."

The place that Beecher was seized with this idea of Diety is said by Abbot to be in the Ohio woods. This beautiful sentiment expressed in the last paragraph quoted—"A Christ ever present with me, as a companion and friend, to uphold me and sustain me"—is a comforting thought to any that are disappointed with the world, or disappointed in love, or in bereavement, and sorrow from whatever cause. But what would justify our suspicion that Beecher's religion was more natural than rational, is the fact that he does not indicate that he was dissatisfied with himself—his attainment morally—for the basis of a superior religion is the recognition of ones own unworthiness. This is the standard set forth in the New Testament.

To reveal the weakness of the flesh was one of the purposes of God's Law given by Moses. St. Paul speaking as a representative Jew, honestly endeavoring to keep the Law, portrays the experience that should precede acceptance of Christ; it is that of regret that he could not measure up to the Divine standard in attainments, although he could follow it with his mind, or in short Repentance. Note his words, (Romans 7:22.): "I deligt in the law of God after the inward man; but I see another law in my members, waring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Paul recognized the fact that he needed a Saviour because he could not measure up to the Divine standard in the flesh—he recognized the Justice of God in condemning him because of this. Elsewhere he says that this weakness is the result of the Fall in Eden—that the whole world was condemned representatively in Adam and that the whole world was redeemed in Christ who takes Adam's place in death, thus satisfying God's Justice which condemned the race, and it remains for the sinner to recognize these facts before he can appreciate the love of God in His gracious provisions for the sinner in Jesus Christ. The experience of the Jew who accepts Christ as their righteousness, after having failed to secure the righteousness of the Law, he depicts thus: "There is therefore now no condemnation to those who are in Christ; who walk not after the flesh, but after the Spirit (of the Law.) For the (Mosaic) law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh—condemned sin in the flesh."

Beecher saw the mercy of God for the sinner in the life of Christ (not His death) and did not recognize this principle of justice in God's dealing with the sinner; this is further attested by other statements presented later in which his aversion to the Sacrificial Death of Christ amounts almost to an antipathy. Luther's early experience, and theology produced later, tallies with St. Paul's, but Beecher's does not.

In other words we have two phases in religion—a functional and a rational; the functional and love go together. Hubbard has remarked that "Religion is a secondary sex manifestation." Darwin said something to the same effect: "Love and religion has been strangely united." Emerson

(Continued on Second Page)

BIG BUSINESS OPPORTUNITY.

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WANTED.

Truth friends everywhere to cast their votes for me and help me along in the race. I am working for the Tribune and it is my determination to spread the Truth by the way of the Tribune. Your kindness will be greatly appreciated.

Yours in the bonds of Christian love,
MRS. OLIVER CORDOZO.
Akron, Ohio.

AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.

JOHN A. PERRY,
Henderson, N. C.

PASTOR RUSSELL'S VISITATIONS.

Pastor C. T. Russell will vist the following places:

Boston, Mass. .....April 30
Everett, Mass. .....April 30
N. Y. City Temple .....May 7

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and indigestion. Gladly send particulars and easily overcomes tobacco habit lars. A. E. STOKES, Mohawk, Fla.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—24. PITTSBURGH, PA., THURSDAY, MAY 11, 1916. FIVE CENTS A COPY.

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CONGRESSMAN COLEMAN'S LAST WORD TO REPUBLICAN VOTERS

Congressman Mann Boosts the Present Congressman and Urges His Return to the House.

Congressman William H. Coleman makes his last and final appeal to the voters of the district which he now represents in Congress and in this appeal he tears the coverin from the enemy and exposes him to the gaze of all concerned. Not only does the present Congressional incumbent, Mr. Coleman, use liberally the munitions found in the Congressional Record of his opponent, when said opponents was a member of Congress, but Congressman Coleman presents a letter from Hon. James R. Mann, minority leader of the Republican forces in the House of Representatives and Mann makes a strong appeal in the interest of Mr. Coleman.

J. Denny O'Neil, like Polissie, the great potter, is throwing the last piece of furniture into the furnace to put a successful enamel finish on M. Clyde Kelly. Coleman's friends declare that Coleman, the present Congressman, has put a damper on the whole thing and the crockery has been ruined and Kelly and his friends have gone to the rubbish heap.

The excitement in the district is intense and the political pot is boiling. Not a vote is being overlooked and every voter physically able is allied on one side or the other, while the lame, the blind and the halt will be out at the polls on Tuesday.

The last appeal made by Congressman Coleman is given out and the last trumpet call is thus sounded.

In his final call Congressman Coleman says:

The primary campaign is practically over. It is now the duty of the Republican voters of the Thirtieth Congressional District to choose a worthy standard bearer.

By press notices, circulars issued and speeches delivered, my cause has been placed before you, and I respectfully submit that I have been faithful in the performance of my duties, and staunch and loyal in my Republicanism.

My opponent, who seeks a Republican nomination, voted for the Underwood Tariff Bill in the last Congress, and for this and other votes he has been highly praised by leading Democrats, and is now being supported by a number of Democrats in this district, all of which stamps him as a sympathizer with Democratic principles, and one who is in no sense deserving of consideration from true Republicans.

There are those who do not hesitate to charge him with selling his Republican birthright for a mess of pottage consisting of the Democratic patronage in his district, and the activity shown at this time in his behalf by some postmasters appointed under the present administration is evidence of the truth of the charge.

CAMPAIGN MISREPRESENTATION

Deliberate misrepresentation is his favorite weapon. For, while posing as a reformer, he does not scruple to resort to the vilest falsehoods in his forlorn effort to regain position lost by reason of his own folly.

In a circular issued, entitled "The Deadly Parallel," he pretends to set forth his official record in contrast with mine. His own record is briefly set forth, and consists of a boastful claim to faithful attendance upon his duties while a member of Congress, coupled with a long apology for his free trade activities.

Had he made effort to give you his true record he could have told you of the acute Mexican situation when Congress had before it a resolution to authorize the President of the United States to make use of the armed force of the government against Huerta, at which critical time he was absent from his post of duty, and unrecorded on this important vote.

He might have told you of the passage of the Emergency Currency Legislation just previous to the outbreak of the European war, and of how Republican leaders and members of Congress rose above partisanship and followed the majority party in their efforts to provide an elastic currency to carry us over the dangerous situation with which we were threatened.

At this critical time, Mr. Mann, the Republican leader, said: "In times like these, certainly we ought to rise above partisanship, and seek to do that which is for the good of our own people, our own country; aye, of the world itself."

Mr. Underwood, the majority leader, said: "I wish to congratulate the gentleman from Illinois, and his party, in the patriotism they are showing today in laying aside party lines and party differences, and recognizing that under the stress of present conditions there are no party lines."

But at this critical juncture in the affairs of our nation, Mr. Kelly was one of six lone men who refused to respond to the promptings of patriotism and voted against this important legislation which meant so much to the people of this country.

He might have told you, in connection with his boastful claim of faith-

ful attendance on the sessions of Congress, that during the month of April, 1914, when he was a candidate for renomination, and properly rejected by Republican voters, **he answered but five out of twenty-one roll calls in the House, thus missing more than seventy-six per cent of the calls,** but to have done this would have been but telling the truth, and telling the truth is not a trait in the character of my opponent as I will now proceed to show.

UNTRUTHFULNESS.

In this same circular where he fails to tell of many of his own acts that should be known to his constituents, he accuses me of being against pensions for deserving veterans, and states that I did not vote on a pension bill as recorded in the Congressional Record, page 2728 of February 11th, this year. If you will glance at the record on the page referred to you will find his statement to be false, as there was no roll call that day on any pension bill.

While making this statement, my opponent well knew that I had supported the pension bills in the present Congress, making a speech in behalf of the bill for pensioning the widows of the Spanish-American war veterans, which speech will be found in the record of February 16th, page 3059. In the record of the same date, on page 3079, you will find me recorded as being in favor of pensioning the veterans of the Indian wars.

He charges me with having introduced a bill to pension the United States Judges, and yet he knows that this is not only false, but that the United States Judges are now, and for some years past, have been pensioned by law.

He accuses me further of not having voted for a Post Office appropriation bill on February 18th, this year, and refers you to page 3201 of the Congressional Record, a glance at which will show that the only vote taken that date was on going into the

(Continued on Page Eight.)

HOSACK MAKING BIG HEADWAY

A Clean and Capable Man Pitted Against Magee for Senatorial Honors.

George M. Hosack, a lawyer of large practice and an old time member of the Legislature is making an exceptional fight against Charles J. Magee, present member of the State Senate in the Forty-third Senatorial District. Magee thought he had things his own way but he has been awakened to a genuine realization that Hosack is a man of considerable standing in the district and in addition he is a man well equipped with abundance of legal training and experience in matters of legislation, he having represented the old fifth legislative district in the House when the district at that time took in almost all of the City of Pittsburgh, including every ward on the South Side.

Hosack has a very large practice and he is very successful as a lawyer. With his commanding appearance and his ability to present issues he is well prepared to go before the people requesting their support and he places the faction supporting him in a splendid position of having responsible men on the ticket. There is no question as to the character and standing of Hosack nor is there any reason why he should not be elected. The whole issue is who shall control the 43rd Senatorial district and that is a most vital question. If the district is to be controlled by the ordinary street corner politicians then Magee, the friends of Hosack say, will be successful, but if men of ability and fitness are to represent the people Hosack will be the choice of the citizen voters. Hosack has ability that commands support and in order to strengthen the Republican organization ticket, Hosack has been given the endorsement and he is well able to meet every condition that might arise either during the remaining days of the campaign in presenting or defending any issue of state or national importance, or in the halls of legislation in matters of significance in General Assembly.

In past years representative men in the General Assembly have become very scarce and the character of legislation in the last few sessions was nothing more than a joke. Men of ability hesitate to permit the use of their names lest they become defiled with the common rabble that has managed to drift into Harrisburg as representatives of the people but Hosack, after much persuasion, took courage and finally consented to the use of his name. He is now promised the backing of the regular Republicans and the indications are very promising as to the ultimate result.

On Tuesday when the polls close the friends of Hosack declare he will be nominated and there will be no old time tricks pulled off without ample airing in the courts. Hosack's friends they have two children. He was admitted to the Fayette County Bar in 1892, and after practising at Uniontown one year, removed to Pittsburgh, where he was admitted to the Allegheny County Bar, to the Supreme Court of Pennsylvania, and the United States District and Circuit Courts. He served two years as secretary of the Fayette County Republican Committee; and was a member of the House of Representatives, sessions of 1897, 1899 and 1901, representing the Fifth Legislative District of Pittsburgh, and served as Chairman of the Ways and Means Committee in 1899. He is engaged in the general practice of law. He is a member of the Board of Directors of St. Francis Hospital, having served on that board for the last fifteen years. Mr. Hosack is a member of the Duquesne Club and the Pittsburgh Athletic Association in Pittsburgh and of the Harrisburg Club.

everywhere are giving warning that the issue must be fought out squarely and nothing else will be tolerated. Hosack cares nothing for criticism. His life, both private and public, is open and the record of his public career while representing the old Fifth Legislative district, may be examined at any time. He is a reputable lawyer of considerable practice with offices in the Park building.

Born in Dayton, Armstrong County, Pa., October 7, 1866, of Scotch-Irish ancestry. He was educated in the public schools and graduated from the Connellsville High School in 1886. In 1887 he entered the literary depart-

ment of the University of Michigan, and devoted his time to special study of economics in the School of History and Political Science; entered the law department in 1889; and was graduated LL.B., 1891, and admitted to practice in the Circuit and Supreme Courts of Michigan. Returning to Fayette County, Pa., he read law with Hon. S. Leslie Mestrezat, now a justice of the Supreme Court of Pennsylvania. Mr. Hosack married in 1893 Della Clark of Connellsville, and

CALL OF THE COUNTRY.

Once in a while, if you are a normal person, you suddenly find yourself tired of everything around you. All the conventional things you do are irksome; even the luxuries seem superfluous. The trouble is that the gypsy is stirring in your blood. It is the call of the country.

When this mood comes upon you, as it does about the time when the trees seem to burst into full leaf over night, and when the spring epidemics of marbles and skip-the-rope break out in every square, you will turn with zest and interest to a little book just issued by the Erie Railroad Company, the "Road to Summer Land." It tells you in word and picture of the many joys and charms of summer life in the vast region that begins just beyond the western outskirts of New York and stretches out into the storied land of Goshen and up into the reaches of the Delaware. This lovely country, with its towering hills, wild mountain brooks, calm upland pastures, and gem-like lakes hidden in the heart of thick forests, all encircled like a gleaming girdle by the Delaware river, is an ideal summer playground for grown-ups. And incidentally, quite apart from its natural charms, it abounds in resorts where the price of accommodations is reasonable and transportation facilities are easy and quick.

ANTI-INJUNCTION LAW IS URGED BY GOMPERS.

WASHINGTON, May 9.—In the American Federationist, May issue President Gompers urges unionists in the various states to call a conference for the purpose of starting a campaign against the injunction process in labor disputes.

He impresses upon organized workers the necessity for state legislation similar to the Clayton federal statute, which declares "That the labor power of a human being is not a commodity or article of commerce." The American Federation of Labor has had prepared a model anti-injunction bill and unionists are urged to insist that their state legislatures make this bill a statutory measure, thereby assuring to every worker a complete ownership in his own labor power and immunity from judge-made law that disregards constitutional guarantees.

A meeting of Illinois trade unionists will be held at Chicago May 26, for the purpose of taking counsel on the best methods to check the injunction evil in that state, hwich has reached the point where judges have declared peaceful picketing illegal. President Gompers will attend this meeting. The A. F. of L. executive will attend a similar meeting of Indiana unionists at Fort Wayne, May 30; of Ohio unionists, at Columbus, May 31, and of Michigan unionists, at Detroit, the date to be announced later.

Labor Alliance to Meet in London

Trade Union War Levy Has Been Suggested.

Thomas Reece, Staff Correspondent.

London, April 27, 1916.

The first full meeting of the Triple Labor Alliance will take place within the next fortnight, in London, under the presidency of Robert Smillie. It will be remembered that I have referred at length in earlier letters to this closr union between England's three greatest labor aggregations. Meetings of the sub-committee of the Alliance have taken place, but the three executive committees of the Miners' Federation, the National Union of Railwaymen, and the National Transport Workers' Federation have not yet met in common council. While the formal agenda for the conference is not yet available, it is understood that the general policy of the alliance will be under special consideration. The last sub-committee meeting of the alliance considered plans for the employment of their members on the demobilization of the army, and this will also be debated by the joint executives.

A trade union war levy has been suggested by George Barnes, M. P., in an appeal to societies affiliated to the Trade Union Congress. Unions of trades, he says, in which employment is good, and especially those on war work, might well consider the raising of levies for war use. Such money could be invested in Government stock and used to wage the war, but would afterwards be available, with the added interest, for the troublesome times which may be ahead.

A local tramway strike of some importance has broken out at Croydon, a large residential district on the southern outskirts of London. The Croydon town council runs passenger trams or street railways and along with all other tramway owners has of late been suffering greatly from shortage of labor, with the result that large numbers of women have been taken on and trained as guards or conductors. The lady tram guard is now a common feature of all London's trams and omnibusses as well as of those in other parts of the country. When the news of a strike on the Croydon trams was first mentioned it was stated that the strike had broken out because the Croydon Town Council was also starting to train women as tram drivers or motor women and that both the male and female conductors had struck as a consequence. This was rather a silly rumor and appears to have been very wide of the truth. The Croydon strike, which has been supported by both the old male conductors who remain and by all the new girl conductors, is against general bad conditions of work. According to Ben Smith, who is the tramway union leader, the daily work on the Croydon trams is usually over 17 hours 20 minutes against an average of 14½ hours in other parts of London, whilst wages at Croydon are on an average $1.50 a week less than those paid by the London County Council, which is, by the way, the biggest of all London tram-owning associations.

Motormen on the Croydon trams get 13-14 cents an hour and conductors or guards from 12-14 cents. The reason for the long hours is not that the men and women are employed the whole of that time but that they have to hold themselves ready all the time although they may be three or four hours with nothing doing. It is declared by the tram workers that it is time this old system of things was put an end to; and as the trouble exists in a smaller degree on other London tramway systems there are some fears that the strike may spread once it has started. The strikers of Croydon receive strike pay at the rate of five dollars a week, with 25 cents extra for each child. The Croydon Town Council declare that the concessions sought by the strikers would cost the corporation $50,000 a year more, but this is surely a matter that may be put right by a change of fare charges. It is thought that the final decision as to referring the strikers' demands to arbitration may be speedily arrived at.

There was a joint conference on April 14th between representatives of the Master Spinners' Fedration and th Operative Spinners' Amalgamation, but wages questions take a good deal of answering, and it is not yet regarded that the particular one is safely out of the way. The last advance was a war bonus of 5 per cent which came into operation as from June 17, 1915 having been awarded by the Committee on Production, which had been

(Continued on Page Eight.)

HON. M. CLYDE KELLY RAPS CONGRESSMAN COLEMAN

Takes Exception to the Character of Newspaper Publishing Speech of Present Opponent in Big Fight.

The Kelly-Coleman controversy in the 30th Congressional District is now sizzling and while Congressman William H. Coleman, has shown what remarkable strides he has made during his brief term in Congress M. Clyde Kelly takes exception to the organs that have seen fit to reproduce the famous speech delivered by the present incumbent.

Hon. M. Clyde Kelly calls himself the servant of the people and he is referred to as a constant worker and fearless representative, an advocate of good government and his record in the 63rd Congress is matchless and commendable. His endorsements, his friends declare extend from Maine to California and his ability and nearness to the people make him a fitting champion of Lincoln's "common people." He is determined to win and the ex-Congressman knows that every vote counts double in the Primary on Tuesday, May 16.

There is not a corner into which the friends of Kelly have not gone and his associates are imbued with a feeling that if the manhood, the womanhood and childhood of today are to be protected Kelly should receive the unqualified support of every Republican and every citizen voter in the 30th Congressional district. It is a genuine "battle for ballots" and the conflict is more strenuous this year than when Kelly overthrew the Hon. John Dalzell, the great American champion of high protective tariff. So determined is Kelly to win that his friends have heralded throughout the district that "he was counted out of the 64th Congres but he will represent the people in the 65th Congress."

In combatting Coleman's arguments Kelly responds with the following terrific charge:

Will organized labor stand for a member of Congress whose only recommendation comes from the Los Angeles Times, a name that is a stench in the nostrils of every union worker in the world. The Los Angeles Times plant was dynamited some years ago and union men were convicted in the case but there has always been a belief that its publisher, Harrison Gray Otis, was concerned in the dynamiting himself in order to ruin the cause of union labor.

W. H. Coleman, member of Congress from the 30th district, is publishing in the newspapers of the district, an editorial from the Los Angeles Times as a reason for his re-election. It is a deliberate insult to every union man in the district. Here is what Hon. C. H. Randall, member of Congress from the Los Angeles district says about this backer of Coleman.

"The Los Angeles Times, edited by Gen. Harrison Gray Otis, is known all over the world as the most rabid and vicious opponent of Union Labor in existence."

Coleman shows his disregard of even common respect by publishing a favorable editorial from this paper in the columns of a Union paper as a reason why Union men should vote for him. It is reason enough why every Union man should vote against him. When the Los Angeles Times is for a man, the workers know what to do. Coleman was campaign manager for John Dalzell for many years and is now a little Dalzell in Congress.

M. Clyde Kelly, ex-Congressman, is opposing Coleman for the Republican nomination at the primary, May 16th. As a member of legislature and Congress he made a record which cannot be excelled. He helped to frame the Full Crew bill in 1911 and voted for it on the floor. He led the fight for Child Labor bills, Workmen's Compensation and every measure in the interests of the workers. In Congress he made such a record that he has received the strongest endorsements from Samuel Gompers, President of the A. F. of L. Frank Morrison, Arthur Holder and every labor reprsentative in Washington.

M. Clyde Kelly established the first Union daily newspaper in Allegheny county. He still publishes it in Braddock and the union label is at the masthead in every issue. M. Clyde Kelly has performances of years to back his friendship for the workers. The Los Angeles Times is against him.

Now is the time for every man who believes in a square deal for Labor to come to the front. The Primary on May 16th will decide the election. Let every worker go to the polls on that day and vote for M. Clyde Kelly, his friends, tried and true. The result will be one of the greatest victories for the people, in the history of Pennsylvania.

RECORD OF CHARLES J. MAGEE, STATE SENATOR, 43d DISTRICT

(3rd, 4th, 5th, 8th, 10th, and 15th Wards.)

CANDIDATE FOR RE-ELECTION.

Bill.	VOTED
Workmen's Compensation Act	YES
Repeal of Full Crew Act	NO
Repeal of Graded Tax in Cities of the Second Class	NO
Repeal of Non-Partisan Ballot Act (in cities of the sec. class)	NO
Child Labor Act	YES
Limiting the Hours of Female Labor	YES
Mother's Pension	YES
To Provide for the Election of School Boards by the People in Cities of the Second Class	YES
Resolution Favoring Direct Election of the United States Senators by the People	YES
Lake Erie and Ohio River Canal Bill	YES
Enrollment and Registration of Voters in Cities of the Second Class	YES
Juvenile Court Act	YES
Bill to Provide for Vocational Education and Continuation Schools	YES

GAMALIEL'S INTERVIEW.

"Massalian says he is tempted at times to become impatient with Jesus, as he devotes so much time to details. It seems almost a waste of time for a man who came to save the world to be lingering over a special case of disease. He thinks he could hasten Jesus's physical deportment. Why not speak one word and remove every sick patient from his sick-bed at the same hour? What a triumph this would be. I asked him if Jesus had healed anyone. He said not as yet; but if he is to be King of the Jews, he was to heal all nations, and why not do it at once? If he would, there would be nothing more required to establish his kingship. But I said to him, 'Is it not equally so with God's cerative power? See what time and labor it takes to bring forth a grain of corn. Why not have caused the earth to bring forth every month instead of every year? Christ was talking in defense of his Father. The people must learn to love and obey the Father before they would reverence the Son. Yes, he said the God that Jesus represented was one that the people might live and venerate; that he was a God of love, and had no bloody designs to execute on even a bad man, provided he ceased his evil ways.'

"It is to be noted that in all Jesus's talk there are manifest references to the future. Many of his statements were like a sealed letter—not to be opened but by time. A grain of mustard was to result in a large tree. All his ideas refer to the future; like the parent helping the child with his burden of to-day, by telling of the blessings of to-morrow; and by making to-day the seed-corn of to-morrow; keeping the action of to-day under moral control by making the morrow the day of judgment. He stated further that Jesus was a young man who was the best judge of human nature he had ever seen; that he thought at times he could tell men their thoughts and expose their bad principles; and while he had all these advantages or life, he seemed not to care for them nor to use them abusively. He seems to like all men—one as well as another—so much so that his own parents have become disgusted with him and have almost cast him off. But Jesus has such a peculiar temperament that he seems not to care, and is as well satisfied with one as another. He said that Jesus seemed fond of Mary and Martha, who lived at Bethany, and probably I might find him there.

"Massalian is a man of very deep thought and most profound judgment. All his life he has made the Scriptures his study. He, too, is a good judge of human nature, and he is satisfied that Jesus is the Christ. He said that Jesus seemed to understand the prophecy by intuition. I asked him where Jesus was taught to read the prophecy. He said that his mother told him that Jesus could read from the beginning; that no one had ever taught him to read. He said that he, in making quotations from the prophets, was sometimes mistaken or his memory failed him; but Jesus could correct him every time without the scroll; and that sometimes he thought Jesus certainly was mistaken, but never in a single instance was he wrong. I asked him to describe his person to me, so that I might know him if I should meet him. He said: 'If you ever meet him you wil know him. While he is nothing but a man, there is something about him that distinguishes him from every other man. He is the picture of his mother, only he has not her smooth, round face. His hair is a little more golden than hers, though it is as much from sunburn as anything else. He is tall, and his shoulders are a little drooped; his visage is thin and of a swarthy complexion, though this is from exposure. His eyes are large and a soft blue, and rather dull and heavy. The lashes are long, and his eyebrows very large. His nose is that of a Jew. In fact, he reminds me of an old-fashioned Jew in every sense of the word. He is not a great talker, unless there is something brought up about heaven and divine things, when his tongue moves glibly and his eyes light up with a peculiar brilliancy; though there is this peculiarity about Jesus, he never argues a question; he never disputes. He wil commence and state facts, and they are on such a solid basis that nobody will have a boldnes to dispute with him. Though he has such mastership of judgment, he takes no pride in confuting his opponents, but always seems to be sorry for them. I have seen him attacked by the scribes and doctors of the law, and they seemed like little children learning lessons under a master. His strongest points are in the spiritual power of the law and the intentions of the prophets. The young people tried to get him to take a class of them and teach them; but he utterly refused.' This Jew is convinced that he is the Messiah of the world.

"I went from there to Bethany, but Jesus was not there. They said he and Lazarus were away, they could not tell where. I went and saw Mary and Martha, the sisters of Lazarus, and had a long talk with them. They are very pleasant and nice young maids, and Mary is quite handsome. I teased her about Jesus, but they both denied that Jesus was anything like a lover; he was only a friend; though this is so common for young maids I did not know whether to believe them or not until I told them my real business. And when I told them that this was the same person that was born of the virgin in Bethlehem some twenty-six years before, and that his mother had told me all the facts in the case, they seemed deeply interested. They then told me upon their honor that Jesus never talked or even hinted to either one of them on the subject of marriage. Martha blushed and said she wished he had. If he was to be a king, she would like to be queen. I asked them if they had ever seen him in the company of young virgins. They said they had not. I asked them if they had heard him talk about young girls; or if he sought their society more than that of men; and they both declared they had not; and they were very much surprised that he did not. I asked them what he talked of when in their company; and they said he was not much in their company; that he and their brother would go upon the house-top and stay there half the night, and sometimes all night, talking and arguing points of interest to both. Mary said she had often gone near, so she could listen to them, for she loved to hear him talk, he was so mild and unpretending, and then was so intelligent that he was different from any and all other young men she had ever seen. I asked them what was their brother's opinion of him. They said he thought there never was such a man on earth. He thought him to one of God's prophets. He said when they are out in the mountains, as they are most all the time, Jesus can tell him all about the flowers, trees, and rocks, can tell him everything in the world, and that none of the wild animals are afraid of him. He says often the stag and the wolf will come and stand for Jesus to strike their mane, and seem almost loath to go away from him. He says that no poisinous serpent will offer to hiss at him. Their brother thinks he is perfectly safe if Jesus is with him. I asked them if he had ever told their brother anything about himself. They said that if he had spoken to their brother he had not told them.

"Now, Master of Israel, after having investigated this matter; after tracing Jesus from his conception to the present time; after obtaining all the information that is to be had on this important subject, getting it from those who are more likely to tell the truth from the fact they are disinterested persons; and then taking a prophetical as well as a historical view of the subject, I have come to the conclusion that this is the Christ that we are looking for. And as a reason for my conclusion, I will call your attention to the following facts: First to the prophecy of Isaith, section 7: 'And he said, Hear now, saith the Lord. Oh, house of David, is it a small thing for you? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive and bear a son, and shall call his name God with men. Butter and honey shall he eat, that he may know to refuse the evil and choose the good; for before the child shall know to refuse the evil and choose the good the land that God abhorrest shall be forsaken of her king.' Section 8: 'Bind the testimony; seal the law among his disciples; the Lord will hide his face from the house of Jacob, and he will look for him.' Here is a literal fulfillment of this word of the Most High God, so clear and plain that none may mistake. Jeremiah, 31st section: 'Turn, oh virgin, to thy people, for the hand of the Lord is upon thee; for the Lord shall create a new thing in the earth; a woman shall compass a man.' Here again are set forth the same things that Isaiah speaks of, and the same things that I have learned from Mary. Micah, section 5: 'Thou, Bethlehem Ephratah, thou art little among the thousands of Judah; out of thee shall come forth unto me him that shall rule my people. He is from everlasting; and I will give them up until the time she travaileth to bring forth my first born, that he may rule all people.' Here we have the city, the virgin, the office, his manner of life, the seeking him by the Sanhedrim. All these things are under our eyes as full and complete as I now write them, who have all this testimony given in this letter. How can we as a people dispute these things? In the 49th section of Genesis, making reference to the history, that is now upon us, the writer says: 'A captive lawmaker from him, until Shiloh come shall not depart from Judah, nor a and gather his people between his feet, and keep them forever."

Pittsburgh, Pa., May 12, 1916.

It is with pleasure I send this appreciation to you for Brother C. A. Swartz as he cannot personally do so in writing on account of his failing eyesight. He appreciates the privliege of being on your subscription list again and finds another opening through the goodness of God not only to feed himself thus, but to use it for misionary purposes so as to reach others, and by the grace of God, we both, the writer of this and Brother Swartz, can truly say from the heart, I stand all astonished with wonder, and gaze on the ocean of love; and over its waves to my spirit comes peace like a heavenly dove; also to exclaim from the heart, O, Happy day that fixed my choice on Thee my Savior and my God.

We both also endorse Bro. J. A. Bohnet's letter in January 27 Tribune, but we would hope with it the matter pro and con may end. Wishing you every prosperity in the circulation of your good, helpful paper, we remain,

Respectfully yours,
ROBERT J. CRAIG,
C. A. SWARTZ.

Chewalla, Tenn., May 10.

I am renewing my subscription to your good paper through the W. T. B. & T. Society of Brooklyn, N. Y. Many thanks to you for sending it over time. We look for the Tribune's visit as an old friend. I want to take it as long as you run it as at present. Give my vote to Geo. E. Perry, Henderson, N. C.

Yours for Truth,
L. M. HAMILTON.

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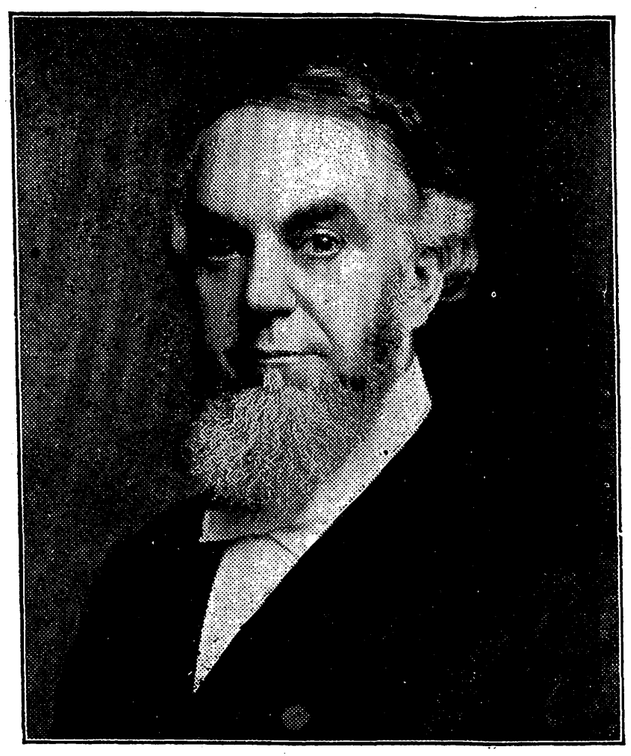


PASTOR RUSSELL IN PITTSBURGH

Pastor C. T. Russell, the world famous preacher, will be in Pittsburgh, May 15, to meet with the Pittsburgh Ecclesia in a local three day convention at the Bible Students' Auditorium, Penn avenue, near Third street, May 13, 14 and 15. Spread the news, friends, and let there be such a large turn-out that will surprise everybody.

APPRECIATIONS.

Lawrence., Kan. May 9,

Just a word to let you know that I am still enjoying the dear old Tribune. Just renewed my subscription again through the Watch Tower. It is worth many times the price even dear sister Jone's sweet little Poem of a month or so ago was well worth a years subscription to the Tribune. I wish to thank you for your great kindness in publishing our beloved Pastor Russells sermons and the nice clear type used and sure the dear Lord will richly reward you for so doing. I also rejoice in the privilege of sending the sermon to others to enjoy after reading them myself.

Yours very truly
Mrs. Ida Stewart

Marquette Mich. May 10 1916

I see my subscription is over. I have enjoyed the Tribune very much especially the religious part of and the print is god. Am very sorry to do so but find I must discontinue it my eyes trouble me very much. I waited hoping I might renew, but can not at present may the Heavenly Father greatly bless you in your stand for truth.

Ever Your Friend,
Miss. Mary E Oliver.

Kalamazoo Mich. May 3 1916

I wish to renew my subscription to your valuable paper, we especially enjoy the Religious features which we feel are very valuable to all seeking to know the Truth on Gods words. Regert, we are a little late on our renewal and wish to thank you for continueing to send the paper.

Sincerely Yours,
J. S. Buck.

Springfield Mass. May 9 1916

I have sent my subscription for the National Tribune to the Watch Tower for another year. Hoping you may still continue printing the blessed bible truths from the pen of so many writers, which I enjoy reading very much.

Yours Truly,
Mrs. A. S. Gamble.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

Natural Law in the Spiritual World, published ten years later. Drummond purposely concealed the Darwinism in this book to the surface reader, and later came out boldly with it in his **Ascent of Man,** and according to Abbott, Beecher secretly embraced Darwinism—Evolution applied to the creation of Man long before he openly taught it.

In this particular sermon Beecher makes no reference to the New Testament doctrine that "the just shall live by faith" in the Sacrificial Death of Christ prior to their begetting of the Holy Spirit. He speaks in glowing terms of the New Testament and discredits to some extent the Old Testament and its story of the Fall. "The New Testament does not look back. It but glances in that direction," apparently ignoring the fact that Jesus and His Apostles constantly quoted the Jewish Seers and Law: "All Scripture is given by inspiration and is profitable for instruction." As indicating his attitude towards the Fall, and consequently his attitude towards the necessity of the Sacrificial Death of Christ and its culmination in the "Restitution of all things" lost in Eden, we here extract some statements from this particular sermon:

"The fundamental and universal fact derived from observation and experience is the physical and animal condition of the race, as a primary one. There are two theories: one that man fell from a much higher estate to this low and rude one; and another that man came from the low and rude beginning, and has been working toward a higher condition. Either theory comes to the same thing as to the matter of treatment. The first man may have fallen. His posterity could not very well fall, for they began at the bottom. They were there, and any change, as men are born into life, must be a change upward. But this matters little. The New Testament does not look back. It but glances in that direction. There are only the merest hints-hints on the way to something else."

(To be continued.)

Columbus, Ohio, May 10, 1916.

I am enclosing money order for renewal of my subscription, as per the clubbing arrangements with the Watch Tower.

We do sincerely thank you for continuing to send us your valuable paper after our subscription had expired. We have taken your paper several years, and while we enoy it all, of course Pastor Russell's sermons are most highly appreciated, and the large type in which they are printed is grand.

Yours truly,
ALBERT P. JOHNSON.

London, Ont., May 9, 1916.

I wish to express my appreciation of the Tribune for the space it devotes to Paster Russsell's sermons, and so many other articles in behalf of the Truth.

I have been taking the Tribune for the last six years, and hope to continue to do so as long as you publish our Pastor's sermons. I have renewed my subscription for this year through the Watch Tower Bible and Tract Society. Wishing you the best success.

Yours sincerely,
MRS. L. C. DICKER.

Cortland, N. Y., May 12.

Please accept my thanks for continuing my paper after the subscription had expired. I am renewing through the Watch Tower to show my appreciation of your continued stand for the Truth as exemplified through Pastor Russell's sermons which you print in such clear type. The dear old Tribune has weathered more than one storm on acount of the Truth, may it be blissed and uesd of the Lord down through the golden age the world is about to enter—the whole thousand years of Christ's reign. "Them that honor me I will honor." (1 Sam. 2:30).

Yours for the Truth until death,
MRS. FRANCES K. NORTHWAY.

Grafton, W. Va., May 12.

I am this day renewing my subscription to your paper through the Watch Tower office; enjoy Pastor Russel's Sermons and do not want to miss a single copy. Will continue to be a subscriber as long as you publish Pastor Russell's sermons.

Yours truly,
MRS. CHAS. W. AYER.

West Middlesex, Pa., May 12.

Inclosed find subscription which is part due. Thank you for your kindness towards us in sending us the paper after our subscription had expired, as we appreciate the Labor Tribune every week. We wish to thank you for the way in which you print the sermon of our beloved pastor and other Truth features, which are all so helpful in helping us to make our calling and election sure, knowing that the time is short, in which to prove ourself faithful.

With christian love,
H. R. POWELL.

Danbury, Conn., May 10.

Noticing that my subscription was nearly expiring, I recently renewed same through the Watch Tower office and trust that same will reach you "in due time." I have had a desire for some time to express in writing, my appreciation of the Tribune and I feel now is the opportunity. It seems to me that the clean conduct of the Tribune would recommend itself to any open and unbiased mind and that its stand for public rights and its defense for the moral welfare of the community are welcome activities for any newspaper. However, I especially admire The Tribune because it prints Pastor Russell's sermons, which matter is such satisfying "meat in due season to the household of faith." I hope that the paper will always continue in its present course and unflinchingly continue to print these Divine Truths which are in such irreconvilable conflict with current theology. As long as this is so just as long I hope to be able to be a good subscriber and to enjoy through this channel the good things that are found in God's word and explained as "present Truth" by "that servant."

I am, yours very truly,
MRS. CHAS. VOEGELE.

"LO, WE TURN TO THE GENTILES!"

Acts 13:13-15, 42-52—May 14.

St. Paul's First Missionary Tour—His Sermon at Antioch In Pisidia—Effect of His Discourse Twofold—Violent Opposition From Those Blinded by Sectarian Prejudice.

"I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth."—Verse 47. R. V.

FROM Antioch Paul and Barnabas went to Seleucia, where they took ship for the island of Cyprus, probably because Barnabas was a native of that land. With them went a cousin of Barnabas, John Mark, writer of the Gospel of Mark and son of one of the Marys at Jerusalem. They passed through the island, preaching Christ from village to village on the way. Apparently nothing of note occurred until they reached Paphos, where they came into contact with Elymas, a Jewish sorcerer.

Perceiving that St. Paul's reasoning was interesting the Roman deputy, or proconsul, Elymas sought to gainsay the Truth, recognizing that the Apostle's success meant loss of prestige to his own presentations of falsehood. St. Paul made a plain statement of the case, and declared that as a punishment the hand of the Lord would be upon the magician, so that he would become blind. This manifestation of Divine power enabled the proconsul to reach the right conclusion and to decide to be upon the Lord's side.

Preaching Christ.

Then St. Paul and his company departed for Asia Minor. Today's Study briefly states that John Mark left the missionaries and returned to Jerusalem, but gives no reason for his departure. But whatever the cause, the Apostle Paul considered it quite insufficient. (Acts 15:38.) Later on, however, Mark was again accepted to the Lord's service, and St. Paul made due acknowledgment of his faithfulness.

The first stop made in Asia Minor was at Antioch of Pisidia. The usual custom was followed—of going first to the synagogue. The missionaries were recognized as men of talent; and after the reading of the usual lesson from the Law, they were invited to address the assembly—Jews by birth, and Jewish proselytes from the Gentiles. The Apostle Paul was the speaker and made a telling address.

The Very Essence of the Gospel.

The trend of the Apostle's discourse was chiefly to show that in the past God had established a typical kingdom which had never reached the grand stage essential to the fulfilment of the Abrahamic Promise (Genesis 22:15-18); and that the thing necessary and lacking was a REDEMPTION of the world and the forgiveness of sins. Then he presented to their attention Jesus as the Messiah—not merely a crucified Messiah, but also a risen One who, because of His death for the sin of the world, was able to save unto the uttermost all that should come unto God through Him.

The discourse had a twofold effect. The honest-hearted, realizing their need of just such a Savior as the Apostle had preached, were especially drawn to the missionaries, who recognized their right attitude of heart and assured them that they were already in God's favor. Others were much less prepared for the Apostle's words, and were inclined to be envious of the attention bestowed upon the missionaries and their teaching.

On the next Sabbath the whole city gathered to hear the Message of the missionaries. Such attention to two strangers and their new doctrine naturally awakened a spirit of jealousy in those whose interest was much in forms and ceremonies, honor amongst men and denominational pride. As a result, they contradicted St. Paul with blasphemy—not that they blasphemed God's name, but that they slandered, blasphemed, the Apostle and Barnabas, speaking evil of them, misrepresenting their motives, their character, etc. This is the usual course of those who fight against the Truth.

Departing that Region.

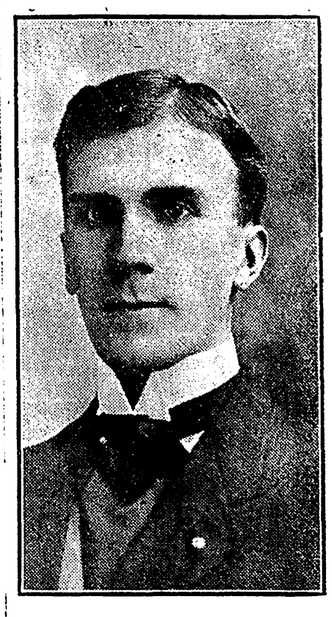
The missionaries courageously explained to their vilifiers that they were rejecting God's Plan to their own injury. They pointed out that God had long favored Israel; and that in sending the Message of Messiah to the Jews first, He was still favoring them; but that according to His direction the Gospel was to be preached to whoever had ears to hear—whether Jew or Gentile. Many of the Gentiles were glad to hear that God's favor was broader than they had previously supposed. And some of them, we are assured, believed in the true sense of the word, accepting Christ as their Redeemer.

But the more the Truth spread, the more angry grew its opponents, the Jewish leaders. By misrepresentation they secured the cooperation of some of the most honorable people of the city to such an extent that the missionaries were obliged to depart from that region.

PROTECT YOUR HOME AND COUNTRY.

Battle of the Ballots

MAY 16, 1916



M. CLYDE KELLY

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His record in the 63rd Congress is matchless and commendable. He is endorsed by his Countrymen from Maine to California.

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Every vote counts double in the Primaries,

Tuesday, May 16th.

Victory will perch on the Kelly Banners, and his associates who are interested in protecting the Manhood, Womanhood and Childhood of today.

HON. J. R. WYLIE MAKING STRONG FIGHT TO WIN.

Past Record in Legislature Gives Him Big Chance Over all Rivals.

Hon. J. R. Wylie, of Wilkinsburg, Pa., is a candidate for re-election as a member of the Legislature from the 10th Assembly district.

Mr. Wylie is one of Wilkinsburg's most substantial and representative citizens, and is a clean cut, conservative business man. He was always interested in public affairs and is fully equipped to perform the duties of an Assemblyman, which he demonstrated at the last session of the Legislature as a member of the House.

Mr. Wylie enjoys the distinction of having been elected by the largest vote received by any member of the Legislature from Allegheny County, which has twenty-four representatives. He is one of the four members from Allegheny County who cast his vote for Governor Brumbaugh's Local Option bill.

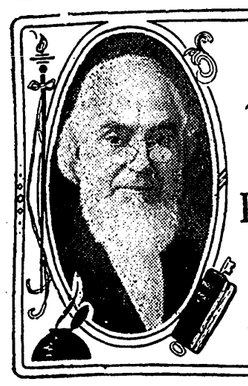
HON. J. R. WYLIE.

Mr. Wylie was born in Elizabeth Township, Allegheny County, Penna., of Scotch-Irish parentage and has always lived in the district. He was educated in the public schools and is a graduate of Geneva College, of the class of 1887. He taught school and entered as a law student, but having to earn his own livlihood, he embarked in the real estate and insurance business, in which he continues to be successful.

He is also interested in banking, being a director and vice-president of the Central National Bank of Wilkinsburg, and a director of the State Bank of Elizabeth. He devotes much of his time to school affairs, having been a member of the Board of Education for several terms. He thoroughly understands the needs of our public school system, having been president of the Board for several years, which position he now holds. It was in this work he first met Governor Brumbaugh and they are today close friends.

He, his wife and four children are all active members of the Second United Presbyterian Church of Wilkinsburg, of which he is president of the Board of Trustees. He is actively interested in all moral and social problems that have for their object the common good and uplift of humanity. He is well and favorably known in his legislative district, as a member of the last session he missed but few roll calls, and prepared himself to vote intelligently and conscienciously on measures brought before the House.

Men who vote in the Legislative bodies of both State and Nation, according to the dictates of their own conscience are scarce, and men of Mr. Wylie's type who make as thorough a study as possible of the measures brought before the House for the purpose of voting in the interests of his constituancy should receive the support of every citizen who believes in truly representatives government, which is a government of the people.



WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

GOD'S SALVATION IS FOR ALL MEN.

MARVELOUS PROVISIONS OF DIVINE FAVOR FOR THE CHURCH AND THE WORLD.

Scriptural Meaning of the Word Grace—The Grace of God Bringing Salvation First Provided During this Gospel Age—Natural Israel Under Law, Not Under Grace—God's Loving Plan for Man Arranged Ages Ago, but Long Kept Hidden—Blessings of God's Grace Effective Only on Certain Conditions—Church Blessed First, Then the World.

Lowell, Mass., May 7.—Pastor Russell gave a very interesting address this evening at the New York City Temple, W. 63rd street, near Broadway. As usual he was heard with close attention. His text was, "For the grace of God that bringeth salvation for all men hath appeared." (Titus 2:11). The Pastor said in part:

The word Grace is a term which is peculiar to this Gospel Age. As used in the Scriptures it has the significance of unmerited favor. Whoever believes in the grace of God believes that he is privileged to have a favor that he does not merit. That which is merited would be justice; and it is not justice which we are receiving from the Lord, but mercy, favor.

To the nation of Israel God offered, through the Law Covenant, something peculiar to them—He gave them the privilege of coming into relationship with Himself. This privilege was not given to other nations. But God's favor was not extended to them upon the terms of grace. He offered Israel life upon condition of perfect obedience to the Law Covenant. (Leviticus 18:5). But their endeavor to keep the Law merely demonstrated what the Apostle Paul and our Lord Jesus Christ point out; namely, the fact that no imperfect man can keep God's Law. (Romans 3:20; John 7:19. The Bible explains why this is so. It is because God's Law is adapted to perfect men, not to the imperfect. Hence it is that the imperfect could never gain life under the Law Covenant. God does not purpose to have a Kingdom with imperfect subjects.

The Almighty Jehovah has made full arrangement that all who attain life everlasting shall be perfect. Here it is that the work of grace comes in. This grace of God was brought to us through our Lord Jesus Christ. It has appeared for all men, although it has not yet been manifested to all men; for the great majority have never yet heard of the grace of God in Christ our Redeemer. But it is for the benefit of all, "to be testified in due time." (1 Timothy 2:5, 6). As yet the grace of God has appeared only to those who have heard and received the Message of God "speaking peace through Jesus Christ." It appeared to the disciples of Jesus who followed Him when He was on earth. It has appeared to all those who have since heard the Message and become His followers. To these the Master says, "Blessed are your eyes, for they see; and your ears, for they hear."

GOD'S GRACE REVEALED TO BELIEVERS.

The Christ, the Anointed of God, had been promised for many centuries. But until the time of the First Advent the grace of God had not appeared. For 4,128 years after Adam fell there was no grace manifested, only the Law and Justice. But when our Lord Jesus came, "herein was manifested the LOVE of God," as the Apostle declares. (1 John 4:9, 10). God had this Love all along, but it had not been manifested; for He wished mankind to learn a great lesson in regard to the effects of sin. He wished them to learn their own weaknesses and their need of Divine assistance. So He permitted them to take their own course of waywardness and sin, in order that they might see that it would result in depravity of mind, body and morals, that it would lead them down the broad road to destruction.—Matthew 7:13, 14.

If God had not intervened, had not provided a recovery, all mankind would have slipped down that broad road to eternal ruin and death—death, not eternal torture. God never provided eternal torture for anybody. A great mistake has been made regarding this matter. During the night of the Dark Ages people got the idea that God had purposed a devilish thing—that He had provided a way for the vast majority to slip down to an eternity of torment. Once born, they could not help themselves, unless they were of the Elect. But not so! As Bible students, we are finding that the Bible most positively and clearly declares that "the wages of sin is death"; that "the soul that sinneth, it shall die"; that the broad road leads to destruction.—Romans 6:23; Ezekiel 18:4, 20; 2 Thessalonians 1:9; Proverbs 2:22; Ecclesiastes 9:5, 6, 10.

The Justice of God has been manifested ever since the fall of man. The Power and the Wisdom of God are manifested in all His great works of creation, in the planetary systems, in the human body. But the Love of God, the Grace of God, had not been made manifest until our Lord Jesus came; and it is not manifested even yet to the whole world. Only a comparatively few have any clear perception of the grace of God as is shines in the face of our Lord Jesus Christ.

REVEALMENT OF TRUTH GRADUAL.

When our Lord came to earth to become the Messiah and to die for mankind, even His Apostles were slow to grasp the real import of His mission. (Luke 24:25-27). They could not comprehend that it was necessary for Him to die as a Ransom-price for Adam and his race. When He was crucified, they were sadly disappointed; for they had hoped that the Man Jesus would set up God's Kinghom upon earth, would deliver the Jews from the Roman yoke and would use Israel for the blessing of the world. They hoped soon to reign with Jesus in His Kingdom. After His resurrection they understood much more clearly. But it was not until after Pentecost that they grasped the matter in full. Then they saw that He could not set up His Kingdom to bless the world until first He became the Redeemer of mankind by dying for them; and that they themselves could not reign with Him until they had first suffered with Him and died with Him.

The disciples then saw that as only one man—Adam—was sentenced to death—all others dying in him—so the death of only one man was necessary as a Ransom, that the whole world might be purchased back from death. (1 Corinthians 15:21, 22; Romans 5:12, 18.) The penalty for sin is death. Our Lord Jesus died, and thus laid down the sufficiency of price on behalf of the whole world. God had dealt with only the one man—Adam. Only one man had been sentenced—Adam. When Jesus died, therefore, He was the equivalent, or corresponding price to Father Adam. His death fully offset the matter. It was sufficient to procure the release of the whole world, for the whole world was under condemnation, under the curse. Through the one man sin had entered the world. Therefore the death of the Man Christ Jesus furnished the price sufficient to ransom Adam and all his race.

Such is the beautiful picture that God gives us in His Word—the beautiful Story of the operation of His grace toward man. The philisophy of God's great Plan is indeed clearer today than ever before; for the fulfilment of all its parts is at hand. The more we study the wonderful Plan of God for human salvation, the more we grasp its fulness, the more are we in love with the glorious character of our Heavenly Father. As we see its lengths, breadths, heights and depths, we are truly "lost in wonder, love and praise"!

OPERATION OF GOD'S GRACE.

As we have just said, this grace of God has as yet appeared only to a few, a "little flock." But the revelation of His grace to these does not mean that God will overlook all their sins and imperfections, call them to Himself and give them all His gracious promises, just as they are by nature. The grace of God does not operate in that way. There has been a Grace Fund provided in the death of Christ, sufficient not only for the sins and imperfections of this class, but for the whole world. But God has His own arrangement as to how the merit of Jesus' death is to be applied.

Thus far the death of Christ has only opened up the "narrow way" for the Church, and provided for their cleansing. The Lord is now seeking those who have the courage and the strength to climb this rugged pathway. (Luke 13:24.) All the grace of God now manifested is in this narrow way. Of course, the world are recipients of God's unmerited favor in the sense that He causes the sun to shine upon the evil and the good, and sends his rain upon the just and the unjust. He treats the whole world graciously; but He is receiving none into His favor now except those who have entered the strait gate and the narrow way.

God has not sent His Message of Grace to the heathen nations save to a very limited degree. It was first sent to the Jews, and took out from amongst them the "Israelites indeed." Then the nation of Israel was set aside and left in the dark regarding the Message of the Gospel Age. God then opened the door of opportunity to the Gentiles, sending the Gospel principally to the civilized nations of Europe and later to America. He knew what parts of the world would be most fruitful as respected His present Message.

The Apostle Paul explains why it is that all mankind do not hear the Message. "The god of this world hath blinded the minds of them that believe not." (2 Corinthians 4:4.) Even in the so-called civilized nations, the great majority have no ears to hear the Message of God's grace; for they are under the same blinding influences. Only here and there is there a truly hearing ear. This class God is now taking out of the world to be a people for His name—"a peculiar people, zealous of good works."—Acts 15:13-17; Titus 2:14.

Some who for a time seem not to heed the Message come later on to have a hearing ear. Perhaps something has occurred that changes the current of thought and purpose. Today there are many who have an ear to hear who did not have it a few years ago. The great European war has brought many people to their senses. They are listening now and asking, "What does this war mean?" Others have been sobered and set to thinking by severe afflictions. Some have lost friends whom they almost idolized. But these sorrows and sudden awakenings have proved to be their greatest blessings; for by these experiences their hearts have been turned to the Lord.

MEANING OF THE NAME CHRISTIAN.

It is only with this peculiar people that the Lord is now dealing. The merit of Christ has as yet been applied only for these. Some may ask, "Do you mean that good, moral people, honest in their business and clean in their lives, are not Christians unless they are walking in this narrow way of self-sacrifice?" Yes, we answer. Unless they have taken the definite pathway marked out by our Lord Jesus, they are not walking in His steps. (Matthew 16:24.) Hence they are not Christians; for a Christian is a follower of Christ. To none others than the followers of the Master has God's grace come.

As others have watched God's dealings with His own people, they may have learned lessons of morality and obedience. Perhaps they have learned that fire burns, that sin brings punishment, and so have learned to walk decently and honestly; but they are still in the broad road. The only way to get out of that broad road is to get into the narrow way; and they get into the narrow way by accepting Jesus Christ as their Savior and making a full consecration of their wills and of their lives to God.

After one has entered the narrow way, there is still more for the grace of God to do for him. After one has come into Christ he is a New Creature. Of itself this New Creature needs no grace. But this new "mind of Christ" must tabernacle in an imperfect earthly body, which needs continual cleansing from earthly defilements. The New Creature must use all the force of the new will to control the thoughts, words and action of the mortal body in order to serve and glorify God properly. But while he is in the imperfect flesh, he cannot perform perfect deeds, even as the best musician cannot render a perfect melody on a very imperfect instrument.

As the Apostle says, "Ye cannot do the things that ye would." (Galatians 5:17). But we are to fill up the measure of our ability, by Divine assistance. If we do this, we are reckoned perfect, through the imputed merit of Christ. This is where the grace of God comes in, after we have become disciples of our Lord Jesus. The Lord has arranged that if we are overtaken in a fault, we are to go to the Throne of Heavenly Grace to obtain mercy and help for every time of need. Thus "the blood of Jesus Christ His Son cleanseth us from all sin."—Hebrews 4:16; 1 John 1:7.

As we apply daily for forgiveness for our unwitting transgressions, the blood of Christ keeps us cleansed. If we have not willingly co-operated in the sin, God will freely forgive us. If we have yielded our will to any extent, we must suffer stripes proportionate to the degree of wilfulness; for God will not cover wilful sins with Christ's merit. Fully wilful sin in a child of God would mean to such a one the Second Death. So we see the responsibility resting upon each one who has become a member of the Body of Christ. He must make good or lose life altogether. This is a very solemn thought.

The true Christian learns valuable lessons from his mistakes, and gradually grows strong in the Lord. As in his daily experience he notes the loving providences of God, his faith is increased and his love deepened. Appreciating more and more his own weaknesses, he learns not to trust in self, but in the Lord alone. He gains greater control over his natural infirmities of character, and thus is gradually transformed into the likeness of Christ. Thus "the grace of God that bringeth salvation" is made applicable to him.

RICHES OF DIVINE GRACE.

This salvation has not yet been brought to the children of God, however. As yet they are "saved by hope" only. (Romans 8:24.) We are not yet fully delivered. When we receive our new bodies and are freed from all imperfections, we shall be saved in the complete sense. The Apostle Peter speaks of this salvation as the grace which is to be brought unto you at the revelation of Jesus Christ." (1 Peter 1:13.) So it was still future in the Apostle's day. But we believe that today we are very near to the revelation of Jesus Christ, and that the last members of the body of Christ will soon be with Him in glory. As they lay down their consecrated lives in death, they "will be changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God."—1 Corinthians 15:50-54.

This salvation we could never get ourselves. We receive it only through the grace, mercy and favor of God through our Lord Jesus Christ. Whoever becomes a member of the glorified Church, the Bride of Christ, becomes a joint-heir with our Lord "to an inheritance incorruptible and undefiled, that fadeth not away."—1 Peter 1:4; Romans 8-17.

But the grace of God only begins with the Church. Just as soon as these are glorified with their Lord and Head, the narrow way will be out of commission at once; and another way will be opened up—the Highways of Holiness, upon which men shall walk in the glorious New Age soon to be ushered in. (Isaiah 35:5-10.) This great Highway will lead up to perfection of human nature; for the blessing of the world will not be a change of nature, as with the Church, but will be the attainment of perfect human life and an Edenic earth. The redeemed of the earth shall walk upon this great Highway, which shall lead to life everlasting upon the earthly plane. But only the willingly obedient shall walk up this Highway. The willfully disobedient shall be destroyed. Oh, the grace of God is a wonderful thing! the grace that bringeth salvation to the entire fallen race, giving each member thereof a full individual opportunity to attain life everlasting.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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BEECHER'S MINISTERIAL CAREER.

Beecher's public career was eventful, but he created no unusual stir like Wesley, Arminius and Luther, yet he created many enemies. He came from a tribe of preachers, and had five brothers in the pulpit. His father Lyman, was president of the Lane Theological Seminary at Cincinnati; Henry Ward acted as assistant. In this occupation both men made a discovery. Lyman discovered the value of his son in whom he was disappointed in not being able to pass the preparatory examinations into Yale of which Lyman was a graduate; he was a flower of slow growth and his value was not noticed until he matured. Henry Ward made the discovery that his father was fettered to the theology of the institution he represented—he was not a free man. The recognition of this fact affected young Beecher, and he decided to be a free man: the word LIBERTY loomed large on the horizon. He left the Seminary at twenty three years of age and launched into the open air of the world with high hopes, faith, a healthy and energetic man. He preached two years at Lawrenceburg, Indiana (Congregational); six years in Indianapolis; and forty-three years in Plymouth Church, in Brooklyn, (Congregational); and also occupied Brooklyn Tabernacle, the site later occupied by Talmage and finally by Pastor Russell. He traveled extensively in lecture tours with Major James B. Pond, an ex-army officer—of a rough and rustic sort, who looked after the renting of auditoriums, collections at the doors, etc.

Beecher, in common with Russell, was reared in the Congregational Church. The polity of this denomination we have noted in Essay IV to be Independent; that is to say, each individual congregation stands independent in government and theology. Each decide the nature of their government and adopt their teaching respectively, and from these decisions there is no appeal; their government has been Democratic and their creed Calvinism in a modified form. The various congregations are held together—not by a superior ecclesiastical body, for they recognize none—but by felowship; to this end they have conferences; they meet together to give and take advice—not to enact laws. These social and intellectual assemblies, Beecher has likened to a family reunion, or the relation of families of a village; if one family misbehaves the other refuses to visit and fellowship—these are the only penalties if a congregation strays very far from their traditional teachings and customs. Their minister has no ecclesiastical power beyond a single vote and is regarded as a layman elected to be minister because he is apt to teach. Russell was elected pastor by the "Bible House" congregation at Pittsburgh, Pa., and this "Independent" congregation became isolated from the Congregational Church because of his teachings. Beecher was elected by the Plymouth Church and likewise broke away from the traditional teachings of the Congregational Church, and, like Russell, retained the democratic government. Beecher distinguished himself by emphasizing the love of God above His Justice, as exemplified in the life of Christ, and insisted on it as an example instead of centering on His sacrificial death, as did Russell. In short Beecher's heart revolted against New England theology and leaned to the other extreme, and Russell's head revolted against the same Theology and restores the balance by reinstating the Sacrificial Death of Christ as the cornerstone of theology from a rational and altruistic standpoint, which proves Beecher's contention that God is a God of Love.

History teaches that the strong men who influence the times in which they live have learned the other way and give place to but one thing at a time and retain it to the exclusion of others, and this applies to Beecher. For instance, Wesley put the breath of life into the galvanized religion of the state church of England by his great heart and enthusiasm, but retained its government. The founders of the Congregational church gave England a Democratic church government but retained the cold and stiff creeds of England; their government, however, was adopted by the Unitarians of England, but they lacked the heart phase of religion. Congregationalism, Unitarianism and Methodism were all imported to the New England states and was the dominate religious forces. The ritual of ceremony and the cold creeds of New England, inherited from Calvin, put a damper on the heart phase of Methodism which changed into the fanaticism of the camp meeting craze and developed into the American Chautauquas; and this ceremony and theology of Calvin also revived Unitarianism in the person of Dr. Channing of Boston. Lyman Beecher set out to head off the spread of Unitarianism and effected a division of the Presbyterian Church—rent it into the old and new school factions. From this new faction Henry Ward broke away and revives Wesley's heart religion fused with many of the thesis of the Unitarian school, expressed by Theodore Parker, and coupled it with Independent church movement. Unitarian church polity was also congregational, but was cold and rational in doctrine. These are the principal things that Beecher tinctured with his mind, and to do this he must of necessity lean the other way; he magnified the Love of God by his humanitarian spirit.

In other words, Calvanism is God's Justice magnified and of its proper proportions. Unitarianism is God's Wisdom magnified out of its proper state. Wesleyism and Beecherism is God's Love isolated from His other attributes. These being apart and extreme statements color each other, there is no denomination formed in the Reformation that has not been benefitted by the work of Wesley, Chauning and Beecher. Russelism is God's Wisdom, Justice and Love placed in relation and blended, and is now making inroads upon the teaching of other creeds as well as taking the best members from the existing denominations, and is an antidote for Destructive Higher Criticism, which Beecher did much to promote, and in fact anticipate. The so-called Higher Criticism is a fusing of Orthodoxy and Darwinism and Henry Drummond was a pioneer in this by Christianizing the doctrine of Evolution as applied to the creation of Man. Beecher in not supplying a philosophic system of thought, prepared the way for the Darwinism to make inroads into orthodoxy—in fact he anticipated much of what Drummond taught.

BEECHER ANTICIPATES DRUMMONDISM.

Lyman Abbott informs us that "Mr. Beecher was one of the first ministers in the Christian Church, if not the very first in this country, to advocate the doctrine of evolution as a doctrine which, so far as being inimcal to the cause of Christ, was certain to prove its friend and supporter. The first reference to Mr. Beecher's public teaching which I have been able to find, that indicates an acceptance or an inclination to accept the doctrine of evolution, was an incidental reference in a Sunday morning sermon, March 11th, 1860." From this statement it is evident that Beecher kept abreast with the times for, this was just one year after Darwin published his "Origin of Species" (1859), and Spencer's "First Principles" was published in 1860. These scholarly works were being translated into the common language of the people through the editorials and magazine articles, and the great heart of Beecher having revolted against the Puritan theology, one principally to it being an extreme statement by teaching the doctrine of Total Depravity in connection with the Fall, led him to reject both. Having no definite theological concept to defend, and in fact had an antipathy for philosophy in his younger days, when the war between Science and Orthodoxy broke out, he was led to see the necessity of a philosophical system to defend the faith from the attacks of those of an agnostic tendency, and sets about to formulate one. We hear him say: "I am not thinking of man, but of mankind; I am not in sympathy alone with the church, but the whole human family. And my longing, as it has been for many years (indicating that he had been effected by Darwinism for some time before publically teaching it) for such teaching and such philosophies as shall lead the whole human race to a higher and nobler condition."

Beecher made the mistake of magnifying the Love of God, almost to the exclusion of His Wisdom and Justice, by centering on the life of Christ; and the culminating effects of this resulted in developing a taste for Darwinism. His lack of appreciation of the doctrines of the Fall and the necessity of the Atoning Blood of Christ as a reconciliation for sin, was clearly stated in the sermon "The Evolution of the New Testament," delivered in 1873. This sermon contains the essence of Henry Drummond's

(Continued on Second Page)

WANTED.

Truth friends everywhere to cast their votes for me and help me along in the race. I am working for the Tribune and it is my determination to spread the Truth by the way of the Tribune. Your kindness will be greatly appreciated.

Yours in the bonds of Christian love,
MRS. OLIVER CORDOZO.
Akron, Ohio.

AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

WANTED.

Friends Everyhere! To cast their votes for me to help others. By spreading the Truth with each others help we can all win for the Truth and Tribune.

JOHN A. PERRY,
Henderson, N. C.

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 25. PITTSBURGH, PA., THURSDAY, MAY 18, 1916. FIVE CENTS A COPY.

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CITY EMPLOYES READY FOR BIG ORGANIZATION

Plans Being Arranged and General Meeting to be Called to Complete Work and Elect Officers.

The organization being formed by the City employes was halted during the past week owing to the primary election Tuesday and there were some who were disposed to criticise the movement with a misguided impression that the organization was to be whipped into activity for the organization candidates at this time.

There was no intention of doing this but the impression prevails the organization can be completed and in splendid condition for the November election in which there will be a Presidential candidate in addition to a United States Senator, Congressman and candidate to the General Assembly with state offices to fill.

The first opportunity for effective work will come in November but there will not be a chance for the organization in local work until the Mayorality campaign and the selection of a Mayor promises some very large things and some big doings. It is in a local contest that the organization of employes will be able to demonstrate its worth and it will be in such a battle that the feasibility of such an organization will be put to the most vital test. There are many skeptical expressions as to its practical value and there are many enthusiastic sponsors for the organization and its future good.

However, under the system being cunningly pushed forward by a small clique through what is craftily termed the efficiency bureau there is nothing else for employes to do in order to keep in office, but to organize themselves against the corrupt practices of alleged efficiency.

The organization of the employes is the only thing to forestall the destruction of efficiency by those who are paid to introduce efficiency but who are drawing the money from taxpayers under false pretense.

It is claimed that every department has well under way the nucleus of an organization and by the time the word is sent throughout the departments, every employe will be ready to enlist. The plans are to have each department elect three delegates and these three shall meet with a similar number of delegates from each of the departments. As there are several departments under each head the number of delegates will be quite large. For instance the police and firemen will be under the Department of Public Safety and there are many others such as the Bureau of Health and the Pure Food, Plumbing and Sanitary and each will have its own representatives.

The place for meeting will in all probability be in the Council Chamber and at this meeting the plans will be introduced. There are those who believe that the first meeting should not be in such a public place as the Council Chamber and an effort is being made to have the first meeting kept down to but a few until matters are in shape after which a large public meeting should be called and the plans for the complete organization submitted to the employes for their final consideration.

This would mean the elimination of considerable labor and anxiety and besides matters would be in shape so that the members would not be bothered about the details until they were ready to be acted upon.

The election of officers is not essential at the present time although this is important and will be arranged for at a general meeting. There are those who are willing to throw the organization open to voters who are not on the payroll but this is to be determined at an early conference. The most interesting part is the formation of the organization and while it is the desire that no names be mentioned now a list will be given out in the very near future.

Mayor Joseph G. Armstrong has already given his approval for an organization such as the employes have in mind and Chairman Samuel C. Jamison stands ready to back such while Director Frank Booth, of the Department of Supplies, is an enthusiast and suggests that nothing will be lost by organizing and seeing what can be done in order that the employes may be given some chance against the system now in vogue.

There are others in responsible positions who are very favorable to the plan but they will not be admitted. The heads of the departments are not to be entitled to recognition and this will exclude quite a number whose influence may be detrimental at times were the heads of the departments to allie themselves on one side or the other and attempt to exercise their personal and political influence. This is the most dangerous part of the organization and it is one that must be avoided. Of course it must be understood from the start that employes as a rule are loyal to the administration and if they are not, there is disaster ahead as no administration will tolerate men who are not faithful. Mayor Armstrong has men about him at present who are not loyal and there are some of this element going about with a stilletto in the sleeve. The Mayor it is said is powerless to protect himself but the Mayor has the power to destroy an appropriation and he may be persuaded to do that very thing in the next budget. There are demands being made upon Mayor Armstrong for a cleaning up and a reading-out of some of the departments. The Mayor may be persuaded to do this and if he does there will be some promising plums to hand out.

SATURDAY IS THE CLOSE OF THE BIG CONTEST

All is in Readiness to Award the Big Prizes--Judges are Selected. Read Below.

The Tribune's Big Prize Contest will be brought to a close on the evening of May 20th at 6 o'clock. The local candidates must have all their business in by that time and the out-of-town candidates must mail their business in order that it will reach here not later than Monday the 22nd.

The votes will be counted and the prizes awarded on Monday afternoon, May 22nd. The names of the judges who will preside are given below. These men are all uninterested parties and have been selected because of their high public standing and character and in whom the public has implicit faith. They have been in public office for many years and have shown by their deeds that they are honest and care nothing, but which is right.

NO PERSONAL CHECKS ACCEPTED.

No personal checks will be accepted after Friday, May 19th. Make all your business CERTIFIED CHECKS or P. O. MONEY ORDERS. This rule must be strictly adhered to as no business will be counted otherwise.

CHECK YOUR BUSINESS.

Check all your business that you have sent in so that in case of error, we will be able to check up all mistakes. We want every candidate to get all the votes that they have coming to them.

WHEN PRIZES WILL BE AWARDED.

Prizes will be awarded the same day they are won. Out of town candidates will be notified immediately and arrangements for shipping will be made at once.

DO YOU REALLY WANT ONE OF THESE CARS.

If you do, take one. Lot of the candidates think perhaps that these cars are already won and they do not have a chance. You are mistaken in this matter as they are just as much yours as any one else and if you will put on a little extra speed you can win out very easily. By the time that this reaches you it will be your last chance to send in your business as all out-of-town business must be in by noon Monday. Don't you think that a few too many votes would be better than a few too little? Better be sure that you have a plenty. So that on Tuesday morning when you know the winners you won't have to think if I had sent in a few more votes I would have won. If you do your best that is all anybody can do, but be sure that you do your best.

The names of the judges are as follows:

Hon, Edward D. Friebertshauser, Treasurer of Allegheny County, Allegheny County Court House, Pittsburgh, Pa.

Hon. John D. Graham, Recorder of Deeds of Allegheny County, Allegheny County Court House, Pittsburgh, Pa.

Fred. L. Roberts, Secretary to Mayor Joseph G. Armstrong, of the City of Pittsburgh, Pittsburgh, Pa.

The following is a list of the contestants:

	Votes.
Sistus Pearson, Duquesne	92,420
G. Lefal, Pittsburgh	101,500
C. G. Faulkner, Dayton, O.	98,120
Geo. E. Perry, Henderson, N. C.	115,220
Pilgram Brother, Jolly, Brooklyn	65,400
John Ragan, Pittsburgh	73,000
Kenneth Lock, Apollo	97,400
Geo. E. Bollman, Kittanning	68,490
E. F. Schultz, McKees Rocks	100,050
N. E. Nelson, Duquesne	102,590
Mrs. Henry Hess, Cleveland, O.	400,000
W. E. Van Amburgh, Brooklyn, N. Y.	63,000
Owen McCaskill, Harwood, Tex.	500,000
W. W. Shelton, Pittsburgh, Pa.	914,000
V. A. Carlson, Basset, Colo	125,400
J. M. Hewitt, Pittsburgh	63,470
Miss T. Gardner, Pittsburgh	100,000
Ella B. Maurer, Pittsburgh	101,400
Mrs. Raymond Bowden, Pittsburgh	361,000
Mrs. Mary M. Bossert, Pittsburgh	105,850
John A. Perry, Henderson, N. C.	480,500
W. A. Hopkins, Pittsburgh	64,500
Joseph Soupek, Rankin	66,490
Russell Tuferson, Cromwell, Conn	100,350
Thomas Lewis, McKeesport	108,100
Mrs. Olive Cordoza, Akron, O.	63,490
Thos. Foulks, Cleveland, O.	109,500
Mrs. O. H. Grupe, Silvam Springs, Ark.	105,040

CARPENTERS RAISE WAGES.

INDIANAPOLIS, May 16.--During the past week the following wage increases and other gains have been reported to General Secretary Frank Duffy, of the Brotherhood of Carpenters, by locals of that organization:

Ridgway, Pa.—Hours per day reduced from nine to eight.

Stamford, Conn.—Wages increased from $4 to $4.50 a day.

Portsmouth, N. H.—From 40 to 43¼ cents an hour.

Niagara Falls, Ontario—From 45 to 50 cents an hour.

Nyack, N. Y.—From $3.60 to $4 a day.

Indianapolis, Ind. — Three-years' agreement; 55 cents this year; 57½ cents, second year; 60 cents, third year.

Rochester, N. Y.—From $3 to $3.25 for millmen.

Wilmington, Del.—From 40 to 45 cents an hour.

Huntington, N. Y.—From 45 to 50 cents an hour; Saturday half-holiday.

Glen Cove, N. Y.—From $4 to $4.50 per day.

Montclair and the Oranges, N. J.—From 50 to 56¼ cents an hour; three-years' agreement.

Fall River, Mass.—Two-years' agreement; 48 cents, first year; 50 cents, second year.

Elizabeth, N. J.—From $4 to $4.50 per day.

New York City—Twenty-five cents increase, July 1; 25 cents increase, September 1.

Fort Dodge, Iowa—Most employers have signed agreement; no trouble anticipated.

Harrisburg, Pa., May 13.—The Carpenters' union has established its new wage rate of 40 cents an hour. An eight-hour day, with Saturday half holiday, is agreed to. Time will be charged while waiting for pay after noon of the regular pay day and contractors are to pay car fare beyond the city's 5-cent limit.

Hamilton, Ontario, May 16.—The Carpenters' union has signed a three years' agreement with the Builders' Exchange, which provides for the union shop, an eight-hour day, and pay for overtime. Wages are increased to 42½ cents an hour; for the second year, 45 cents; third year, 50 cents.

Labor Disputes Are Rare in England

Important Meeting of British Labor's Trisle Alliance

Thomas Reece, Staff Correspondent.

LONDON, May 7, 1916.

Nothing much has been moving particularly in this country during the past week on the labor side of things. The Clyde strike seems to now be over although it does not follow that the wholesale deportation of strike leaders and the imprisonment of other agitators has conduced to calmness of feeling in some quarters of Glasgow. On the whole it may be said that the Clyde workers, both in Glasgow and outside, are keenly alive to the unwisdom of doing anything that will for any prolonged time hold up the supply of munitions for the army. As a result trade grievances are kept down to a minimum and it is only the fiery or perfervid few who take the bit between their teeth. It must also be remembered in connection with these much-discussed Clyde disputes of late that the regular trade unions frowned upon them and that the strikers, where they were members of these old unions, received no striking pay or allowance. The disputes were organized by men mainly outside the regular official leaders of the unions. This of course is not to their discredit but by way of explanation.

Up and down the country small labor disputes continue to take place but they are circumscribed both as to area and space. Generally they are movements for two, three or four cents per hour higher wages and generally also they finish up by the employers granting half the increase the men demand. So accustomed have trade unionists in this country now become to finding their employers give one cent where they, the men, asked for two that the rule is very largely now to demand double what they expect so that in the end everybody is satisfied. Certainly no labor disputes of late, apart perhaps from the Clyde trouble, have aroused any deep angry feelings on either side. As usual, the workmen recognize that their employers will not pay them higher money unless they are compelled to; but the chief outstanding factor in obtaining higher wages now is not so much the strike as the prosperity of business.

Never before in this country was the area of employment so great. It may be said that there are no unemployed here; neither have there been for the past twelve months. A few men in skilled trades here and there might by accident find themselves out of work for a few days or a week but that is purely accidental. Not only have all the regular workers been absorbed either by industry or the army, but hosts of new ones have come along on the lines already mentioned in these columns. The coming of the girl and woman worker is one of the most remarkable features of the present day in Great Britain. All round London and, in fact, all round the other big centers of industrial population in the country, factories rise almost in a night. You pass a green field one morning and see cows grazing there; you go by the same place three months afterwards and find rows of factories there crammed with diligent and painstaking girls and women with a few male overseers. In most cases they are occupied with turning out munitions of war—a very wide elastic term—whilst in others they are privately employed replacing goods formerly imported and doing things of that kind.

It is estimated that during the last twelve months easily a million fresh workers have come into employment. There have been some peculiar shiftings of occupation also. Stenographers and milliners have become conductors or guards of omnibuses or street railway cars or they have become engineers in factories; and five hundred other weird transpositions could be recorded as a result of the war and the national call for more workers in view of the denuding of labor supplies in the country by enlistments in the army.

The first full meeting of the Triple Labor Alliance, comprising the executive committees of the Miners' Federation of Great Britain, the National Union of Railwaymen, and the Transport Workers' Federation, was held at the Westminster Palace Hotel, London, on April 26th, under the presidency of Robert Smillie (Miners' Federation). Consideration was given to the general policy of the Alliance, especially in relation to after-the-war problems. The meeting considered the memorandum drawn up by the

(Continued on Page Eight.)

STRIKERS RETURNING; SOLDIERS GONE HOME

Men in Westinghouse Plants Going Back and Other Plants Working While Merrick is in Jail.

The strikers who responded to the call on May 1 have practically all returned to work and the peace outlook is so favorable that the National Guards have been ordered home from the strike zone and there is every indication of all plants being operated in full with abundance of orders for overtime.

The men employed by the Westinghouse interests have taken their last vote and the majority was so large for returning that many of those who had intended to still remain out practically decided to join with these who desired to return.

The men employed in the plant of the Westinghouse Air Brake Company were the first to return and these were followed by the great army employed by the Westinghouse Electric and Manufacturing Company while the men in the Union Switch and Signal Company were not so well satisfied and showed signs of remaining out despite the alluring offer made by the officials. However, there is now every indication that the few still remaining out will return and that the community will settle down to real prosperity.

The strike really failed for want of competent and experienced leadership and the end was predicted when one radical rabid Merrick, with revolver and shooting paraphernalia injected his presence into the dispute. Had the trouble been left to Secretary Frank Morrison, of the American Federation of Labor, the matter would have been a success and would have called forth a moral sentiment that would have worked great good both to the men on strike and the community, but when radical socialism and anarchy was flaunted into the teeth of a reputable, law-abiding, conservative christian community, the better class could quickly see a worthy cause being destroyed.

It is the destructive Merrick, who is charged with inciting the foreign element to riot and bloodshed, and this conduct on the part of the thoughtless and irresponsible gave abundance of excuses to the employers to demand protection for life and property.

The absurdity of the raid made by the irresponsible marching strikers is seen when it is known that some of the plants that were entered and the men driven from work were plants in which a scale of wages was already in force and the men were working only eight hours a day. This demonstration was entirely wrong. It lacked conservative leadership and that it was fatal is apparent by the fact that two men were killed when the rioters attempted to scale the wall of the Edgar-Thompson works and many others were injured.

The men who responded to a strike call at the Pressed Steel Car works in McKees Rocks remained out for several days, but they have decided to return and the manner in which Superintendent J. B. Rider handled the situation is very creditable. No special police were called to duty and there was no destructive and rabid Merrick on hand. Conservative union men regard this rabid socialistic propaganda as espoused by Merrick responsible for wrecking all the success that could be anticipated, and when men follow such clamorings they declare their battle is absolutely hopeless.

Secretary Morrison came from Washington to see what could be done but he left in despair after reviewing the conditions and learning for himself of the radical and thoughtless vaporings of men who had absolutely no interest in the strike save the notoriety they were able to acquire through the newspapers.

This gang brought to the workmen irreparable injury and a complete overthrow of all good intentions. An advance might have been granted by more peaceful methods. The men not only lost the time, acquired an unfavorable impression, but sacrificed and advance that might have been expected and indeed showed the employers a weakness to enforce any future demands.

That the strike was a blunder under the leadership is certain and the pity is that the men are the real sufferers while Merrick is languishing in the Allegheny County Jail where many of the most conservative men are convinced is the best place for him. There is no expression of sympathy for him and there seems, too, but few interested as to the outcome of the case pending against him which involves inciting riot.

STATE BOARD RULING OPPOSED BY UNIONS

WORCESTER, Mass., May 16.—The state board of conciliation and arbitration has issued a "certificate of normality" to the Crompton & Knowles loom works, whose employes have been on strike for wage increases since last October.

The state law provides that where a strike exists the employer must state this fact when advertising for employes. An amendment to this law, however, provides that:

"The provision of this act shall cease to be operative when the state board of conciliation and arbitration shall determine that the business of the employer, in respect to which the strike or other labor troubles occurred, is being carried on in the normal and usual manner and to normal and usual extent. Said board shall determine this question as soon as may be, upon the application of the employer."

Under this amendment the state board rules that the Crompton & Knowles concern has resumed its normal conditions and the law relative to advertising for employes does not apply. The strikers deny that the plant is operating under normal conditions and protest against the board's action. They say this statute was intended to be of service to workers in their effort to improve conditions, but it has lost its force under present rulings which are made without confering with the men on strike. The Worcester Labor News says the decision practically declares the strike off, as far as the state is concerned.

Armed with its "certificate of normality" the Crompton & Knowles management can now point to this state document in its denial of the workers' claim that usual conditions do not exist in this plant or that a strike really exists.

THE EXECUTION OF JESUS.

REPORT OF CAIPHAS TO THE SANHEDRIM CONCERNIG THE EXECUTION OF JESUS.

"Caiaphas, Priest of the Most High God, to the Masters of Israel, greeting: In obedience to your demands for a reason for my action in the case of Jesus of Nazareth, and in defense of my conduct, I beg leave to submit the following for your consideration: I would assure you that it was not on account of personal malice, envy, or hate, that existed in my own nature, nor for the want of a willingness upon my part to conform to the Jewish law in its strictest sense. I had but very little personal knowledge of the Nazarene. The most I knew of this man was from outside sources. Nor was it because he claimed to be King of the Jews, nor because he said he was the Son of God—I would that he were—nor because he prophesied or ignored the holy temple. No, nor all of these combined. There is a cause, and a more weighty matter, back of all these things that controlled my action in the matter. Therefore, I hope you will investigate strictly on legal principles the reasons that I may give.

"In order that you may be able to see and weigh the question fully, and remember the responsibility that rests upon me according to the laws of our nation, I will ask you to go back with me to the chronicles of our history as a commonwealth. First, our faith is pledged to one living and true God, this God being indescribable, unchangeable, incomprehensible, and, of course, unnameable. But yet in our daily communications with, and our applications to Him, He has been pleased to give us His name, or His several names, according to His relations to us, and they are found nowhere, only in the ark of His holy temple—there where He presents to us His strength and power. He calls himself Eloi, which means almighty in strength; that He can do what He will without effort; that He does the greatest thing as easy as He does the least. This makes Him different from all beings. In His holy ark He records Himself Elaah—existence without beginning, and no contingency as to His end. Again, He writes Himself Hhelejon—unchangeable; that is nothing but His own will can change Him. Again, He records His name Jah—knowledge that comprehends without being comprehended. Again He is written Adonia—full and free, and freely full. Combining the several names we have Jehovah—the Hebrew God. A man never can go wrong while he can pronounce this name in its comprehensive sense. This is where the Zealots, the Sadducees, and Essenes had their origin, and it is the want of being able to pronounce this name in its comprehensive sense that causes so much dissension among us Jews. Jesus could pronounce this name, but he stole it out of the temple, as I am creditably informed.

"But the object in calling your attention to pronouncing this name, with all its bearings, may be seen if we turn to the third Book of Leviticus, section 10, wherein is the special order made by our God to Moses, that we should offer the bullock, the ram, the flour and oil, and the people should fast seven days, and this should be kaphar, or atonement for the sins of all the people. Now, unless Moses was deceived, he has deceived us, or Jesus of Nazareth is a false teacher; for all he teaches is metanoeite, metanoeite, as though a man's being sorry for a crime would make restitution to the offended party. A man might repent ever so much, but what good would that do toward healing the man he had injured? None in the least. This mode of making atonement was ordained of God and revealed to Moses; but if man has nothing to do but to repent, the disease carries its own remedy with it. So a man can sin as often as he may wish to. Look at the first book, section 3: 'And God said to Abraham, by his own mouth, that each and all that were circumcised by the cutting of the prepuce should be saved.' This should be the seal of the covenant. Now, if this is not true, God must go against His own contract, violate His own promises, as well as deceive the faith and cheat the obedience of His own children. This is all so, if Jesus's teaching be true, for he sets up table (baptims) as the seal of God, I refer you to section 10, division first, where God said to Moses that He had changed the laws, converted the elements for the protection of His people, and with His own arm had delivered them out of a strong compact; and that they might remember, and that the generation to be born might remember and never forget to trust in Him when in danger, He said that once every year we should roast a kid or lamb, and eat it with unleavened bread, and this should be the sign that we would trust in Him all times of danger. Now Jesus teaches that common bread and wine are to be used instead thereof—a thing unheard of. And not only so, something that is altogether repugnant to God, and something that fosters drunkenness, and is well qualified to excite men's passions. And oh, ye Masters of Israel, but think once. Jesus calls himself the Son of God; claims to have been born of almah (the Hebrew word for virgin); that he and his Father are one—they are equal. These things will establish the following conclusions: If he is right, his Father is false. If they were one, then their teachings would be one; and if his teachings are true, God's must be wrong, or there are not those perfections in Him that we learn in pronouncing His holy name. By tolerating the teachings of Jesus, we say to the Romans that all of our former teachings are false; that the Hebrew's God is not to be trusted; that He is weak, wanting in forethought; that He is vacillating and not to be trusted, much less to be honored and obeyed. Thus the world will lose confidence in our God, and confidence in us as a religious people. This is impregnating the whole atmosphere with moral pollution. It does not only cut off, but blocks the way of all Jews from heaven; and not only this, it excludes our hope in the salvation of our forefathers, who have obeyed God in His ordinances, believed in His promises, and shouted in the triumphs of a holy life for fourteen hundred years. He entirely ignores God's holy temple—the house God had built by our forefathers under His own supervision, where He promised to dwell with His children, to hear their prayers, and to be pleased with their sacrifices. This temple is the bond of the Jews. Here all men come and be blessed. It is the earthly home of the souls of men—the place where men may hide from the storms of sin and persecution. This temple is where the foolish may learn wisdom; the place where the naked soul can be clothed, and where the hungry may be fed. This the grandest gift of our Father. Jesus completely ignores this temple; says the priests have made it a den of thieves; and sets up a sneer, and even scoffs at its sacred ordinances, and with a sort of selfish triumph says it shall be destroyed; and from his manner of saying it, I have no doubt he would be glad to see it quickly done. But what would be the condition of our people if this temple was removed? What would be the use of the priesthood if the temple was destroyed? Where would we find an answer by Urim and Thummim? How would the soul of man be purified, if the holy Bathkole, the Euroch of God should depart. There in that sacred temple of God he has been burning to the consuming of sin and the purifying of the heart since our return from bondage in Babylon. My argument is, if this temple is destroyed, or even forsaken by the Jews, we as a nation are utterly ruined. We might as well put our necks under the feet of idolatry and give up all hope

"One more subject I place before my Masters of Israel. Is it compatible with our religion, or is it consistent with philosophy, or admitted in His holy Word, that there can be more gods than one? When we pronounce Ele Laah Shaddiai-Hhelyon Adonai (which is Jehovah), there can be but one living God. By reference to section 6, No. four, He says by mouth of Moses, when he was all aglow with the glory of God—and remember He speaks either by mouth or quill; it is He that speaks, and not man—He says, 'The Lord your God is one God; there can be but one. I am and have been with you; I brought you up; I delivered you out of a strong compact; I delivered you out of their hand and kept you dry, while your enemies were drowned in the sea. I will not forsake you. I promised your father I would not. But if you forsake Me, then desolation will come upon you, and have you in swift destruction.' In section 5, three and four of David's Song of Joy: 'I am God alone. If I turn to the right or to the left, if I go down into the depths of the sea, or into the centre of the earth, or over the heavens, I should find no companion.' In section 3 He says: 'I am God alone, and alone I am God; beside Me there is no help for man nor angels.' Then in section 13, this command has been given: 'Thou shall pay to the Lord thy God once a year a half-shekel of silver, that thou and thy children, and all the strangers that are within thy gate, may know that there is no God beside Me, on whom they may call in time of danger.' Now, having all these commands and teachings from the very lips of God himself before my eyes, and being held responsible for the soundness of our doctrine and the proper inculcation of the same among the people of the Jews, what was I to do? Could I stand as the priest of the Most High God, and see your blessed religion perverted by an imposter? Could I stand and see the holy temple of our God deserted and forsaken? Could I stand and see all the holy ordinances, which had been appointed by our God for securing salvation to Israel, perverted by an imposter? All the blessed doctrines that were appointed for the government and instruction of the priesthood, thence to be imparted to the youth of our land, set aside, and that by one that could show no authority, only the authority of John the Baptists, who could give no authority only the one who sent him to baptize, and he could not tell who he was, nor whence he came? Hence you can see the responsible position that I as the high priest of God and of the Jewish Church occupied. According to our laws I was made responsible, and stood between my God and my people, to protect them in doctrine and government. I refer you to the capitulation made by the Sanhedrim and Augustus Caesar, in the holy Tosephta of the Talmuds. We submitted to taxation by the Romans, and the Romans are to protect our holy religion from foreign foes, in order that the holy temple or any of its sacred ordinances should never be molested, nor the holy city, Jerusalem, be polluted by Roman idolatry. Now the insinuating plan adopted by Jesus was well qualified to deceive the common people. It had already led many to forsake the temple, and hold her ordinances in derision, as well as to neglect the teachings of the priest or to pay the tithes for their supplies. He had already inculcated into the Jewish mind his pernicious ways of being saved to that extent that the Jewish cause was almost lost. There are two reasons for this: First, the people to whom he preached were an ignorant set, and knew but very little about doctrine of any kind. They are a restless sort of men, who are always finding fault and wanting something new, and never associate with the more enlightened part of the community in order to learn. Another reason of his having many followers is, his doctrines are congenial to unsanctified flesh. They are so suited to human nature that they require no sacrifices; they need not go to the temple to worship God; they need not fast, and they can when and where they please; they need pay no tithes to keep up the temple or the priesthood, but every man can be his own priest and worship God as he chooses. All this is so compatible with human nature that, although he has not been preaching over three years, he has more followers today than Abraham has, and they have become perfectly hostile toward the Jews that are faithful to their God; and, if it had not been for the Roman soldiers, on the day of his execution we would have had one of the bloodiest insurrections ever known to the Jewish commonwealth. I am told that there was never seen such a concourse of people assembled at Jerusalem as at the cross. One of my guards informs me that there were several hundred thousand, and, although there were two others crucified at the same time, Jesus was the great center of attraction. They would call out, 'Who is this Jesus of Nazareth? What is his crime.' Some of his friends would cry out, 'Nothing; he is being executed because he was a friend to the poor.' 'Take him down! Take him down,' they would cry out, and the soldiers would have to use their spears to keep them back. But when he yielded up the ghost he proved to all that he was hypostatical (that is, a human body), and the lodi curios had come from the iclandic covenant, and his trinitatis unitas was all a sham, for how could this unpronounced name suffer or be captured by men, or die, unless he is the one that is to die for the many? And if so, I was only accomplishing God's holy purposes, which exonerates me from guilt.

(To be continued.)

APPRCEIATIONS.

Elgin, Ills., May 12.

I am enclosing herewith a money order for the renewal of my subscription to your excellent paper. It is certainly up to the minute and a great factor at the present time in the work of enlighting the people on the principles of justice and equity.

Your willingness too, to give your time, energy and talent to the dissemination of these principles assuredly marks you as being a lover of righteousness. Such labors will surely be rewarded. I have deeply appreciated the sermons of Pastor Russell, he like yourself, is proving himself to be a valiant soldier for the truth, He like yourself, is proving himself the true light (the pure word of God) may shine more brightly on the path of the just. May the Lord continue to bless his efforts.

I have also read with keen interest the articles by N. E. Nelson and also add my opinion to others that they are worthy of being put into book form.

Wishing you continued success in your efforts on behalf of truth and righteousness and with sincere gratitude to you for continuing my paper beyond the time limit, I am

Yours Cordially,
M. H. WOODLEY.

Pittsfield, Mass., May 10.

Please find renewal for my subscription to the Tribune for another year. I wish to express my thanks for continuing to still forward the paper to me since I see my subscription has expired. May the Lord bless you in sending out this Light to others, and may you continue in this glorious work of spreading the Gospel Light.

With Christian loveñ your sister by His grace,

LILLIAN J. C. WHITE.

Quincey, Ill., May 10.

As much as I will miss the Tribune having taken it for seven years, I must stop it on account of financial reasons. I take other papers printing our dear Pastor Russell's sermons and other matter from the pen of him and the dear Pilgrim Brothers, but as the Tribune was the first paper I ever took which printed the sermons in full and in such clear type, it will be like shutting the door in the face of a dear friend, and if God so wills I may be able to subscribe again in the near future. Thank you so much, dear Brother, for the fearless way in which you have defended Presnt Truth without fear or favor from any man "but who shall be afraid for if God be for us who can be against us."

With a loving adieu to you and all of the dear friends in Truth with whom I have become acquainted through the columns of the Tribune, I am your sister in His name, still determined to fight the good fight of faith.

MRS. L. M. CURRY.

St Louis, Mo., May 12.

I see by date and address tag on my paper my time of subscription expired April 19, 1916, and again we are without the price to renew. The many years of pleasant, helpful, profitable reading will never be forgotten, and we will miss the regular visits of the Labor Tribune. Some dear friend paid our last subscription, and we thank them for it; God will reward them. May our Heavenly Father bless you in all good things, for He is rich and will minister to all our needs. We are rich toward God in the spirit of a sound mind in Christ Jesus. We thnk you kindly for all your kindness in sending us the Tribune.

Yours in Him.
BRO. & SISTER POWLEY.

Berlin, N. H., May 12.

Will you please stop sending the Tribune to Mrs. W. E. Yates. Sister Burke has been sending it to me. I was not able to subscribe for it, and I did love to read Pastor Russell's sermons. Now she is sending me the Enterprise, and please don't send any more Tribunes. Stop the Tribune, please.

MRS. W. E. YATES.

Lane, Kansas, May 13.

I notice that my subscription is paid up to Nov. 1915. You will find postoffice order inclosed to bring it up to Nov. 1916. I am taking several papers but I do not want to drop yours. I get one special article, Pastor Russell's sphere as a writer and preacher that I do not get anywhere else, and other reading matter. It is one of the old standbys.

Yours.
G. E. LaFOLLETTE.

IMPORTANT NOTICE.

All Scriptures occurring in the Towers from January 1, 1908, (when the Bible Helps were published) up to the present time, 2000 citations altogether, have been carefully indexed and published in book form. Any friends desiring a copy may have same at 25c each, postpaid.

C. H. ZOOK,
Elkhart, Ind.

Jackson, Ohio, May 13.

Please find inclosed renewal for Labor Tribune. As I am getting old and have not much of this world's goods to depnd on, but I cannot hardly get along without my dear old Tribune while I live, as it is such nice large printfor my old eyes who served me so well for nearly 88 years. When I was younger and could earn money I got the Tribune cheaper, but now it is worth more than the regular price.

Yours truly,
PIERE MOTT.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

next place in the Divine Economy, as taught in the Bible, and, in order to have his fellow-churchmen countenance his theories of Evolution, must find some place in their system of thought to place Him. Drummond, in line with Beecher, says: "We are confronted at once with incarnation. There we find how the Christ-life hath clothed himself as matter, taking literal flesh and dwenlt among us. The incarnation is the life revealing the Type .... the revealing of God. But why should God be revealed. Why, indeed, but for man? Why but that 'beholding as in a glass the glory of the only begotten we should be changed into the same image'... It was necessary that Type should be the highest conceivable Type. In other words, the Type must be an ideal for all true human growth, effort and achievement, an ideal is acknowledged to be indispensible ... Believers and unbelievers have been compelled to acknowledge that Christianity holds up to the world the missing Type—The Perfect Man."

Beechr and Drummond singularly recognized and believed the nonsensical and absurd doctrine of the Trinity. They did not go to the opposite extreme of the Unitarian school of denying the pre-human existence of Christ—that He was a mere man, but in recognizing the perfection of Christ they fancied that this implied the doctrine of the Trinity, of the three Gods in one. They did not recognize that Jesus could be perfect, as a man like Adam before he fell from perfection, and not be in some mysterious way a part of the God-head. The fact is, as set forth by Pastor Russell in his Atonement Between God and Man, that the Logos was made flesh, a perfect human being as was Adam before he fell, and as such was an ideal pattern for Christians to follow and copy. This feature contained in thes quotations can be fully appreciated and admitted and the doctrine of the Trinity and the doctrine of Evolution associated therewith be denied. Jesus as an ideal human pattern is the thought expresed by the Master in reply to the question propounded by Phillip: "show us the Father." His reply was "he that hath seen me hath seen the Father." That is to say God was manifestd in the life of Christ in the sense that His character was exemplified in a manner that could be appreciated by the human mind, "if ye had known me, ye should have known the Father also." This applies to all human beings to the extent that they may be blessed with an inheritance of the original image and likeness of God in which Adam was created; this is the element of truth that our Unitarian friend have applied to Christ—that he was simply a Great Teacher. They did not recognize the Scripture which taught that Christ was a perfect human being as was Adam before the fall from his Edenic perfection; when he was "God manifested in the flesh."

The thought contained in these quotations of these men, Christ is an ideal pattern for the choice of the Christian to which he must grow and attain, does not answer to the prominence to which the Bible gives Him—it is only a partial statement of the Truth and the truth partly stated, in conjunction with error, makes the error the more insidius. There are many Scriptures which point specifically to the death of Christ that cannot be reconciled to the system of philosophy formulated by Beecher Drummond, and these they dispose of by denying the doctrine of the Fall.

Abbott, in justification of Beecher in posing as an expounder of the Bible in harmony with Darwinism as applied to the creation of Man, says, "The doctrine of Adam's Fall occupies no such fundamental position in the Bible as it occupies in the Puritan Creeds... The Fall of Adam is narrated in the third chapter of Genesis. It is not again referred to in the Old Testament, nor in the New Testament, except parenthetically by the Apostle Paul In the one chapter where the Apostle Paul treats of the nature of sin, the seventh chapter of Romans, he represents it as an emergence of the flesh against the spirit, a representation quite in harmony with the scientific doctrine of evolution." In order to be consistent with their profession as Bible students, these men dispose of the account of the Fall in Genesis by saying that it is an allegory, and then try to give an account of the New Testament Scripture of the death of Christ along some other line—Becher says that the suffering and death of Christ was for the purpose of "developing in men confidence in God and sympathy with Him." This is a very unsatisfactory account for the many statements concerning Christ's death made by Christ and His Apostles.

THE CRIPPLE AT LYSTRA

Acts 14:8-20—May 21.

History Repeats Itself—Paul and Barnabas Persecuted — Slandered and Maltreated by Professedly Religious Leaders—A Notable Miracle—Honesty Rewarded With Stones.

"He giveth power to the faint; and to him that hath no might He increaseth strength."—Isaiah 40:29. R. V.

LEAVING Antioch of Pisidia, Paul and Barnabas went to Iconium. There they preached the Word faithfully for several months; for it was an excellent field of labor. There also opposition was aroused. Finally the chief Jews and those Gentiles whom they influenced plotted to stone the missionaries as blasphemers. When Paul and Barnabas were made aware of the plot, they fled to Lystra, twenty miles away.

Arriving at Lystra, they began to preach the Gospel as courageously as though there had been no previous opposition. Amongst the auditors was a cripple who manifested much interest in the Apostle's words. St. Paul, perceiving that the man had faith, called out to him, "Stand upright on thy feet!"—a thing that the man had never done. He had the necessary faith and obeyed the Apostle's command. Thus a miracle resulted, to the astonishment of the assembly. The effect was electrical; and the people shouted in their own dialect, "The gods have come down to visit us!"

St. Paul Heals a Cripple.

Lystra figured as the scene of a mythological event, the tradition being that Jupiter and Mercury had once come to this city in the form of men, but had been refused lodgings until they came to the hut of a poor man, who entertained them to the best of his ability. They rewarded him by turning his hut into a gorgeous temple, and punished the others with a flood. This tradition was perpetuated by a statue of Jupiter at the city gate as its protecting god.

It is easy to discern how a comparatively ignorant and superstitious people might jump to the conclusion that the visit of the missionaries was a repetition of this visit of Jupiter and Mercury, handed down through tradition. They called St. Paul Mercury, because in their tradition Mercury was the speaker; and Barnabas they called Jupiter. Forthwith the priest of Jupiter prepared to offer a sacrifice of oxen before the statue of Jupiter, at the city gate, in honor of the supposed gods present with them as men.

The missionaries were probably preaching when they heard of the commotion in the city and of the sacrifice about to be offered. Most earnestly did they entreat the people to desist, explaining that they were nothing but imperfect men, that their mission was the very reverse of what the people supposed, and that Jupiter and Mercury were only products of ignorance and superstition. Running in amongst the excited people, with difficulty they restrained the populace from sacrificing in their honor.

Sudden Change of Sentiment.

Wisdom from on High guided Paul and Barnabas to know that it would be useless to quote the Scriptures to these people, who had no knowledge of them. The missionaries discoursed, therefore, on what the people could understand and appreciate. They explained that in times past the living God, who made all things, had permitted the nations to walk in their own ways. He had interfered particularly in the affairs of only the one nation—Israel—except so far as the others might cross His Plan. But now He was sending a Message of instruction to all nations, that they should turn from the vain traditions received from their ancestors, and should recognize the only true God and His Son, who had redeemed the world and whom the Father had ordained should in due time become its King, to bless all the families of the earth.

The sudden change of sentiment which resulted from the Apostle's plain statements of the Truth led the Lystrians to look at the missionaries with very different eyes. They may have felt rather mean about their own superstition, which had so quickly roused them to do reverence to men who repudiated it and acknowledged their unworthiness of it. While the populace was in this spirit, certain Jews from Antioch and Iconium came thither, explaining that the missionaries were imposters, working upon the credulity of the people. The populace was ready for just such leading in the reverse direction. As a result, St. Paul was stoned, and dragged outside of the city, where he was left for dead.

St. Paul, Stoned, Recovers.

As the disciples stood about the Apostle's prostrate form, supposing that he was dead, he arose and returned to the city. We are not to suppose that all of the citizens joined the mob which stoned him, although there must have been general sympathy on the part of the majority. The next day the missionaries went to Derbe, a distance of thirty-five miles. This implies that the Lord wrought a miracle in Paul, that he might continue his journey.

Rochelle, Ill., May 12.

Am sorry to note that my subscription to your paper is in arrears, and I hasten to renew it, begging your pardon for neglecting to attend to that matter sooner. We are very much pleased with your paper, especially becase of the large space you devote to the printing of Pastor Russell's sermons which we enjoy so much, and which brings joy and comfort to so many hearts. Also the many letters from friends far and near are read with interest. Trust you will continue in the good work of helping spread the good tidings of the coming kingdom which shall be to all people.

With appreciation of your noble paper, I am

Your well wisher,
EMIL RYDELL.

Pittsburgh, Pa., May 10.

Wishing through your kind favor through this means to thak the one who has extended my subscription to your paper for another year. Also to send my appreciation to you for the religious features of the paper, as I have not missed a copy of it since you began to publish Pastor Russell's sermons in 1904 up to the present time. I am also glad to see from time to time the names of those who have dared to be a Daniel still on your list. Also glad to be able to recogaize the Lord's method of choosing, as the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart. (1 Sam. 16:7; 1 Cor. 13 capt.) And such are found with the following spirit: A deaf and dumb person being asked to give his idea of forgiveness, took a pencil and wrote: "It is the sweetness which follows. Yield when trameled upon."

Very respectfully,
R. J. CRAIG.

Greer, S. C., May 10.

On account of financial conditions I have to ask you to discontinue sending me the Tribune. This I regret, but hope to be able to subscribe again some time soon.

I enjoy reading the paper and most especially Pastor Russell's sermons and addresses. I have ben taking the Tribune two years, and I know that I will miss it. May the dear Lord continue to bless you in your good work.

Very sincerely yours,
MRS. W. H. COOK.

Philadelphia, Pa., May 12.

I am enclosing subscription price for renewal of my subscription to the Tribune. Thanking you for continuing to send the paper after my subscription had expired. I want to tell you that I appreciate your paper, especially the sermons of Pastor Russell. The type and quality of paper are excellent, and I take great pleasure in passing the paper on to others. May your reward be great for lifting up the standard. The Lord bless you in your good work. I remain

Yours in the Lord,
MRS. CLARA GREAVES.

Johnstown, Pa., May 12.

I am renewing my subscription thru the Watch Tower and Tract Society, Brooklyn, N. Y., for your excellent, clean paper for another year. My time will expire May 14 of present year. We always look every Thursday for the dear old Tribune that contains so much of good food from our dear beloved Pastor Russell. Trusting that you will continue to print our dear Pastor's sermons as you have been doing through all the opposition as you have had, but the Lord will have a great blessing for you when you are through with this life, and as long as you print the sermons and all other good things that your paper contains at present, you may rely on me as a subscriber to the good old Tribune.

Yours in love,
R. K. MAXSON & WIFE.

Elkins, W. Va., May 12.

I have this day renewed my subscription through the W. T. B. & T. Society. I wish to express my very sincere appreciation of your paper. I had thought of subscribing to another well known and much appreciated "Truth" paper, but being unable to subscribe to two, I felt that it would be greatly unjust to discard an old friend to pick up a new, so have continued, and will continue so long as I am able my subscription to the dear old Tribune, a paper which is always welcome in my home for its many good features, especially its Truth matter.

Your well wisher and friend.
H. PEARSON.

Stockton, Cal., May 12.

Enclosed you will find renewal of subscription to the Tribune. Thanks for sending it after subscription had run out. We appreciate very much the manner in which you publish the sermons of Pastor Russell and other matters pertaining to the Truth. Hope to continue to take your valuable paper as long as you do so.

Yours for the Truth,
E. E. GORDON.

Sheriden, Oregon, May 10.

We appreciate the Tribune, first because the editor is striving for the rights of the people; pleading their cause, when they claim their rights in a reasonable way and not by physical force or intimidation. Second, by considering both sides of all questions—of right and law. Third, because he admits to his columns the defense of the Truth and teachings of the Bible by the champions of the I. B. S. A., especially C T Russell. Fourth, because the Tribune reaches many who understand little Jehova's Plan of the Ages—for the recovery of man from the Adamic conditions of death. John 5:28; Matthew 11:23-24). Fifth, Doubtless, the Tribune is a champion for free press, free speech and the free worship of God, as our government rightly administered, will defend. Now as the Tribune maintains this position, justice and right, he will get his reward in due time, because justice and right is the foundation of God's throne.

C. BECK.

Youngstown, O., May 12,

I see by the tag on my Tribune that my subscription is up, so I hasten to renew it again, as we do not wish to be tardy. We know that money is required to run a newspaper. We wish to tell you that your loyalty in standing for the Truth on every subject, especially religious subject, is appreciated very highly. We always put in a good word for the "Old Reliable" as the first paper (so far as we know) to publish Pastor Russell's sermons, and for myself I thought it would show ingratitude on my part to stop the Tribune for any other paper, so you can depend on my subscription as long as you publish the sermons and as long as I can get the necessary amount to pay for it. With best wishes for the success of the Tribune, I remain

Yours truly,
J. L. MORGAN.

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WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

GOD'S BENEDICTION UPON HIS PEOPLE.

CONDITIONS POSITIVE FOR HAVING AND FOR ABIDING UNDER THIS BENEDICTION.

What This Means to Spiritual Israel—Not Earthly Prosperity and Luxuries, But Favor, Rest, Protection, Joy—Those Thus Blessed Must be Sympathetic and Helpful—The Only True Gospel—The New Commandment—The Christian's Proper Loyalty to His King and to His Comrades—Cultivation of Thankfulness Essential.

DAYTON, Ohio, May 14.—Pastor Russell spoke here today from the text, "The Lord bless thee and keep thee: the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace." (Numbers 6:24-26. He said:

While many blessings were pronounced in olden times upon the Natural Israelites, we are not to forget that Natural Isreal was a picture of Spiritual Israel. All of God's blessings to the natural seed of Abraham are still more abundantly applicable to the Church of Christ, which is the Spiritual Seed of Abraham. If the Lord shall bless us, will it mean that we shall have temporal prosperity? This is by no means certain; for temporal prosperity is not the promise to Spiritual Israel. To this class the blessing of the Lord is of a far higher kind than this.—1 Corinthians 10:11; Galatians 3.29; John 16.33.

The Lord's blessing was very richly with our Lord Jesus Christ and with His Apostles. Yet they did not have fine houses or chariots or great luxury of any kind. Therefore in wishing you the blessing of the Lord we are not wishing you earthly prosperity, but rather whatever the Lord may see best to give you as His children. The Bible treats the Church of Christ from the standpoint of a New Creation. Not according to the flesh, but according to the spirit, does our God deal with us. The Bible keeps before our minds continually the thought that those who have consecrated their hearts and their lives to the Lord are dead, so far as the flesh is concerned. (Romans 8:10; Ephesians 2:5; Colossians 3:3.) They are to be dead to fleshly hopes, ambitions and pursuits, but alive toward God, alive to the Heavenly promises and ambitions, alive to the glory, honor and immortality promised to the faithful overcomers, alive to the things which God set before us in His Word. To this class our text is applicable.

The thought of having the light of God's countenance upon us is a beautiful one. It means that He will look graciously toward us, will give us His favor, His protection, His blessings; that there shall be rest and peace in our hearts. It is inspiring to think that the Almighty One who inhabiteth Eternity is our Father; and that He is prepared to do for us everything that could be expected from an almighty, gracious, loving Father—provided that we are His children, that we have accepted His terms in Christ.

It does not matter to us, therefore, whether men shall bless us or whether they shall curse us. They cursed both our Lord Jesus and His Apostles. Moreover, it was largely the chief religionists who did this. Our Lord said, "If the world hate you, ye know that it hated Me before it hated you." This hate came particularly from the religious world. "If ye were of the world," the Master continued, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18-25; 1 John 3:11-13.

GOD SEEKS STRONG CHARACTERS.

Our Lord proceeds to tell us that it is only a natural thing that darkness should be opposed to light. It has always been so, both physically and morally. Physical darkness cannot be in the same place with light; for the light swallows up the darkness, so to speak. Spiritual light works in the same way. If not quenched, it will scatter the darkness. In proportion, therefore, as your life emanates the light, in the home, at your work, or in any other place, there will be opposition from those who are under the dominion of the Prince of Darkness. (John 3:19-21; 1 John 2:8-11.) This class do not wish to have the light reveal and thus rebuke their darkness, do not wish to have the Lord's way; for they have plans and projects of their own that would be thwarted by the way of the Lord.

But it is not for us to succumb to opposition. On the contrary, we are to overcome, to be faithful to the light, and to let it shine before men. Only to the overcomer is the proposition made that he shall sit down with Christ in His Throne. (Revelation 3:21.) The Lord is not looking for a company of weaklings, without moral and spiritual backbone. Those who will sit with Him on the Throne must receive the new spirit, the new disposition, the new mind, the mind of Christ, and must maintain it.

While these overcomers will not be contentious in the objectionable sense of the word, they will nevertheless "contend earnestly for the faith once delivered to the saints," as the Apostle enjoins. (Jude 3.) This they will not do with fleshly bitterness, however; for at the same time they will be developing the fruits of the Holy Spirit—patience, meekness, gentleness, long-suffering, brotherly-kindness, love. (Galatians 5:22, 23.) These are the fruits that must appear in those who have received the Spirit of God.

Our main overcoming is in ourselves. We are to rule our spirit, to exercise self-control, to "be strong in the Lord and in the power of His might." We are to overcome our own natural preferences, our weaknesses, the spirit of the world in ourselves. This is our first victory. Then there are things that we are to overcome in the way of opposition from the Adversary and his servants. (Romans 6:16.) We may never "give place to the Devil," never yield to that which would be in opposition to the Lord and His Cause. But we are to be ready to lay down our lives in support of "the Truth as it is in Christ Jesus." We are not to contend about little matters that are purely personal, and that would not affect the Truth. We should be ready to waive any personal preferences where no principal of rightcousness is involved. But where principle is at stake, we must stand fast. We may not compromise principle.

RESPONSIBILITY UPON CHRISTIANS.

When we look back to the time when the bishops of the Church began to call themselves "apostolic bishops," we can see what injury the compromising spirit has wrought in the world. Then it was that the Divine arrangement was set aside, and the creeds of men were substituted for God's Word. The Apostle Paul says, "The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished unto every good work." (2 Timothy 3:16, 17.) No matter who may seek to teach us, we must not receive the teaching except as it is proved to be in full accord with the Word of God. Men have been in error in the past, and often are in error now.

We are to look for a "thus saith the Lord" to be back of all teachers and teachings. If any one comes to us with any doctrine that cannot be proved by the words of our Lord Jesus or of the Apostles or of the Prophets, we should not accept it. St. Paul warns, "Though an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:6-9.) Even the angels are not authorized to be the teachers of the Church, as shown in the Word of God.

As we seek to be overcomers, seek to be wholly faithful to the Lord, and as we trust His promises, we abide in His love. As our Lord Jesus said, "If ye keep My commandments, ye shall abide in My love." (John 15:10.) He did not force these commandments upon us. He merely pointed out to us the opportunity and the privilege of becoming His disciples. Then we voluntarily said, "Dear Lord, we desire to be Thy disciples. We desire to give up all earthly interests in order that we may share with Thee in Thy sacrifice. Enroll us amongst Thy followers—this is our prayer." After we have been accepted of the Lord, He says to us, "Now, in harmony with your request, I give you these commandments. They are your instructions as to how to walk in My ways. If you wish to be faithful disciples and to continue in My love, keep these injunctions."

While our Lord endorsed the Ten Commandments given to Natural Israel, He made it plain that the essence of them all was contained in the one broad command, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself." —Matthew 22:37-40; Luke 10:27.

THE "NEW COMMANDMENT."

To His disciples the Master said, "A new commandment I give unto you." (John 13: 34, 35.) This was an additional commandment, which went beyond the Law; for it means sacrificial love. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) This is the love which our Lord Jesus had for us. If we have the same love for the brethren that He manifested, then we have the self-sacrificing love. The Apostle John says, "Hereby perceive we the love of God, because He (Christ) laid down His life for us; and we ought to lay down our lives for the brethren." (1 John 3:16.) Our Master laid down His life for us. This is the measure of His love; and we are to love as He loved.

If we are true disciples, true followers of the Master, we shall be willing to lay down our lives for the brethren. We are to love and to desire to help all who love the Lord. We are to be forbearing and long-suffering with their frailties. Otherwise we cannot remain under the benediction of our text.

The Apostle Paul says that if we bite and devour one another we are in danger of being consumed one of another. (Galatians 5:15.) There would be a continual clash and warfare; and we would die as New Creatures. In order to glide along together without much friction we need much of the lubricating oil of the Holy Spirit. More and more we should learn to appreciate the good qualities of the Lord's people, to learn the lesson that if God shows favor to any one we have sufficient reason for loving that one.

Whether or not we can see anything to admire in another of the Lord's people is another question. No matter how uncouth one may be according to the flesh, we must love him and be patient with him until he learns to do better; for we must recognize that the Lord must have seen honesty of heart there or He would not have received that one as His child. This does not mean that we are to ignore serious faults in the brethren, and to make no kindly effort to assist them to overcome their weaknesses and blemishes; but that as long as they give evidence of trying to do the Lord's will we should be patient, sympathetic and brotherly with them.

THOUGHTS FOR CHRIST'S SOLDIERS.

There are many lessons which the children of God may learn from the armies of the warring European nations. What heroism those soldiers are manifesting as they fight for their various countries! Because of patriotism or some other motive, those men over there endure most terrible conditions. If men will thus endure from love of country, what should the Lord's people be willing to endure for the Heavenly country! If these soldiers do such things for earthly kings, princes and captains, what shall we do for our obligation as soldiers of the Cross of Christ?

As we consider how these soldiers of the warring armies labor under such unfavorable circumstances and conditions as are reported from time to time, in contrast with the favorable conditions which we enjoy, we should feel an increase of courage. We should be ashamed of anything like cowardice, of anything of disloyalty, when we see these earthly soldiers, without any such hope as inspires the soldiers of the Cross, without the backing of the Holy Spirit, yet displaying such courage and loyalty to their rulers. If they so endure, "what manner of persons ought we to be?"—2 Peter 3:11.

No matter what may have been their station in life, when these soldiers get into the ranks they are fighting for one general cause. If they had difficulties with one another before, this is all left behind in their desire to serve the common cause. In their fight against the common foe they must stand together; for they are enlisted under the direction of one commander, and they are fighting for the one ruler.

Likewise the followers of our Lord Jesus are all soldiers under one great Captain—our Lord. We are all enlisted under the banner of the Heavenly King, not for a few years, but until death. We have a common foe; and we are all children of one Father. We have not entered upon this warfare to escape hardship and trial. It is a battle all the way down to the close of our earthly life.

What should be our course, then? In our dealings with the brethren, should we not deal in holiness, in helpfulness, in sympathy, in love? Do we not all have trials of our own? Do not the brethren have trials and difficulties also? Then let us be loyal to them and to our King. "Let us show forth the praises of Him who hath called us out of darkness into His marvelous light," by being true soldiers in the army of Christ.

CLOSING WORDS OF BENEDICTION.

May the blessing of our text be our portion. May "the Lord bless thee and keep thee!" May each one of us enjoy the blessing of the Lord day by day! But should any one desire to leave Him at any time, He will not hold such a one back; for it was by giving up our own will that we were accepted by the Lord at all. Our remaining with Him is altogether a voluntary matter.

"The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace." As the Scriptures show, the peace of God is not that peace which comes from having no enemies to overcome, no difficulties to surmount. We have enemies within and without; and we shall have them, down to the end of our sojourning in the flesh. The Master said, "Peace I leave with you: My peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) He then declared that His peace would be of a kind that we might have in the midst of afflictions and tribulations.

"Let the peace of God rule in your hearts, to the which also ye are called in one Body; and be ye thankful," urges the Apostle Paul. (Colossians 3:15.) We have great reason to cultivate thankfulness. The more we study the matter, the more we shall see how much we have to thank God for. If our hearts are filled with gratitude, all murmuring and repining will be crowded out; for there will be so much discerned for which to praise the Lord that there will be no room for ingratitude. As we go onward in the narrow way, we should note all of our blessings, both great and small. If we have trials, difficulties and perplexities, we should realize that these are all working out for us a far more exceeding and eternal weight of glory. Thus will the Lord bless us and cause His face to shine upon us. Thus will He lift up His countenance upon us and give us peace.

We trust that more and more we are coming to appreciate this peace of God, which passes all human understanding. May the Lord grant each of us more and more the wisdom, grace, strength and peace needful to enable us to press on in the narrow way to the end of our course! "Faithful is He that hath called you, who also will do it." He will do "exceeding abundantly above all that we can ask or think, according to the riches of His grace" and His loving-kindness in Christ Jesus our Lord. Blessed are they that put their trust in Him!

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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His indifference to this vital question of the Christian religion, the Fall, is further indicated by remarks made in the paragraph that follows the above: "Now, it is worse than folly to undertake to say whether this means total depravity, whether it means Adamic depravity, or whether it means depravity at all." He then introduces the development theory coupled with the idea of a Personal God operating upon man and "accelerating" the civilization produced by Providence, then continues:

"That man is susceptible of gradual change, and, in the divine providence, of an unfolding which we call civilization, and of which centuries are the term, all know and all admit; but can that unfolding be accelerated? Can it be in part induced by man himself? Is there in nature a new development theory of the Spirit? That is the present question. Under the influence of the divine Spirit, whatever is low in man is lifted up; by which watever is dull and of the flesh may be spiritualized; by which watever could not come together through long ages of devlopment (if it came together at all, which is a matter of more than doubt) may come speedily together. There is a doctrine, in other words, of a new birth in Christ Jesus. By the Power of the Holy Ghost men are transformed, inspired, and brought into a state in which it is not mockery when we are called sons of God. So that it is the avowed opening of this new kingdom of influence, it is the direct inspiration of the human soul by divine contact, that constitutes the peculiar operating element of the New Testament."

In other words the evolution of the human race has been "arrested" and to complete this development is the purpose of Christianity, according to Beecher's statement, "whatever could not come together through long ages of development may come speedily together by the power of the Holy Ghost." Further on in the sermon he refers to the "Fruits of the Spirit," or character of Christ as the culminating features of this "accelerated" civilization. This sounds singularly like the essence of Drummond's Ascent of Man published in 1894, 21 years later, which was "an attempt to christianize evolution by laying stress on altruistic elements in natural selection."

Drummond formulated a more complete system of philosophy of the Evolution of the New Testament taught by Beecher near the close of his career, and says plainly what Beecher hints at, that man has evolved from lower forms of life: "Why should Evolution stop with the Organic—Whence has all this system of things come, is after all, of minor importance compared with the question, Whiter does all this tend. So stupendous is the development from the atom to the man that no point can be fixed in the future as distant from what man is now as he is from the atom. But it has been given to Christianity to disclose the lines of further Evolution." (Natural Law in the Spiritual World, Page 401.)

Becher further elaborated upon his sermon Evolution and the New Testament by a series of twenty-six sermons (published in book form in 1885) under the gereral title, **Evolution and Religion.** Abbott gives a concise statement of the essence of these series as consisting of two phases: "Part I, Eight sermons discussing the bearing of the evolutionary philosophy on the fundamental doctrine of evangelical Christianity." Drummond's **Natural Law in the Spiritual World** is also to the same purpose and import: "An attempt to reconcile evangelical Christianity with the doctrine of Evolution." The second series of Beecher's sermons was also an anticipation of Drummondism, the essence of which, in the words of Abbott, is: "II. Eighteen sermons discussing the application of the evolutionary principles and theories to the practical aspect of religious life." The essence of Drummond's **Ascent of Man** "is an attempt to christianize evolution by laying stress on altruisitic elements in natural selction."

Emerson's statement that "every revolution was first a thought in one man's mind, when that thought occurs to another man, it is the key to that Era" can be verified in several instances in history and also in this instance of narrative of Beecher and Drummond, Dante and Petrarch, the two Italian poets, jointly effected the Italian Renaissance by reviving an interest in the forgotten Greek and Roman learning, by embracing it in their poetry which set the world to thinking and thus paved the way for the Reformation. Luther and Zwingli, independently, and in different countries, formulated the same doctrines from the Bible, which effected the Reformation; this was done without the knowledge of the other, and when they compared notes later, found only one item of disagreement, and these men were of entirely different types and training. Similarly, in France, Voltaire, the aristocrat, and Rousseau, the commoner, taught the same principles, unknown to each other, which later brought on the French revolution. We have just noted that Beecher anticipated much of what Drumond taught, and they were men completely different types; Beecher was a lover, and arrived at his conclusions primarially from his intuition, and Drummond was a logician, which his scholarly works reveal. Drummond may or may not have gotten his inspiration from Beecher during his visits from England to America to address chautauquas, to formulate his thoughts in book form; this is improbable, for Abbott, in his biography of Beecher, does not mention Drumond in connection with the life and work of the orator and it is probable that the two men nevr met At any rate the importance of these men in embracing new theory of "revolutionized my educational beliefs," and since Drummond has left Darwinism into their teaching, is equal to that which we have just noted in the field. Darwinism has revolutionized the theological thought of modern religion by finding its way into Protestant Theological Seminaries since the war between Science and Orthodoxy was declared off by the the past, for Beecher says that it *publications* of Drummond. This would verify the statement of our Concord Seer: "Every revolution was first a thought in one man's mind, when that thought occurs to another man, it is the key to that Era."

THE DEATH OF CHRIST THE CORNERSTONE OF THE CHRISTIAN RELIGION.

Beecher, in teaching the doctrine of the New Creation, by defining it merely as the development of character, or the flowering of the good in man's endowment, without the proper basis for that doctrine—the present sinful state of humanity as the results of God's Justice pronounced upon Adam for disobedience and the race represented in Adam and the Plan of Redemption providing a substitute for Adam to satisfy the claims of Justice against the human race, before there could be any release of any number of the Adamic family, justifying them to the privilege of becoming a Son of God by adoption through the begetting of the Holy Spirit—were building on false promises; and "every man's work shall he made manifest; for the day shall declare it, because it shall be revealed by fire (annarchy, the culminating effects of teaching of an agnostic tendency-....shall try every man's works of what sort it is." "Other foundation can no man lay than that is laid, which is Jesus Christ." In line with St. Paul we have the words of Christ (John 10:1): "Verily, I say unto you, he that entereth not by the door (the basic truth of Christianity—the Sacrificial Death of Christ) into the sheepfold, but climbeth up some other way, the same is a thief and robber (by breaking into the Lord's store-house of Truth: "unto the wicked—the unjustified, who do not believe in the efficiency of the blood of Christ—"the Lord sayeth, what hast thou to do to declare my statutes?") But he that entereth in by the door is the shepherd of the sheep. To him the Porter (Bible) openeth and the sheep hear his voice ('Which alone perfectly blends Justice, Love, Wisdom and Power.'"- Elsewhere Christ says to the same effect: "I am the way, the truth and the life; no man cometh unto the Father but by me."

There are many other Scriptures that point to Jesus Christ as the essential fact in Christianity. But there are more ways than one of recognizing this fact; Beecher admits that Christ is the very essence of Christianity, but understands Him to be so, not that His death attoned for sin, but that He is simply the ideal pattern to copy. He saw the practical phase of Christianity to the exclusion of the philosophical until he became infected with Darwinism, and then sets out to introduce Christ as a philosophical necessity to the morality of the Christian. We quote his words: "The last years of my life I dedicate to this work of religion, to this purpose of God, to this development, on grander scale of my Lord and Master Jesus Christ. I believe in God. I believe in immortality (life beyond the grave). I believe in Jesus Christ as the incarnate representative of the spirit of God. I believe in the esential truths that go to make up mortality and spirtual religion. I am neither an infidel nor an agnostic, nor an atheist; but if I am anything, by the grace of God, I am a lover of Jesus Christ, as the manifestation of God under the limitations of space and matter .. .."

Drummond likewise recognized the fact that Christ occupied a promi-

(Continued on Second Page)

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WANTED.

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AN APPEAL

Dear Friends—Anywhere and everywhere—I am working in the Tribune prize contest. If you subscribe or renew during the contest I will greatly appreciate it if you will cast your vote for me. If I win a rize I will use it in the Service of the Truth. Your Brother in the hope of not only winning one of these prizes but the greatest prize of all.

GEO. E. PERRY,
Henderson, N. C.

WANTED.

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PUBLIC PLUNDER NOW ON; BIG RAID ON TREASURY

Politicians Under Pretense of National Guards Demand $150,000,000 as a Pork Barrell Hand-out, but the Dynamite Squad is Busy.

WASHINGTON, May 23.—Bound to plunder the public treasury to the tune of $150,000,000 the politicians backed by the machinery of the National Guard have been busy lining up the Pork Barrell Brigade and this aggregation has been augmented by the valuable aid of some of the New York newspapers, while Senator Borah in the upper house and Congressman Meyer London in the lower, are busy blowing up the bridges and tearing up the tracks, in order to block the progress which threatens a raid on the nation's treasury.

The monumental sum is merely for military equipment and high salaries while commercial pursuits and business of more vital importance for the advancement of the people is left without able sponsors because the political rake off is not sufficient and the personal gain to the lobbiest is not alluring enough.

However the American Union Against Militaryism with headquarters in the Muncey building has taken up the matter in the interest of the people and there promises to be some lively discussion and interesting revelations between now and the time the pork gets to the point where the politicians will be able to take a bite.

When we asked the captian of one of the National Guard regiments (in West Virginia) if he felt they had the power to put to death a striking mine worker if they wanted to, he said they had. "We had the power to do so," he said. When we asked him WHERE WAS THE CONSTITUTION OF THE UNITED STATES, he calmly replied that it was suspended during the time of the operation of martial law.—Senator Borah, discussing the National Guard features of the Army bill.

WASHINGTON, May 23.—It is about time that Labor woke up to what is being "put over" on it in the name of "preparedness."

As it now turns out, the biggest single item of "pork" in the whole "preparedness" campaign is likewise the very feature which has the most menace to the interests of labor, organized and unorganized.

That item is the $50,000,000 subsidy which the powerful National Guard lobby has pulled down—or threatens to pull down—for the organized militia of the several states. Most of this $50,000,000 will go directly into the pockets of the members of the guard. In salaries ranging from $500 per annum down. This salary is frankly designed to attract and hold men to the disagreeable duties which the business interests of the country impose, at intervals, upon the National Guard. The remainder of the appropriation will be used to purchase armored motor cars, machine guns and other types of "efficient" equipment.

The slogan of the National Guard in this raid upon the treasury is: "Fork over a subsidy and 'federalize' us."

That contains two propositions, both of which are inimical to labor.

Senator Borah, in the upper house, and Congressman Meyer London in the lower, are making a hard fight against the National Guard proposition and they are being backed by those Senators and Congressmen who find the National Guard lobby pretty hard to stomach.

Senator Borah has attacked the scheme on two grounds. First, that it is a vicious thing to build up, through a subsidy from the federal treasury, a huge military machine which will grow to dominate federal politics. He predicts that the National Guard will, in a few years, be demanding anywhere from $100,000,000 to $150,000,000 and that the congressmen will be afraid to say no. His second point is that the National Guard, through its development of the court martial, has demonstrated that it is unfit to be entrusted with any more power.

"Our fore fathers dreaded the idea of a big standing army," said the Senator, "but here you propose to create a standing army of 400,000 with greater powers than any army ever had on American soil.

"For this National Guard machine will have more power than the Regular Army has ever dreamed of having. It will have three sorts of power. Like the Regular Army, it will have the power of the gun, the power of brute force,—not something to be lightly handed over to any group of men. Secondly, it will have—what the Regular Army has never had since the Civil War—the power to court martial and punish civilians. Since the Dick law was passed a few years ago, the National Guard has repeatedly superseded the civil authorities with an effrontery unparalleled in American history. And finally this huge military machine will have—what the Regular Army does not have—the power of the ballot. By its vote it will control or aim to control, federal politics in every congressional district, to make and unmake members of both houses of Congress. Our fore fathers would turn in their graves if they could see us yielding ourselves blindly into the hands of a machine like that."

Originally there were two rival bills in Congress for the re-organization of the Army. One was the Hay bill and the other was the Chamberlain bill. Both of them attempted to "federalize" the militia and to pay it a huge annual subsidy in return for its promise to enlist up to its full strength and to achieve military efficiency. Those two rival bills have now been coalesced into a compromise bill which retains the Nationoal Guard provisions in full. The New York newspapers are making a desperate effort to coerce Congress into passing the army bill without debate but if labor begins to make itself heard on the "militia pay" scheme—which is the way the National Guard provisions are loosely described—there is every likelihood that Congress will kill it.

There is no time to lose, however, as the National Guard lobby is on the ground and is pulling every wire it can reach.

The American Union Against Militarism—formerly the Anti "Preparedness" Committee—with headquarters in the Munsey Building, Washington, D. C., is fighting the bill hard. The granges are also said to be against it.

"$3-A-DAY" BILL FAVORED.

WASHINGTON, May 22.—The house committee on labor has unanimously agreed to a favorable report on the bill presented by Congressman Nolan, a member of the labor group, which provides that no employe of the federal government shall receive less than $3 a day. The author of the bill was instructed by the committee to prepare a report to the house embodying reasons why the bill should be passed. The committee held extended hearings on this question and the witnesses convinced committeemen that the government's minimum rates in a large percentage of cases do not cover the present standard of living.

The Nolan bill proposes a minimum of $3 a day for all who have been at least two years in the government service and who are 21 years of age or over. Those who work less than eight hours a day shall be paid not less than 37c cents an hour.

STEEL ORDERS DOUBLE.

NEW YORK, May 22.—For the third time this year the monthly statement of unfilled orders of United States Steel Corporation, issued last week, broke all records. On April 30 the orders stood at 9,829,551 tons, an increase of 498,550 tons over those on March 31, which broke the previous high record of 8,568,966 tons on February 29. The unfilled orders of the corporation have more than doubled in the year.

AUTO SHOPS GRANT INCREASES.

SAN FRANCISCO, May 22.—Practically every auto repair shop in this city has accepted the $4.50 wage rate of Machinists' union. The old scale was $4. There are about 100 of these concerns in San Francisco and over one-fifth of them have been unionized as a result of the machinists' agitation.

THE BIG CONTEST COMES TO AN END

The Judges Counts the Votes and Awards the Prizes to Successful Contestants

The Big Prize Contest came to an end Monday, and on schedule time the judges took charge while anxious friends of the contestants kept the 'phone busy inquiring as to who were the successful prize winners.

From the start the interest grew and as the contest approached the closing hours the enthusiasm became intense.

Every contestant had friends and each schedule was scrutenized closely. The unfortunate part of it all is there are not enough prizes to go the rounds as each candidate worked hard and is deserving. The hardest burden to bear is that of defeat, but as fate had ordained all could not win and the Tribune's regret is there are loosers. It is said the hard fought battles live in history, but Washington lost more battles than he ever won. Loss tempers the individual and prepares one for greater things. It is certain the experience is worth a great deal and a battle such as that just closed by the contestants in the Big Prize Contest must naturally have its effect for good on each contestant. It is worth a great deal to know how to approach men and women in all walks of life and when there is a purpose that distressing faculty of reluctancy and timidity is destroyed and the individual is better prepared to approach men in the highest walks of life without feeling abashed. This element distroyed in the individual he becomes splendid material for what life has in store. It is said of President McKinley when he was defeated for Congressman from Ohio he became Governor; his defeat as Governor lifted him into the Presidential chair. So it was with Lincoln. Douglass defeated Lincoln for the United States Senate, but Lincoln won the presidency. Thus defeat only opens the way to greater things and he who can stand defeat stands open for the world's highest praise.

As a defeated candidate for President of the United States sends his congratulations to the victorious chieftain, so let the hats be off to the winners.

The results as tabulated and audited by the judges are submitted as follows:

We, the undersigned, selected to judge, count and audit the votes of the respective candidates in the Tribune's Big Prize Contest, respectfully submit the following schedule:

Wm. B. Shelton	11,639.000
Mrs. Raymond Bowden	10,093,500
W. A. Hopkins	7,962,000
Kenneth Lock	6,164,900
George E. Perry	5,945,220
Thos. Foulks	4,477,000
V. A. Carlson	4,187,900
George Bolman	3,138,490
C. G. Faulkner	1,830,620
W. E. Van Amburgh	1,800,500
John A. Perry	1,225,500
Mrs. Mary A. Bossart	924,080
Sistus Pearson	554,920
Russel Tuferson	502,850
Mrs. Henry Hess	400,000
N. E. Nelson	252,590
Ella B. Maurer	241,400

Signed,

EDWARD D. FRIEBERTSHAUSER,
Treasurer of Allegheny County, Allegheny County Court House, Pittsburgh, Pa.

JOHN D. GRAHAM,
Recorder of Deeds of Allegheny County, Allegheny County Court House, Pittsburgh, Pa.

FRED. L. ROBERTS,
Secretary to Mayor Joseph G. Armstrong, of the City of Pittsburgh, Pittsburgh, Pa.

CARPENTERS CONTINUE GAINS.

INDIANAPOLIS, May 22.—General Secretary Frank Duffy of the Brotherhood of Carpenters reports that the following locals have notified headquarters of wage increases and hours reduced:

South Bend, Ind.—Increase from 45 to 50 cents an hour; hours reduced from nine to eight per day.

New Britain, Conn.—From 41 to 45 cents an hour; hours reduced from 48 to 44 per week.

Toledo, Ohio.—From 47½ to 50 cents an hour.

Lincoln, Neb.—From 50 to 55 cents an hour.

Paterson, N. J.—From 47½ to 50 cents an hour.

Passaic, N. J.—From $3.60 to $4 per day.

Stamford, Conn.—From $18 to $20,50 for 50-hour week at St. Johns Wood working company.

Washington, D. C.—From 55 to 62½ cents an hour; 25 cents per day increase for millmen.

Delaware county, Pa. (Wilmington, Chester, Media and Clifton Heights) —From 45 to 50 cents an hour.

Pottstown, Pa.—From 35 to 40 cents an hour.

Youngstown, Ohio.—From 50 to 60 cents an hour; Saturday half holiday.

Hamilton, Ontario.—From 40 to 42½ cents an hour, May 1, 1916; 45 cents, May 1, 1917; 50 cents, May 1, 1918, and the eight hour day.

Springfield, Ohio.—From 40 to 45 cents an hour.

Billings, Mont.—From $5 to $6 per day.

Pueblo, Col.—Outside men, from 55 to 60 cents an hour; 5 cents increase for millmen, making minimum $3.90 per day.

Colorado Springs, Col.—From 55 to 60 cents an hour.

BOILERMAKERS WIN.

SAN FRANCISCO, May 22.—Boilermakers' union No. 4 has won practically every demand on its employers and an agreement, with higher wages and better shop conditions, has been signed.

STEAMFITTERS RAISE WAGES.

CINCINNATI, May 22.—Steamfitters and Helpers' union has signed a three years' contract with employers. Wages are increased and improved working conditions have been secured.

More Compulsory Military Service

Scottish Conference Denounce Compulsion.

Thomas Reece, Staff Correspondent.

LONDON, May 4th, 1916.

Compulsory military service is now to be extended to married men between the ages of 18 and 41 except where exemption can be obtained for special reasons. Under the previous military service *bill* compulsion was only applied to unmarried men; now it is compulsion for all unexempted males. This new measure will have a further influence in depleting the already short labor supplies in the country and will no doubt mean a further big incursion of female labor into occupations formerly operated entirely by men. Upon this question of compulsory military service, trade unionists are to a certain degree divided in opinion. British trade unionists in amendment at the above-mentioned Scottish convention. The former secured, as I have said, 66 votes and the latter 46, being lost therefore. Here is the anti-compulsion resolution:—

This congress declares its strongest opposition to compulsory military service, believing conscription to be a violation of British civil liberty and a menace to the economic advancement of the country in general and the working class in particular. Continental experiences prove that conscription is the chief weapon used by the employing classes in times of industrial dispute. We therefore call upon the Labor Party to press the Government for the repeal of the Military Service Act.

Here is the amendment, which was lost:—

This congress declares its strong opposition to compulsory military service in normal times and conditions, but, seeing the Government have declared that compulsion is necessary to obtain the number of men required to enable them to carry on the war to a successful issue, we call on the Parliamentary Committee and the Labor Party to take all necessary steps to secure that no compulsory military measure shall continue in force after the war.

So far as official labor in English is concerned I can pass on a statement by G. J. Wardle, a Labor Member of Parliament, editor of the "Railway Review," the organ of the National Union of Railway Workers, and also acting chairman of the Labor Party. This statement was issued just before the Government announced the above-mentioned further extension of compulsion to married men. Wardle is a man whose opinion carries weight and here is what he says:—

"I want to make two categorical statements. The first is that there has been no enlargement of the demands of the army since Lord Kitchener and Asquith met the labor committees last September. I think that it is important, since in some quarters it is being alleged that the army is constantly increasing its demands and crying 'Give, give,' irrespective of the needs of the country and its previous commitments. The second is that the number required has all along been assented to by those responsible as being well within the mark of those who can be spared from industry without affecting in any degree the vital interests of the nation or reducing beyond our capacity the number of those engaged in necessary occupations. It is a question of releasing those who can be spared, and those only. I may add that there has never been, and there is not now, any question as to the absolute necessity of obtaining these numbers if this country is to fulfill its obligations to its Allies and take its full share in winning the war, and that the question of how to obtain them has all along been left entirely to the Government, with the exception of the pressure which has been applied by the press referred to and a certain impatient number of politicians."

At a meeting on April 27th of the parliamentary Committee of the Trade Union Congress, over which Harry Gosling presided, the following resolution was carried:—"That as the Bristol congress resolution dealing with the question of conscription was based upon the absence of definite information, and as such information has now been submitted to the committee by three responsible ministers of the Crown, the parliamentary Committee have fully considered the position as thus outlined, and decide to advise trade unions to support the recruiting proposals put forward by the Government in order that the required 200,000 unattested married men may be obtained."

The first strike of what we call in

(Continued on Page Eight.)

NEW MAYORALTY LOGS FOR THE SAWMILL

Political Hewers Swinging the Axe With Desperate Intent on Stout Timber

The enthusiasm displayed by the friends of Chairman Samuel C. Jamison in their persistency to make him their choice for Mayor to succeed Mayor Joseph G. Armstrong has had a remarkable effect in drawing the enemies fire and Chairman Jamison now occupies the centre of the political stage, while the howling mob of dissatisfied plebian is filling the air with execrations.

"Jamison for Mayor?" they interrogate. "What an easy mark." Wish they would make him their choice. Wouldn't it be easy sailing for us"? It's the opposition ejaculating and as they move away there is heard this audible soloquy, "Won't it be a cinch for the fellows against him"? And on memory's canvas there flashes a portrait of the "fellows" the western unite of the eastern triumverate. As the male species of the bovine resents the crimson so does the name of Jamison when flaunted in the presence of some excite curious animation.

ROBERT GARLAND

What can be expected from those who have become unfortunate victims of party politics; and leadership must necessarily submit to the wails of those who have undergone the sting of defeat and cruel humiliation. One office and ten candidates; nine must be offended but Chairman Jamison, it is said, carries a grade of ointment the like of which is not equalled in the county by any other leader and while nine receptive candidates for one job have been offended and mortally wounded almost unto political death Jamison has the real balm, with soothing properties like that in Gilead and when applied the wound is healed, the scrowl and contempt evolutes to a smile while the foe is transformed into a friend.

No matter who may be suggested the politician well knows there is obviously some latent weakness uncovered as the name is offered for public recognition or political approval.

As a compromise the name of Councilman Robert Garland has been mentioned by Jamison's friends. Garland, a forcible factor, a man of strong character and splendid training both in municipal affairs and in the commercial world. A man whose business acquaintance extends into almost every business and industrial institution in the city and far beyond the narrow confines of the city. He is a manufacturer and a large employer of labor and exceptionally qualified to administer the affairs of a great city. "But Garland," the opposition contends, "is a manufacturer and the labor leader would not support him." The answer comes back. "The labor leader would not support him? The labor skates are in the market all the time with an endorsement and an endorsement at the last market price ranges from $25 with car fare and board to Harrisburg and return—and there are those who are cruel enough to declare the "leader of the phantom army of two million was compelled to sacrifice train fare and board. The skates do not wield any influence and the men in the mills and factories have long since acquired the habit of casting into the scrap pile any endorsement of the labor "skate." Garland is as obnoxious to the enemies of Chairman Jamison as the latter is and they contend that the "business council" has not improved its opportunities sufficient for available Mayoralty timber. The fault it not with Graland but a forelorn faction in apparent pitiful plight It may be premature to conjecture which ring the hat shall be pitched into, but it may not be amiss to intimate that Garland's aspirations will find no receptive incubator among the enemies of Jamison.

The friends of Dr. J. P. Kerr may look with hope and exultant expectation upon that ray of effulgent glory bursting in upon the distressing shadows that now threaten his ambitions. But yesterday the word of Caesar stood against the world: now lies he there and none so poor to do him reverence."

Where Dr. Kerr's chances once bore the brilliancy of a noonday sun, objects have arisen here and there to cast a somber reflection and, perchance, the light that once shone so bright may be obscured if the trend of changing sentiment is indictive of delicately expressed intimations..

There are those who are putting forward the apologetic endorsement that Dr. Kerr is a splendid man for Mayor—BUT—and hereby hangs a tale—"BUT"—the door upon which the gate of doubt swings. BUT the next Mayor will not be taken from the South Side. It took a century or more to get the present one from amid the artisans "BUT" no more, and thus Dr. Kerr's alleged cravings and ambitions are being dissipated. Dr. Kerr never declared himself a candidate for Mayoralty honors and the doctor is reluctant to being mentioned as one espousing the municipal policies of a faction whose champion he is regarded. But Dr. Kerr's friends are not on the administration's side of the house nor will he conflict much with Chairman Jamison only when the lines are being more closely drawn and the cards must be out on the table. But as intimated the doctor is being shunted by his own, and the rejection may become more pronounced as time develops. There is another "greater than he" who is waiting to be hailed as the returning hero but it may be presumptuous to anticipate the far distant future. Coming events may send more pronounced shadows and the secret will eventually be out and so may Dr. Kerr be "out."

THE EXECUTION OF JESUS.

REPORT OF CAIPHAS TO THE SANHEDRIM CONCERNIG THE EXECUTION OF JESUS.

"But it seems to me a necessity that he should be removed. That this may be evident to your minds, I ask you to contrast our present condition with the past. Jesus of Nazareth spent two years in Egypt under the instruction of Rabbi Joshua, and learned the art of thaumaturgy to perfection, as has never been taught in any of the schools of necromancy among the heathen. If the healing miracles of Jesus are true, as they must be (for they are so acknowledged by his foes as well as his friends), he must have learned it from Horus and Serapis, as practised by those heathen priests. He came back to Palestine as a physician, and was by nature an enthusiast as well as a Hebrew patriarch, and when John's preaching excited idealistic minds, Jesus also went to that teacher, and was inspired by him to inculcate and promulgate his doctrines. Notwithstanding his youth and inexperience, Jesus started out as a public orator and teacher with the doctrines of John, and in that capacity referred exclusively to his authority, as every public teacher in these days has to be ordained by some acknowledged authority. As long as John was at large, Jesus in the capacity of an itinerant teacher and phyisician roused the people of Galilee to metanoia (repentance of sin), to bring about a restoration of the kingdom of heaven. He met with the same opposition that John did from those who would not admit that they were more sinful than their progenitors were, or that asceticism was the proper means for the restoration of the kingdom of heaven. But he met with the same success among the lower classes, such as foreign harlots, Sodomites, publicans, and other Roman agents, but the intelligent portion remained cold and unmoved by his enthusiasm. The cures which he performed appeared miraculous to his followers, but most ridiculous to the intelligent Jews and men of sober and reflective minds.

"Jesus embraced the humanitarian doctrine of the Hillelites, presenting conspicuously the cosmopolitan spirit of Judaism, and he did it almost in the words of Hillel, who had taught it before. Their faith and doctrine being alike, it was not hard for him to create excitement, or to find plenty of followers. In addition to all this, he taught a system of low morals, and so void of all ritualistic ideas that it was easy for him to get any number of followers. He taught the people that there was but one living and true God, but he taught them that he was that God, and that his father was merged into himself, and could not manifest himself only through him, which theory would confute itself if they would only stop to reflect, for as he was hypostatical or corporeal, his assistance was cut off from all that was not immediately in his presence, which is altogether incompatible with the faith of the Jews. Right in the face of this doctrine he would teach that there was a special providence, as well as a general providence, as if there could be a general providence without a God that could be present in all places at all times, as we learn in pronouncing His name. He taught that the dead will rise and live again in a future state of happiness or misery according as they have lived here. Therefore he taught future rewards and punishments; but he being present, how could he reward in the future? He taught the revelation and the prophets, but contradicted all they teach. He taught the election of Israel by the Almighty, but ignored all the doctrines of Isreal. He taught the eternity of God's laws, and promises in the super-importance of the humanitarian over the ritual laws and doctrines, but I do not think he wished to abolish the latter, or even the traditional laws, but merely to supersede them by a higher life. The natural result of all this was that he disregarded, the laws of Levitical cleanness, which were considered so important by the Shammaites and Essenes, and also by the Hillelites. This is the point where division commenced, and the breach grew wider and wider until an insurrection must have been the result. He so far cut himself loose from the Jews that he ate with unclean sinners, pulicans, and lepers, and permitted harlots to touch him, while his disciples went so far as to eat their meals without washing themselves. Furthermore, he looked upon the whole of the Levitical institutions, temples, sacrifices, and priesthood included, as no longer necessary and not worth the life of the animals. This was certainly the opinion of the Hillelites. Jesus, it seems, found in this Hillelite school a party furnished to hand, ready to take up with his heresy (and a large party they are, almost sufficient to divide the whole Jewish commonwealth). They taught the repentance of sin, the practice of benevolence and charity, the education of the young, and goodwill toward mankind, as possessing much more moral worth than all the Levitical cleanness, or compliance with the whole moral law given to us by our God to govern us. His preaching was of the parabolical style. He would rely on a text of scripture, for he seemed to hold the scriptures in high veneration, so his preaching was on the midrash style of the scribes—a maxim expressed in the style of Solon or of Sirach's son. His great object was to come as near the Jewish theology as possible so as to destroy the Jews' entirely, and establish his own. Hence he resorted to the allegorical method of the Egyptian Hebrews, uttering many good and wise sayings, which were not now to the learned, but which were taken from the comon wisdom of the country, which was known by all who were acquainted with literature of the rabbis. But they were new to his class of hearers, who were not accustomed to listen to the wise. He had no education, comparatively speaking. He was full of nervous excitement, all of which went to inspire his hearers with enthusiasm. He took but little care of his health or person; cared not for his own relatives. He traveled mostly on foot in the company of his disciples and some suspicious women, and lived on the charity of his friends. He seemed to take no notice of the political affairs of his country; would as soon be governed by one nation as another. In fact, it seemed if he had any preference it was for the Romans. It seems that he became so infatuated that he really thought he was the head of the kingdom of heaven. This manner of preaching, along with his presumption, aroused his enemies to a powerful pitch, and it was all I could do to keep the zealots from mobbing him in the temple. They had no confidence in a doctrine that set the Jewish laws at naught, and mocked the priesthood of God, and they with the Sadducees and scribes were not willing to submit to a man who acknowledged no authority higher than himself, and was seemingly endeavoring to overturn everything that they held more sacred and dearer than life. Jesus's mode and manner were well qualified to deceive the unsuspecting. 'Let us have all things in common,' said he, 'and he that would be greatest among you will prove his greatness by rendering the greatest service to all, and if any of the higher powers compel thee to go a mile, let him that is compelled go ten miles.' This caused him to be attacked more in his policy than in his doctrine. The great question with the Jews was, here are the Romans upon us; how can we get rid of them? Jesus's idea was to let the Romans alone; it matters not who rules and governs the nations; if they abuse you, love them in return, and they cannot be your enemies long; no man can continue to abuse another who returns injuries with love. Keep from them; pray in secret for the return of the kingdom of heaven and God's grace, and this will soon make all things right. 'Pay your taxes,' he would say to them; 'it is only Caesar's money you pay, which is unlawful for you to have—unlawful on account of its idolatrous effigies.' Again, he would say to his hearers, 'You cannot conquer the Romans; better convert them, and they are your enemies no longer. They already have your temple in their possession; their yoke is getting heavier every day, and the more you fight against them the more they will abuse you; therefore, wour only chance is to love them, and try to make your yoke easy and your burden light by having them your friends.' Indeed, the conduct of Jesus was so strange and incompatible with the interest of the Jews as a nation, that it seemed to me that he was a subject employed by the Romans to keep the Jews submissive and obedient to all their tyranny and abuse.

"This policy was most powerfully attacked by the officiating priest, by the Shammaites and Zealots, and, in fact, the whole Jewish nation was becoming aroused to a war heat. The reprimands of Jesus were so severe against the rich and highly educated that they had turned against him, and brought all the power they had, both of their wealth and talent, so that I saw a bloody insurrection was brewing fast. The public mind of the Jews was becoming more and more divided and corrupt; heretical doctrines were being diffused all over the land; the temple was forsaken and the holy sacraments neglected; the people were dividing into sects, and these breaches were like a rent in a garment—tearing wider apart continually. As it seemed to me, the whole of the Jewish theocracy was about to be blown away as a bubble on a breaker.

"As the Jews became more and more divided and confused, the tyranny of the Romans increased. All they wanted was an excuse to slaughter the Jews and confiscate their property. At this time both the doctrine and religion of the Jews were spreading rapidly all over Rome, which gave the Romans great alarm. Sejane undertook to have an ordinance passed in the Senate, abolishing the Jewish religion from Rome; and when he found it would cause an insurrection, they banished all the Jews from Rome, and back they came to Judea with all their idolatry and heresy, and many other corrupt principles from the Romans, which fitted them to join any party for profit. Up to this time the Roman governors had shown great kindness to the Jews. There never was a better man than Hyrcan. The Jews enjoyed great peace during his administration. But Tiberias has turned against us; Pilate has removed the army from Caearea to Jerusalem? I say, no nation with any self-respect or one that had any energy left, would or could stand it without a struggle.

"Now, the preaching of John the Baptist and Jesus of Nazareth had brought all these things upon us. When Herod Antipas captured John, it quieted matters in Galilee, so that they had peace until Jesus started it up afresh. I had issued orders to Jesus to desist from preaching, unless he taught as the Jews taught. He sent me the impertinent word that his doctrine was not of this world, but had reference to the world to come; when he was all the time doing all he could to destroy the peace and harmony of this world. Now, according to our law in the Saphra, by Jose. B. Talmud, it devolves on me to see that the people have sound doctrine taught them. Hence it is my duty to examine all the midrashim, or sermons, of all the preaching priests, and if anyone teach the people wrongly, or if his conduct is not in correspondence with his profession, to cause him to desist; or if any disregard the holy laws of ablution, or in any way defile himself, or if he shall be guilty of misconduct in any way, either in manner of life or doctrine, to adjudge such as one, and pronounce sentence for his crime upon him. This I did upon Jesus of Nazareth, to save the Church from heresy, and to save the cause of the Jewish commonwealth from final ruin. But understand that I did not act rashly nor illegally, as I am accused. I only passed sentence under the protest and order of the whole court belonging to the high priest, containing twelve members, or elders, and priests. Thus you will see it was not my voluntary act, but was a legal one and in accordance with law. After I examined Jesus on the various charges, he said in the presence of all the court that each and all of them were true. I then reasoned with him, and asked him, if the court of the high priest would forgive him of these charges would he desist from these things in all time to come. He answered most emphatically and positively he would not. Under these circumstances I was compelled, according to our law, to sentence him to die; for if he continued to promulgate his pernicious heresies the Jews, a nation, must perish with their religion. And, as you find in the Toseppta, that the nation has always the right of self-preservation, and as we had conceded the right to the Romans of executing our criminal laws, it became my painful duty to send him to Pontius Pilate, with the following charges:

"'Caiaphas, High Priest of the Most High God, to Pontius Pilate, Governor of the Roman Province:

"'Jesus of Nazareth is thus charged by the Hight Court of the Jews:

"'First, with teaching the doctrine that there are more gods than one, which is contrary to the teachings of the Jewish law, which he most positively refuses to desist from in presence of this court.

"'Second, he teaches that he is a God, which is contrary to the Jewish law, and he is visible and comprehensible; and, after being asked to desist by this court, he most positively affirms that he is the Son of God.

"'Third, he teaches and affirms that the Bath kole (Holy Spirit) cannot come until he goes away, which is contrary to the teachings of the Jews; because it was He that brooded over the waters, and has been in the habitual light of the world ever since; from all of which he refuses to desist.

"'He teaches baptism as the seal of God, instead of circumcision, which was established by the decrees of God with Abraham as a seal of the Jews; and when adjured to desist by this court declared he would not.

"'He teaches asceticism as the means of salvation, contrary to the Jewish custom; and affirmed in the presence of this court he would not desist.

"'He teaches that the Levitical ablution is of no service, while we hold that the outward washing is the sign of inward purity; and when adjured to desist he emphatically refused.

"'He has abrogated the ordinance given by God to Moses of the pascal supper, wherein we should roast a lamb and eat it with unleavened bread; but Jesus has introduced a custom altogether different—without any authority. He has introduced common bread and wine, which are not only forbidden, but are well qualified to excite men's passions and make them forget God rather than to remember and trust Him, this feast having been introduced that we should remember to trust Him in the hours of trouble. When asked why he did this, all he would say was: "Hitherto I work, and my Father works."

"'He has abrogated the priesthood, and set the temple at naught, which is the very life's blood of the Jewish faith.

"'Were it not that God our Father has given us these holy ordinances we would not be so tenacious of them. We know they are the pillars upon which the Jewish theocracy is built, and that we canot live without them. Although Jesus of Nazareth has been abjured time and again to stop teaching these ways of death, he has as often declared he would not; therefore it devolves on me as the proper and the only officer to pronounce sentence upon him.'

"These charges were written by my scribe, and sent with the officers to Pilate for his consent. Of course, I did not expect him to execute him as he did, but it seems that the mob was so great that Pilate never received them. I expected Pilate to send Jesus back to me, so that I could send him to you for your approval; and if so, then I would proceed to try him with Urim and Thummim, with the regular lacktees on guard, as our law requires; but it seems that Pilate thirsted for his blood. Like all guilty tyrants, he was afraid of his own shadow, and wished to destroy everything that threatened his power.

"'With these reasons for my actions, I submit the case which I am sure will be considered favorably by my Masters of Isreal."

APPRCEIATIONS.

Akron, O., May 19.

I renewed my subscription again through the Watch Tower. I have enjoyed the Tribune very much, especially Pastor Russell's sermons. I am sure the dear Lord will reward you for your good work.

Yours truly,
MISS M. LEHMAN.

Pomona, Kan., May 21.

Dear Sir—Wish to tell you of my continued appreciation of Tribune, especially the sermons. Missed my last week's copy. May 4. Will you not send me a copy of that issue.

Yours truly,
MRS. ELIZABETH B. JONES.

Mansfield, May 18.

I enclose herewith $1.00 P. O. Order for the renewal of the Tribune whlich I see has expired some months ago and for which I wish to thank you for your kindness in continuing the same.

May the blessings of the Lord be upon you as you continue to show forth the marvelous light as revealed in the sermons of Pastor Russell.

Yours respectfully,
MARTIN MYERS.

Round Knob, Ill., May 19.

I enclose renewal for one year. Please pardon me for waiting so long. I did not have the money when payment was due and did not want to stop the paper as others have done, for I felt sure that I would have that much some time.

I much appreciate and thank you very much for keeping on sending the paper for I would not like to miss a copy as it seems to bring me an everlasting good through the sermons and other similar truths. So may the good work go on.

Truly your friend,
F. H. GROTHMAN.

Twin Falls, Idaho, May 19.

I am today sending my renewal by money order to the Watch Tower Bible and Tract Society. I believe my subscription expires the 16th. Sorry not to get it to you sooner.

More and more do I appreciate the disseminating of the truth through its channels. The print of the Pastor Russell's sermons is a great credit to your paper whether many now realize it or not. The large type makes it so splendid for the weak eyes.

May you continue in this service is my desire.

Respectfully,
MRS. C. E. NORTON.

Ridgefield Park, N. J., May 18.

Through the "Watch Tower Society", I have recently renewed my subscription, expiring May 13, to the "National Labor Tribune." I do this with pleasure, especially because of your continued publication of Pastor Russell's masterly addresses on the Truth, as God's Word reveals it, and also of your printing these naw in larger type and neater form. It certainly rejoices the religious readers of the "Tribune" to see it devote to such a beneficient feature, together with the S. S. lessons and other literature anent the Truth, two pages or so out of the eight in each issue. Keep up this good work, dear editor, which you have been privileged to appreciate and to do, and, as part of God's blessing, your contented subscribers will help along your useful, noble task.

Yours sincerely,
LOUIS F. RUEL, SR.

Wilmington, N. C., May 18.

Have just renewed my subscription to the Tribune through the Watch Tower, I am a little late in renewing and want to thank you for continuing the paper, as I'm very anxious to receive every copy.

The principal feature of your paper as it appeals to me is, Pastor Russell's sermons, the appreciations and other religious features, and as long as I'm able to pay for it, and while the Tribune continues to publish those precious truths. I want the paper.

Please accept this as a feeble expression of my appreciation for your services in carrying forward this message of the Kingdom, it is a source of strength, and comfort to the hearts of many. May the Lord bless you in your efforts to serve Him in this way.

Sincerely yours,
J. A. PRICE.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

Men usually see one thing to the exclusion of others and fancy the truth they discovered the greatest, like the lover regards his doxie, if this were not the case nothing would be done. The distinction consists in the amount of emphasis placed upon the various doctrines. Drummond emphasized the doctrines of Evolution out of it's proper portions—he made it the touchstone of his system of thought which is Darwinian and denies the Fall from Edenic perfection, and consequently the necessity for the atoning blood of Christ. Russell emphasizes the doctrines of the Atonement by putting it in its proper place—the radi of the whole system of thought and all other doctrines fall into their proper relation to it, including the truth respecting Evolution as applied to the creation of the lower animals.

(To be continued.)

Cromwell, Ct., May 21.

You will please find enclosed money order to pay for the renewal of my subscription for another year. Will you kindly get my name correct in the next copy as there is another by the same name here as you have my name. The correct name for me is William R. Savage not as you have it at present Wm. B. Savage. There is just that one middle letter difference and if you will kindly make the change I will be very much pleased for the same. I do not want to miss a single one of the grand good paper, or a single sermon of our dear Pastor Russell's. I have been a reader of your paper for ten years and I enjoy its weekly visit very much especially the religious features of the paper, also the exposing of the frauds, in fact I just enjoy the whole paper and do not want to get along without it. Do not publish this letter as I object to seeing my name in pdint and do not like publicity at all.

Thanking you for all your kindness to me and asking God's blessing on you all there, I am

Yours in the service of the Truth.
WILLIAM R. SAVAGE.

Mansfield, O., May 18.

I herewith send you my subscription which, according to your statement pays my subscription up to September 16th, 1916. I have taken your valuable paper for quite a number of years and would not do without it so long as you print Pastor Russell's sermons and many other good things so appreciative to a truth hungry soul. I had always renewed through the Watch Tower, but I must have overlooked it when I renewed the Tower last December. Thank you for reminding me of it. Your large print and prompt delivery are also much appreciated by us all.

Yours for the Truth,
JOHN FENDRICH.

Charleston, S. C., May 21.

I realize that I should have notified you long ago of my renewal to your excellent paper, (which I enjoy very much, especially the sermon). I renewed through the Watch Tower. Wishing you continued success,

I remain your truly,
MRS. C. C. WILSON.

THE GENERAL COUNCIL AT JERUSALEM

Acts 15:22-33—May 28.

The First Ecumenical Council—"The Spirit of a Sound Mind" In Settling Doctrinal Differences—The Yoke of the Law Covenant Vs. Christian Liberty—Lessons For Our Day.

"For freedom did Christ set us free."—Galatians 5:1.

FINALLY St. Paul and Barnabas returned from their missionary tour, and reported to the congregation at Antioch. Together the Church and their missionaries rejoiced in their mutual service for the Gentiles. The cause was quite prosperous everywhere. Then came a season of contention and doctrinal differences. Certain brethren came from Jerusalem and, perceiving that the Gentile Christians ignored circumcision, raised a great commotion on that score, claiming that while circumcision would not save without Christ, neither would Christ's salvation be operative without circumcision.

The minds of many of the Church were disturbed, and for a time a split seemed probable. But better counsels prevailed; and St. Paul and Barnabas were sent to Jerusalem as a committee to confer with the Apostles there.

In the account the kindly deference of the Apostles, one to another, is quite marked. It is also noticeable that they based their conclusions upon what they found written in the Old Testament Scriptures and upon the leadings of Divine providence. Gradually for several years the Truth had become more plain to them—that God's special favor to the Jews had given place to a general favor toward people of every nation, so that all men everywhere who believed in God, accepted His promises and consecrated their lives in harmony therewith, might henceforth have equal privileges with those of Jewish birth. They knew of God's covenant relationship with Israel; and it took time to convince them that the Divine Program had taken another step forward.

The Missionarics Report.

Similarly, in this end of the Age, there are many who realize that only a "little flock" has been called and has responded, under the present High Calling. It is difficult for these to grasp the thought that a change of dispensation is now at hand, and that God purposes to complete the work of this Age for the Elect and to inaugurate a new work for the new Age for the benefit of "all the families of the earth"—the non-elect.

The Conclusion of the Matter.

The conclusions of the conference are given us in a few words; namely, that God had recognized believers of Gentile birth by His Holy Spirit in just the same way that He had recognized believers of Jewish birth; and that these Gentiles had received this Divine favor without having come under the bondage of the Law Covenant. The Apostles realized that the Law Covenant was indeed a yoke so heavy that neither they nor their forefathers had been able to bear it. Christ had relieved them of that yoke. Why, then, should they put it upon brethren upon whom the Lord had never put it?

In Verses 22-29 we have the decision of the Apostles upon the question. They not only wrote it out, but sent it to Antioch by two trusted brethren, Judas Barsabas and Silas, with St. Paul and Barnabas, that the Church might have it in both written and oral testimony. The declaration was that the disquieting teachings had not been authorized by the Apostles at Jerusalem. Then they briefly summed up, not as law, but as necessary things, the following: Abstain from sacrifices offered to idols, from blood, from things strangled and from harlotry. It was not intimated that these things would make Christians of unbelievers; for nothing but faith in Christ and full consecration to walk in His steps could constitute them Christians.

As a matter of fact, the Apostle Paul has pointed out most forcefully that "Love is the fulfilling of the Law." (Romans 13:10.) Love for God would control the life as respects holiness; and love for our neighbor would control as respects earthly justice. The things recommended by the Council at Jerusalem were necessary for the preservation of the fellowship of the Body of Christ, composed of Jews and Gentiles, with different education and sentiments.

Decision Forwarded.

The wise course followed by the Council at Jerusalem brought good results. Harmony prevailed—unity of spirit, fellowship amongst the members. The secret of this harmony lay in the fact that the Lord was recognized as having supervision of the affairs of the Church, and as guiding her course through His appointed channels, the Apostles.

Similarly today, where honesty of heart prevails amongst the Lord's people, schisms, divisions, should be unknown. The Lord's guidance and instruction should be sought—His Word through the Apostles.

Portsmouth, Ohio, May 20.

Dear Sirs:—Noticing slip on my last "Tribune" reminds me of the fact that my subscription is past due and that in order to receive that gladsome "Message" through the columns of the Grand Old "Tribune" it is absolutely necessary that we keep up our part of the contract, pay up, and this we are doing today through The Watch Tower Office.

We are glad that you are handling "The Message" in such a commendable manner, a style which is far beyond most papers in handling "The Truth" in its various features, sermons of our dear Pastor, the Sunday School lessons. Brother Nelson's article, the voices of the people, and the way labor questions, and news in general is presented.

At our last "Tower" study the conversation came up respecting the spreading of the Truth, and one of the Brethern called the attention of the friends to the Grand Old Labor Tribune, the space and prominence which it gave to the sermon and it was a grand testimony offered on behalf of the "Old Reliable." We wish success to crown your efforts.

Yours very truly,
MR AND MRS. N. D. EDWARDS.

State Sanatarium, Minn., May 16.

Much as I like the "Labor Tribune", I will have to ask you to cancel my subscription because of the lack of funds.

I am laid up with that dread disease Tuberculosis and if I ever get better it would not be under a year or two so I could not even make the promise of paying for it in any reasonable length of time.

It is not because I think the Tribune is behind any other paper in the country publishing the sermons, for I do not, I would rather have it than any other.

Another thing in the Tribune's favor with me is, it stood by the truth when it was a stand for principle and opposition.

So you can see why I am discontinuing the paper, I remain,

Your well wisher,
JOHN RIES.

Oswego, Ind., May 20.

Am today renewing my subscription through Watch Tower Bible and Tract Society and wish to again express my appreciation of the Tribune, especially your treatment of Pastor Russell's sermon, the large print and prominent place you give it, also the letters and other articles of interest to every lover of Truth from time to time. I admire also the moderation with which you treat the perplexing labor problems now coming up so frequently. With best wishes I am

Yours sinverely,
HAROLD POUND.

Kansas City, Mo., May 19.

Please find enclosed postal order for the renewal of my subscription to the Labor Tribune. I thank you very much for your kindness in continuing to send it after my subscription had expired, as I should have disliked very much to have missed one copy of the dear old Tribune as long as you continue to print our dear Pastor's sermons in such lovely large type. They are indeed meat in due season. I also enjoy all the other religious features very much.

May the dear Lord bless your efforts in spreading the truth.

Sincerely yours,
MRS. A. H. WOODS.

Carthage, Mo., May 19.

I am sorry that I let my subscription go delinquent so long and I have only the poor excuse of negligence to offer as an excuse.

I appreciate very much the religious feature of the Tribune and especially the Pastor Russell sermons, and the style adopted for printing the same.

With best wishes for the success of your paper,

I am very truly yours,
E. T. HARDAWAY.

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AFFIDAVIT.

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SS.

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CHARLES F. RICHARDT,
234 Lehigh Avenue,
Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

My Commission expires January 21, 1917.

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WEEKLY ADDRESS
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and of
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— TEMPLE —

GOD SELECTS SAINTLY JEWELS

MANY EXPERIENCES OF CUTTING AND POLISHING ESSENTIAL.

Humility and Meekness Necessary—Patience and Gentleness Also Invaluable Qualities — God's Faithfulness Beyond Question—God's Book of Remembrance — God's Name Stands for His Character — The Church to Be a Glorious Diadem in the Hand of Their God.

HAGERSTOWN, Md., May 21.—Pastor Russell spoke in our city today from the text, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels." (Malachi 3:16, 17.) He said:

Humility is a very important trait of character in any one, and especially in the Christian. If we do not possess humility and meekness, the Lord cannot use us, and we cannot make any progress. We do not know what may be one another's difficulties; but we know that we all have imperfections. But should fight a good fight with ourselves. If we get ourselves into full line with the will of the Lord, He will help us by His providences.

Should our imperfection be especially along the line of lack of meekness, the Lord will try us in this respect, to show us our need in this direction. Or it may be along the line of lack of gentleness. We may be rude, and may say and do things in an unkind manner. The Lord may therefore permit us to have certain trials in order to give us an opportunity of developing this quality of character. We may have tests of love for the brethren, for our own family, for our neighbors. The Lord might even hide His face from us for a time to give us a test of love for Him.

All such experiences "work together for good to them that love God, to the called according to His purpose." These are the ones who are desirous above everything else of becoming copies of God's dear Son. With these the Lord is now dealing.

THE LOYAL MAY HAVE CONFIDENCE.

This matter of our testing and trying as New Creatures begins with our begetting of the Holy Spirit, and ends when we die. But one may be sure he is an overcomer; one may have confidence, "full assurance of faith." (Hebrews 10:22.) When we entered into our covenant with God (Psalm 50:5), we gave Him our time, our talents, our influence, our strength—everything that we had. In return, He gave us the begetting of His Holy Spirit, His providential care, and His exceeding great and precious promises respecting the future. If we are still seeking to walk in the footsteps of our Lord Jesus Christ, then all is well with us. Therefore we need not fear. If any one breaks the contract, it will be ourselves. God will surely carry out His part.—1 Thessalonians 5:24.

Thus we may have confidence, in accordance with the Divinely appointed conditions. As the Apostle says, "If our heart condemn us not, then have we confidence toward God." (1 John 3:20, 21.) But if our heart condemn us, then it is not well with us. If we have not been living faithfully to the full extent of our ability, then our hearts will condemn us; and what our heart condemns in us God will also condemn. This means that if we wish to become members of the Bride class, we must be more diligent, more zealous. We must study our character, and see to it that we develop the necessary qualities for a position in the glorified Church.

Ask yourself, "How much have I cultivated these Heavenly fruits and graces—the faith, the patience and the brotherly-kindness that go with love?" Then say to yourself, "This day I shall keep watch over myself and note what my hands are doing, how my time is spent, what my words are, what my thoughts are." Whoever has a proper love for our Lord, a proper appreciation of what He has done for us and of what He will yet do, will not find this careful scrutiny of thought, word and deed a hard thing. It brings before us continually thoughts of God and of Christ and of the glorious things which He has in reservation for those who love Him more than anything else.

Those who thus study their character are the class mentioned in our text when it says, "They that reverence the Lord spake often one to another." They spake to one another in Bible studies, in prayer meetings, every Sunday at worship or in the home. They wish to have all the helps the Lord is providing in these last days. They desire to know all the various parts of God's Plan. They have become separated from the masses of nominal Christians and have been brought together through the knowledge of His Word. So now they converse about the good things that the Lord has shown them. They have a fellowship of spirit.

This desire for fellowship with those of like precious faith is not selfishness, nor an impropriety. This class are especially anxious for fellowship with those who have characters similar to their own, similar faith in the precious blood of Christ, similar consecration, those who are passing through similar experiences at the hands of the great Polisher of the jewels. Their conversation, therefore, will be respecting "the things which belong to their peace"—the things which are uppermost in their hearts; for this class are all seeking first the Kingdom of God and its righteousness, and in earthly matters are content with whatever the Lord's providence shall arrange for them.

GOD'S BOOK OF REMEMBRANCE.

When "the Lord hearkened and heard" this class who spoke often one to another, He had a book of remembrance written for them. It is not that the Almighty had to write down this information so as not to forget, but that this statement gives us the thought that He does not forget and that He loves this class. God loves the world with a broad, sympathetic love; but He has a special love for His true Church, those who have consecrated themselves fully to Him during this Gospel Age. To such the Master says, "The Father Himself loveth you." They are as dear to Him as the apple of His eye.—John 3:16; 16:27; Zechariah 2:8.

This book of remembrance was kept for those who thought upon His name. In olden times the name stood for character. Now we too often give names at random. Too many times an ignoble character bears a noble name. But in olden times people were very particular to attach a name that would fit the person's character. For instance, our Lord was named Jesus, because He was to save His people from the sins. (Matthew 1:21.) Jesus means Saviour. God's name stands for His character, glorious in righteousness.

Not very many think highly of the character of our God. There is reason for this. For centuries the religious teachers have described the Divine character in such a way as to make it very undesirable for any to think much about Him. To many the name Jehovah God stands for One who is to be feared for His mighty power, for One who will throw them over to the Devil, rather than One who is to be loved because of His great love for all His creatures.

But with God's dear children this is not so. They love God and delight to study about His name, His character and to think of His care for them. They are trying diligently to be like their Father in Heaven; and He is showing them His character more and more. Something of the lengths, the breaths, the heights and the depths of His wonderful love has been revealed to this class; and they are still longing to know more about Him.

By and by the world will be made to know about God's wonderful character and plan. The light of the knowledge of the glory of God will then fill the whole earth. (Isaiah 11:9; Habakkuk 2:14.) But the Church of Christ get this knowledge beforehand. In coming into the family of God we have entered the School of Christ, and He is teaching us all these things. They are written in the Bible "for our admonition upon whom the ends of the ages have come," in order that by thus knowing Him we may be prepared for our glorious inheritance with Christ Jesus our Lord and Head.—1 Corinthians 10:11; Colossians 1:12.

THE LORD'S PRECIOUS JEWELS.

God's promise to this class that reverenced Him and thought upon His name is that they shall be His in that Day when He shall make up His jewels. As one who cares for precious jewels, so God cares for His saints. The man who handles the jewels sees to it first that they are properly cut and polished; and afterwards he mounts them. But they would not look well except they were mounted; for the mounting has much to do with the beauty of the jewels.

God is now cutting and polishing these saintly jewels of His. The first and greatest of these was our Lord Jesus Christ. The twelve Apostles were twelve large stones, fine-grained and beautifully cut. All down the Gospel Age jewels of different sizes have been found and cut. Presently God will mount all the jewels that remain unmounted. This mounting is done in the First Resurrection.

Of His jewels our God will make a beautiful diadem, set in the gold of the Divine nature. Is He to wear this royal diadem? Oh, no! Jehovah needs no diadem to add to the charms of His person. To the jewel class the Prophet declares, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isaiah 62:3.) The Church will be in the HAND of our God, to be exhibited to angels and to men, as a piece of marvelous workmanship which God has wrought.

In preparing these jewels the Lord has not used force, coercion. Originally they were some of the poor sons and daughters of Adam. God did not compel them to leave their father's house, but simply led them by His Spirit and by the exceeding great and precious promises of His Word. Ultimately they will be diamonds of the first water—pure, stainless. They are to be faultless in love before the Father; and perfect love casts out not only fear, but also selfishness, animosity, evil surmisings, evil speaking, pride and self-love. As they daily think upon the character of God, His goodness, His infinity, His plan, His love, they come to know Him more and more intimately and to realize His grand perfection more clearly. Thus they are gradually changed into His character-likeness—"from glory to glory."—2 Corinthians 3:18.

GOD'S JEWELS ARE HIS SONS.

The Lord presents to us in His Word great truths under figures of speech which even the least learned can comprehend. For instance, instead of telling us that He has knowledge of His faithful ones and will never forget those who are His, and who diligently endeavor to know and to serve Him, He pictures the information, telling us in His Word that He has a "book of life" and a "book of remembrance." Through these figures we get the thought which He would have us get; namely, that He takes full knowledge of them that are His.

Then he encourages this class with the assurance that their love and devotion shall one day have its reward; that a great change is coming in His general dealings with the world of mankind; and that then every sigh, every tear and every sacrifice for righteousness' sake and for love of the Lord, for His cause and for His brethren shall be rewarded in a manner that is beyond our present comprehension. This class, however, serve not for selfish reasons, but from devotion, from fidelity and consequently from love; hence they shall find that the light afflictions of the present, which are for only a moment, are working out for them a far more exceeding and eternal weight of glory, as they look not at the things now seen, but at those now unseen—the eternal things.—2 Corinthians 4:17, 18.

Without attempting to detail the riches of grace in reservation for them that love God, the Scriptures use two figures which are quite expressive to the eye and the ear of faith—God's jewels, God's faithful sons. These two phrases suggest a full explanation of present experiences. The proper father will instruct, correct and discipline his son, although he may pass by the greater faults and blemishes of those who are not His children. As respects jewels, we all know the necessity for cutting and polishing them, to the intent that their real qualities may be developed. Thus the Church class see themselves in their Heavenly Father's school of discipline, in preparation to be His heirs—joint-heirs with Christ in His Kingdom. They see the necessity of the trials, the perplexities and the persecutions of this present time, that they may be polished and prepared for the glorious future.—Romans 8:17; Galatians 3:20.

The time for making up these jewels is the close of the Gospel Age. The faithful followers of our Lord Jesus from His day until now will all have part in the First Resurrection. All of the jewels now living will, when polished and found worthy, be "changed in a moment, in the twinkling of an eye," to be with their Lord—the moment of their death being the moment of their change. These have no need to sleep in death; for the gathering-time of the saints has come. They will be spared from passing through the culmination of the great Time of Trouble already begun.

OUR DAY THE CLOSE OF THE AGE.

According to our best knowledge of the Word of God, we have now come down to the close of the Gospel Age. All about us we see the foretold signs of our Lord's Second Presence and of the end of the Age. To His Church our Lord Jesus said, "When ye see these things begin to come to pass, then lift up your heads; for your deliverance draweth nigh." (Luke 21:28.) We see "these things" coming to pass in the great war in Europe, in the mutterings of revolution among the nations, in the world-wide Zionist movement of the Jews, etc. The Church, the Bride of Christ, is almost complete. But we do not yet know how long it will be until we shall have finished our earthly course. That is for the Lord to determine.

"Faithful is He that hath called you, who will also do it." Our eye of faith has sighted the prize of glory, honor, immortality and joint-heirship with Christ. "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the Divine nature." (2 Peter 1:4.) And we have been able to receive these promises. There is nothing that compares with them. The more we know of the great Divine Plan of the Ages and of the privileges which we may have in that Plan, the more we are enthused, the more we would glorify the Father and the Son, the more we rejoice together as brethren in the Body of Christ.

Those who have comprehended this Divine Plan for human salvation have an abundant theme, a never-ending theme, a theme which above all others will fill their hearts and their minds, and which will crowd out all complainings and murmurings, as wholly improper of so many Divine favors and who have "much advantage everywhere," in that they have delivered unto them the Divine oracles. Especially is this true in view of our adoption into the family of God as sons, "joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him, that we may be also glorified together."

Let us, then, as true sons of God, remember the importance of honesty—"truth in the inward parts"—when we come together to study the Divine Word and to help one another as members of the Body of Christ. "Let nothing be done through strife or vainglory," but let each esteem the other greater than himself in saintliness, seeking to see in each other, so far as possible, the noble, the good, the true; and let each seek to watch his own heart and to know of his own blemishes. Thus shall personal humility and brotherly love keep pace with our growth in the knowledge of Divine things.

CONVENTIONS TO BE ADDRESSED BY PASTOR RUSSELL.

Chicago, Ill	May 28
New York City Temple	June 4
Indianapolis, Ind.	June 11
Sioux City, Iowa	July 6-9
Newport, R. I.	July 9-16
Norfolk, Va.	July 22-30
Long Beach, Cal.	Sept. 2-10

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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It is not our purpose to enter into an examination of these Scriptures here, that would be quite unnecessary, for Pastor Russell has done this in his masterly production, **The Atonement between God and Man.** But since quoting Abbott's statement that St. Paul only referred to the fall in one instance, (Rom. 7) we here present a few quotations proving to the contrary. In 1st Cor. 15:3 St. Paul points to the Death of Christ and the Fall of Adam as the fundamental element of the gospel: "For I delivered unto you first of all that which I also received, how that Christ died **according to the Scriptures** (Old Testment)". That the Apostle had in mind the Fall of Adam is indicated by his remark later on in the same chapter on the resurrection: **"For since by man (Adam)came death, by man (Christ) also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."** St. Paul again refers to the Fall of Adam (Rom. 5:12) and the death of Christ as a substitute for the sin of Adam, to satisfy the claim of justice against the race condemned in him, as follows:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: * * * death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression. For if by one man's offense death reigned by one; much more they which received abundance of grace and of the gift of righteousness shall reign in life by one. Jesus Christ * * * Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

These quotations from Beecher and Drummond, indicating that they did not believe in the Sacrificial Death of Christ, in spite of the Scripture which point to it, and the fact that they were fore-runners of the spirit of the age, remind us of the statement of the prophet concerning Christ that He shall be "a stone of stumbling and a rock of offense." The experience of these men, in repudiating Christ and the many doctrines associated with His work, is in line with the Scripture that those who "walk in the light" that shines "more and more unto the perfect day" are limited to those who enter by the "door into the sheepfold", who are justified by faith in the death of Christ; or in the words of Solomon: "Light is sown for the righteous". That the "righteous" here referred are the justified is indicated by the fact that the Bible recognizes no others as righteous: "there is none righteous, no not one." Continuing this line of thought we apply it to the statement of David: "unto the wicked (the *unjustified, who do not believe in* the efficacy of the blood of Christ) the Lord sayeth, what right hast thou to do to declare my statutes?" This would indicate that they have no right to pose as public expounders of Christianity unless they are first justified by faith in God and His provisions in Christ. This is in line with the thought contained in the parable of Christ quoted heretofore: that those who "entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and robber", by breaking into the Lord's storehouse of Truth reserved only for the righteous, the justified.

This same parable (Jno. 10) supplies us with a corroboration of this thought respecting the **public** beacon lights of christianity; the following qualification is lacking in Drummond in poising as bringing out "meat in due season" for the Household of Faith we read: "He that entereth in by the door is the shepherd of the sheep * * * and the sheep hear his voice * * * he goeth before them (in advance doctrinally) and the sheep follow him: for they know his voice." The "sheep" here is a metaphore for the common people that follow in the foot steps of the Great Teacher; "not many wise, not many noble", are of this class. He who would be their leader must of necessity speak to them in terms which they can appreciate in order to feed them—to lead them into the green pastures and still waters. Applying this test to Drummond we find it to be consistant with what we have just presented, that he was doctrinally a "wolf in sheeps clothing" in his first book, **Natural Law in the Spiritual World,** for in it he purposely concealed the virus of Darwinism which struck at the very foundation of the Christian religion. This book is not addressed to the "sheep" but the false "shepherds" of Christendom—the scholastics. "Drummond was a profound scholar, and wrote his books in the language of the scholar for the perusal of such as could understand them. He made no effort to reduce his arguments to the language of the common people." The same applies to a limited degree to Beecher's oratory by which he inspired the cultured to do and to become.

THE DOCTRINE OF EVOLUTION NOT INIMICAL TO THE DOCTRINE OF THE ATONEMENT

The experience of the individual mirrors the experience of the race—there is a relation between the days of our life and the centuries of time. This principle applies on a smaller scale to nations as well—the experience of a cluster of men is often typified by the experience of an individual. Beecher, like the poet, was a representative man—his experience in the sphere of thought in which lived, in being blinded to these plain statements of scripture just quoted on the doctrine of the Atonement, due to being distorted by being associated with the creeds of the Dark Ages, portrays the experience of the whole cluster of Darwinian theological speculators that follow him. The repulsive teachings of the Dark Ages, of dispatching the great bulk of humanity to an eternity of torture, and only a small proportion of humanity being saved, associated with the Scriptural doctrines of the Atonement, has led those who have had their senses exercised by the study in the Book of Nature to reject it. The Bible is today repudiated by those who think it teaches the popular creeds and are denying its authority—they deny the plenary and verbal inspiration of the Bible. The Refermation started with the Reformers holding up the Bible as the authority in matters of faith above that of the Catholic Priesthood, and now we see the speculative branch of Protestantism posing with their judgment as superior to that of the writings of Christ and His Apostles. When Beecher became infected with Darwinism, he also denied the inaccuracy and infallibility of the Bible and saw nothing in it but the development theory in experience of the race; he finally reached the conclusion that the Bible was "the record of the gradual and progressive unfolding of human knowledge in respect to social and spiritual things through vast periods of time." That is to say, the development theory is applicable to the unfoldment of man's God given endowment in experience both individually and collectively and the record of this, history, is instructive both in a practical and philosophy aspect. This proposition was consistant with his services in American politics in the slavery question before and after the civil war, and is also a good theoretical basis of the civic reforms carried on by the present-day clerics who have no special inclination towards theology except that they still cling to the creeds of the Dark Ages.

Beecher made the mistake of trying to make a local principal universal. The development theory of Evolution can be measurably applied to the growth of the Christian as outlined in the New Testament; and it can also be measurably applied to the development of education and character in the life of the race outside of Christianity; and it can also be literally applied to the account of the creation of vegetation and the lower animals in certain periods of time, until they became fixed and permanent species, as recorded in Genesis; but it cannot be applied the account of the creation of Man. Wright, Dana, Dawson and Vail recognized this distinction in applying the Evolutionary theory, in their studies in the science of geology. It was simply a question of proper classification in science, just as in theology we "rightly divide the world of truth."

In Essay II: Caption, Science, (Tribune issue Nov. 25th, 1915) we pointed out Drummond's function in the religious world when he declared off the war between Science and the teachings of the Established religion on the question of Creation, by pointing out that the development theory could be reconciled with the acount in Genesis by making the "days" to mean long Epochs of time. We also give a brief synopsis of his superstructure built on the evolutionady theory—Natural Law in the Spiritual World—which is an elaborate intellectual treatise of anelogical arguments buttressing the doctrine of the New Creation, as presented from Beecher. We also pointed out that Drummond had discarded the Orthodox doctrine of an immortal soul by *limiting it to those who are borne* again, and singularly enough Beecher had reached the same conclusion and with this went the hot hell theory of the Dark Ages—all who die outside of the sphere of Practical Christianity retrograded into eternal death or oblivion.

We further noted that Pastor Russell's system embraced the doctrine of the New Creation without denying the Fall and the Restitution taught in the Bible. Russell also embraced the truth of Evolution by placing it in the proper place in the Divine Program, as applied to the creation of the lower animals; he did not reconcile Christianity with Evolution, but reconciled the truth of Evolution with the Divine Plan of the Redemption built upon "The Cross." This meant that Man, phrenologically, was an exception to the development theory of Creation.

(Continued on Second Page)

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VICIOUS ATTACK MADE UPON FRANK MORRISON

Federation Secretary Not Responsible and Trouble Arose Over Committee's Report.

A vicious and most despicable attack is being made upon Frank Morrison, Secretary of the American Federation of Labor by the flooding of the newspaper offices and the various local unions throughout the entire country with a most defamitory letter by a coterie passing under cover as a campaign committee of Mailers Union No. 6.

Frank Morrison is regarded as one of the foremost leaders in the country and his honesty of purpose in carrying out the principles "the greatest good to the greatest number" and judiciously deciding all questions according to the facts, has brought upon himself the wrath of a few mailers who desired to usurp the prerogratives of others. The awful crime with which secretary Morrison is charged should not be placed at the door of the Secretary and if it was there was no alternative but to render the decision as it was rendered.

The circular is not only unfair but an imposition and the effort to bring about his defeat as a delegate from the International Typographical Union to succeed himself will avail nothing. Secretary Morrison carries not only the respect of those in the unions but he has a remarkable influence on the outside and the effort to discredit him will not be regarded seriously.

The whole argument merely sets forth to what extremes some men will go to injure a cause if their selfish ends are not gratified. Mailers Union No. 6 would wreck all other unions to force an unjust decision from a committee of competent men.

Their position is as unfair and unjust as the circular letter they are sending into every local union and they cannot succeed. Secretary Morrison is being assailed merely because he refuses to permit himself or his office to be dragged into a dispute that has been settled not by himself but by a competent committee.

Mailers throughout the United States are appealed to to vote for Dennett of Los Angeles, Hayes of Cleveland, McCullough of Omaha and Stevenson of Toronto, and they are imperatively ordered to vote against Morrison.

The alleged reason for this attack is the stand taken by Mr. Morrison in voting for the report of the committee on adjustment, when that committee upheld the decision of the Executive Council in the matter of the controversy between the Mailers and the Bookbinders.

The history of the case follows:

The Philadelphia convention referred to the Executive Council for action Resolutions Nos. 103 and 106, which provided that the International Typographical Union should relinquish immediately all claim to jurisdiction over single wrapping and binders, and to surrender to the International Brotherhood of Bookbinders such single wrapping as it may have under its jurisdiction.

The Executive Council requested the officers of the International Brotherhood of Bookbinders and the International Typographical Union to carry out the following decisions of the Executive Council in regard to single wrapping rendered in 1911 and 1913, respectively.

"After examining the evidence and hearing the oral arguments, and until the two organizations interested effect a mutual agreement on the subject, it is the sense of the Executive Council that 'single wrapping,' where now performed in commercial bindery houses by members of the Bindery Workers' Union, should not be disturbed, and that there should be no interference with the rights of the Bindery Workers' Union to organize non-union workers engaged at single wrapping in commercial binderies, but when the work in question is performed in purely printing offices, it comes under the jurisdiction of the International Typographical Union.

"In the controversy between the International Typographical Union and the Bookbinders about 'single wrapping,' the wrapping of newspapers not being in question, the Executive Council of the American Federation of Labor defines the term purely printing offices' as employed in the decision rendered June 15, 1911, to mean printing offices without a bindery connected therewith.

A conference was arranged between the representatives of the two organizations concerned at which propositions from both sides were considered and each rejected by the other.

A report of this conference was made at a meeting of the Executive Council when representatives of the Bookbinders and the International Typographical Union were heard. It was decided that the above-quoted decisions rendered in 1911 and 1913 be reaffirmed and emphasized, and that both organizations be strongly advised to conform to them.

At the San Francisco convention the adjustment committee approved the decision of the Executive Council, and the report of the committee was adopted. There was no dissenting vote. Messrs. Hayes, McCullough and Stevenson were present in the convention at the time the report was acted upon and did not speak or vote against the report. Marsden G. Scott, president of the International Typographical Union, was also present as a delegate, and by his silence acquisced in the action of the convention.

It is palpably unfair, yet typical of Gang politics in the Typographical Union, that Morrison should be censured and Hayes, McCulough and Stevenson praised for doing the same thing. As a matter of fact, the Gang desires to defeat Morrison with Dennett not because Morrison has failed in his duty or that there is any hope of Dennett arising about mediocrity, but solely because Morrison has always run for office on his record as a trades-unionist not hampered by unlawful alliances or controlled by an unholy allegiance to those who would control the I. T. U. in order to advance their personal ends.

It is just such despicable methods employed by the Gang in their political endeavors that will eventually make the Typographical Union a by-word and a hissing. Hayes, McCullough and Stevenson made no mistake when they voted for the adjustment committee's report in San Francisco. They merely gave the Bookbinders' International, one of the allied printing trades, a square deal. Had they voted against the report, their action would have been reprehensible. So with Morrison. He stood with his colleagues. And because he d'd what he considered his duty, as he has always done in the past, he is singled out for an attack by a collection of politicians who hesitate at nothing to accomplish their nefarious purposes.

We are convinced the membership will reject this scurrilous attack and reprove those behind it at the polls next Wednesday.

THE SECOND MONUMENT UNVEILED TO AN EMPLOYER

Shaft in Memory of Augustus Pollack, Said to Be Only One Erected to Employer.

CALLED CHAMPION OF LABOR

WHEELING, W. Va., May 28.—Labor today paid a unique tribute to an employer when a monument to the late Augustus Pollack, a Wheeling tobacco manufacturer, who died in 1906, was unveiled on the public square. The exercises were preceded by the most impressive demonstration ever given in this district.

Policemen and firemen and city officials preceded 10,000 marchers, representing every branch of industry in Wheeling and vicinity. Twelve bands and a drum corps donated their services.

In spite of intermittent showers, the space around the monument was packed when Michael Maloney, chairman of the memorial committee created by the Ohio Valley Trades Assembly 10 years ago, opened the exercises with a brief eulogy of Mr. Pollack.

Harry Corcoran, secretary of the committee, read a report showing collections aggregating $8,474 for the monument from 3,000 individuals, 750 local unions and six international unions.

President Louis Leonard of the Trades Assembly presided and Harry Corcoran, Jr., released the flag from the commemorative tablet on the base of the monument, on which was inscribed "Labor's tribute to a friend."

George W. Keyser, a stogie maker in the Pollack factory, who originated the monument movement, spoke briefly.

The principal address was made by M. F. Tighe of Pittsburgh, secretary-treasurer of the Amalgamation, a former president of the local Central Trades Union body, who declared that with the exception of the monument erected to the memory of Thomas A. Armstrong, founder of the National Labor Tribune, Pittsburgh, Pa., it was the second time in history that labor had raised a monument to an employer. He eulogized Mr. Pollack as a consistent friend of union labor.

The monument, designed by Fred F. Faris of Wheeling, is a tall granite shaft surmounted by an eagle with outspread wings, with two figures at the base representing labor. It is the work of S. Absjornsen, a Chicago sculptor.

LABOR EDITORS CONVENE.

CINCINNATI, May 27.—The annual convention of the International Labor Press of America, held in this city, elected its old officers and will submit the question of the next convention city to a referendum. The convention favored a congressional investigation of the increased cost of print paper.

THE M E. CHURCH AND ORGANIZED LABOR

Masterly Debate in the General Conference Puts the Church in the Lime Light

When a great ecclesiastical body spends two days in a debate on Industrial Democracy and Collective Bargaining, it means that the members of that body are getting some education on the labor problem.

That was what happened last week at the Quadrennial Session of the Methodist General Conference. This gathering is the law-making body of the denomination. It is made up of 815 delegates representing 4,000,000 people of 26 different nationalities all over the world. The majority of the delegates came from small communities where there is no labor question.

It is a sign of the times that one of the greatest ecclesiastical organizations, with the tremendous pressure of administrative business upon it, should give two whole sessions to facing the needs of labor. The debate is generally characterized as the most brilliant heard before that body in many years.

The issue was precipitated when the Methodist Federation for Social Service introduced a Statement on the Social Question. The Statement contains five sections, one devoted to Industrial Conditions, and one to Industrial Democracy.

Daily newspapers carried in headlines all over the country the statement that the Methodist Church went on record against organized labor. This is not true.

What really happened was that the Conference adopted the entire Statement on the Social Question including the section on Industrial Democracy. But it did strike out the words which committed the denomination to a preferential policy in its publishing and other business.

Very naturally the fight was waged around the concrete situation produced by the controversy between the Allied Printing Trades and the Methodist Book Concern. For a number of years the Methodist Federation for Social Service, under the leadership of Harry F. Ward has sought to secure an adjustment of the controversy which would be satisfactory to union labor but without avail. The introduction of this general principle of preference to union labor was an attempt to settle the question. What was wanted was a straight preferential policy.

But that particular part of the Report was lost by a vote of 447 to 280. One factor which helped to defeat the clause was a parliamentary tangle which confused the issue. Another feature which lost many votes was the injection of the race question. The 90 to 100 colored delegates, together with a good number of people interested in the welfare of the negro were undoubtedly influenced by the statement that the unions discriminated against negroes.

But notice what the Conference did adopt:—

"The first method of realizing democracy in industry is collective bargaining . . . . . The principle of collective bargaining being generally accepted, the urgent question is what method shall embody it. To recognize the principle without supporting some method that will make it effective is but to mock the hopes and struggles of the workers with barren words and to deserve their indignation and contempt."

After attention has been called to the methods of collective bargaining now in use, the conclusion is:

"It would naturally follow that since the church is itself a large employer of labor, directly and indirectly, it must itself in some way realize collective bargaining; either in one of the two forms which are now developing or in some other yet to be devised . . . . . In recognition of the price being paid by organized labor to improve the conditions of industry, on account of its general contribution to the community welfare, every possible endeavor should be made to work with it, insofar as its methods are just and insofar as the rights of unorganized men are not infringed upon."

Fully 75 to 90 per cent were in favor of adopting these principles and of making an earnest effort to work them out in practice. This is the present attitude of the large majority of the Methodist Church toward organized labor.

Three Hundred Thousand Miners Go to War

Tney Are Mostly Used for Tunnel Work

Thomas Reece, Staff Correspondent.

LONDON, May 18, 1916.

Judging by the published reports it seems pretty clear that certainly some of the Irish trade union leaders have lost their lives during or after the Sinn Fein outbreak in Dublin. James Connelley, however, is still in the hospital with a wounded thigh. Liberty Hall remains a wreck. With regard to rebuilding that center of Dublin trade unionism, a curious point arises. The total estimated damage done to Dublin by incendiarism, looting, etc., is said to exceed $10,000,000. It is claimed that this loss should not fall upon the owners nor upon insurance companies; it should be made good by the British Government. Will the British Government, however, have to rebuild Liberty Hall? That would be a humorous finish to a very tragic episode.

A national convention of delegates of the Mihers' Federation of Great Britain is now sitting in London. A good deal of consideration has been devoted to the question of coal output at the present time, as many coal owners are urging temporary abrogation of the eight hour day and its substitution by a 9 or 10 hour day—this to make good the loss of men owing to the war. In this connection, by the way, it is estimated that something like 300,000 men have left the coal mines of Great Britain to either join the army as soldiers or to enlist in the special entrenching and tunnelling corps.

I notice that at this convention a letter from General Mackinnon regarding the securing of men employed at or in the pits to go to the front as tunnellers was considered. A report of a conference between coal owners and miners' representatives with the War Office was read, and also a reply from the War Office, which was considered satisfactory. As the matter was considered to be one of great urgency, it was decided by the conference to recommend that efforts should be made at once in various districts to enable the Government to secure the required number of volunteers. It is understood that the negotiations with the War Office related in part to the pay to be given to the miners who might enlist as tunnellers, and that the War Office have now indicated they are prepared to pay the men at the rate of $1.50 a day and the usual allowances.

Three years have passed since the British National Federation of Women Workers held their last convention, for twelve months ago it seemed hardly opportune to arrange the biennial meeting. Hence, on May 6th, when the delegates assembled in conference in London there was a long agenda. The president of the federation is Gertrude Tuckwell, and in the course of her opening address she dealt with some of the crises that women workers had to face at the outset of the war, when the weeks of slackness were followed by a rush of employment, and the opening up of new avenues of labor. But difficulties had been met. They had secured women assessors on munition boards, and could point in some instances to as much as $2.75 a week advance secured in wages.

Mary Masarthur, the honorary secretary, spoke of the success the federation had achieved in regard to the Munitions Amendment Act and in securing from the Ministry of Munitions a minimum wage. There is no shortage of women workers, save in certain very highly-skilled branches of industry. She paid high tribute to the way in which members belonging to all parties in the House of Commons had united to ensure that women should not be overworked. They had some powerful unions of women, as at Newcastle with 4,000 members, Redditch with 2,000, and Bristol with 1,000 members, and they hoped soon to be able to say that no member on munition work was earning less than 9 cents an hour.

The first resolution, standing in the name of the executive council, was:

That this conference of working class women, while recognizing that the scale of allowances and pensions of March 1, 1915, is a great improvement on the pre-war scale, still considers the allowances are insufficient to meet the needs of the case, in view of the excessive rise in the cost of living, and further considers the problem of house rents, raised by a wholesale enlistment of married men, cannot be met by a moratorium, which only accumulated

(Continued on Page Eight.)

WESTINGHOUSE PROFITS CAUSE FAVORABLE TALK

When Company Gets Out of the Hole Employes to Get Their Share

(Special to the Tribune)

NEW YORK, May 29.—Considerable is being made here over the last statement of the Westinghouse Electric & Manufacturing Company, Pittsburgh. The report shows that during the last fiscal year profits earned exceeded any previous year in the history of the company. Gross earnings were $50,269,000 and the net manufacturing profit, $9,429,895. The net income available for dividends, after the inclusion of interest and discounts and the payment of fixed charges, was $9,666,888. This is equivalent to 7 per cent on the preferred stock and 17.8 per cent on the $52,644,000 of common stock.

These profits do not include the substantial amounts always set aside for depreciation of property. The report states that an additional, or "special depreciation charge," is being made from month to month on the facilities being used for war orders.

However it requires immense profits in order to reestablish the prestige of the Company that suffered severe reverses during the last five or six years.

The present tremendous business is more of a God Send than that acquired in the natural course of business events or commercial pursuits.

Men were kept in employment by this big concern during the terrible business depression when in doing so the company was losing heavily. It is the opinion that when the company gets on a substantial financial footing the employes will also share in the success.

House Committee Condemns "Stop Watch" System

WASHINGTON, May 29.—The house committee on labor has ordered a favorable report of the anti-"stop watch" bill, introduced by Congressman Tavenner. Medical authorities, workers and others were quoted in opposition to these "speeding up" systems.

Congressman Browne dissented and in a minority report made favorable reference to the defense of the "stop watch" system by General Crozier, chief of ordnance, United States army, who has deliberately ignored a declaration on this subject by the last congress.

In the majority report it is stated that General Crozier "set about nullifying the effect of the 'rider' (anti-stop watch, passed by the last congress) on the military appropriation bill, and with the assistance of former Secretary (of War) Garrison and other officials of the department was almost successful."

It is further stated that: "The majority of your committee feels that the proponents of the bill made so strong a case that we are justified in urging congress to enact legislation needed to drive the 'stop watch' and bonus and premium systems from government shops.

"The opponents of this legislation have much to say about 'efficiency' and 'scientific shop management,' and they seek to create the impression that 'efficiency' can not be secured unless (a) the workman's every movement is timed by a 'stop-watch,' and (b) that the old system of the day's pay is abolished and bonuses and premiums substituted therefor.

"Your committee feels there is nothing in the evidence submitted at the hearings, or in the experience of mankind, to sustain either of these contentions.

"In this city we have the Washington navy yard, employing thousands of skilled mechanics. The 'stop watch' is not used there, and the commandant will assure you he has the 'most efficient body of mechanics ever gathered together inside one fence.'

"The workmen at the Rock Island arsenal have succeeded in defeating General Crozier's attempt to introduce the 'stop watch,' and they have demonstrated their 'efficiency' by producing munitions of war for very much less than the government pays contractors for the same articles.

"For instance, General Crozier tells us that a 3-inch gun carriage for which contractors asked the government $3,398.82 was produced in the Rock Island arsenal for $2,192.27, a saving of practically one third. And this is not an exceptional case. General Crozier is the author of the following tables, showing the difference between contract and arsenal costs, and your committee urges members of the house to carefully examine same.

"Is it necessary to still further 'speed up' workmen who have displayed the skill and industry needed to produce these results?

"The premium and bonus system of payment of employes are designed to supplement the 'stop watch' in stimulating the workers to the extreme limit of their physical endurance. When the human machine can no longer stand the strain a new one is to be substituted and the old one sent to the industrial scrap heap.

"The opponents of the legislation under discussion deny the truth of this statement, but there is a mountain of evidence to sustain the charge.

"In conclusion your committee would suggest:

"The system so persistently urged by General Crozier involves a fundamental, not to say revolutionary, change, (a) in determining what is a reasonable day's work for an employe in the national arsenals and workshops and (b) in the method of compensating the workers, to wit, the substitution of the 'bonus' or 'premium' system for the age-old 'day's-pay' system.

"The workers affected seem to be almost unanimous in their opposition to the change. They insist it will be oppressive to them and will be without benefit to the government.

"So intense is this feeling that an attempt to install the system in all the government workshops would, in the judgment of your committee, lead to very serious consequences.

"In view of these well-established facts, it seems to your committee it would be the height of folly to permit General Crozier to persist in his plan. Apparently, the only way to restrain him is to enact the bill under discussion, and your committee trusts the house will take prompt and favorable action."

WANT AN INVESTIGATION.

MILWAUKEE, May 29.—A number of local manufacturers have petitioned the state industrial commission to begin an investigation of hours of labor throughout the middle west with a view to showing that working hours in Milwaukee are as short as elsewhere. Officers of the Machinists' union have notified the commission that they will forego, for the present, their shorter hour demand and assist the commission in this investigation on condition that the inquiry includes the financial and industrial conditions of all the shops, and that the employers produce their books and "other evidences necessary to get all the facts."

Frank J. Weber, business agent of the Milwaukee Federated Trades Council, said: "I do not believe, it should be given the power to force arbitration. That should be arranged at a round-table conference between employers and employes, where both can talk over matters, make suggestions and co-operate for their mutual welfare."

The Resurrection of Jesus.

REPORT OF CAIAPHAS TO THE SANHEDRIM CONCERNING THE RESURRECTION OF JESUS.

After having made the preceding record of Caiaphas, on unwinding the same scroll we found another report from him. It may be interesting to the reader to know what we mean by a scroll. It is similar to parchment. The Hebrew word numet means a pulp made from the bark of the reed into a paste, and dried in the sun until it is hard; when pressed and polished it shines beautifully, and its surface is as smooth as our paper. It is of two kinds: one is called papyrus, the other hierotike. The latter is more costly, and is used by priests alone. It is about sixteen inches wide, and is cemented together by a gum that exudes from a tree resembling our elm. It is written upon with some kind of indelible ink or paint, with a common reed quill, which is fashioned like our pens. The writing is done by the sopher, which is the Hebrew word for scribe. He is called grammateus by the Greeks. The report of Caiaphas is written in what is known as the square Hebrew. The letters are from a half-inch to an inch in size, so that one can imagine what a roll of parchment it would take to record a deed. It is read only with difficulty by the best Hebrew scholars, and they must have text-books to assist them. But after one has gotten the thread of the subject he can get along with it. This is the reason I got Dr. McIntosh to go with me. He and Dr. Twyman have been in the business for many years. The windlass, as it might be called (for it more resembles our common rope-winders than anything I can think of), is a square piece of timber, about three inches in diameter, to which the scroll is fastened at one end, around which it is rolled like a spool. At the proper distance are tied two transverse sticks to hold the parchment to its proper place. The windlass with the scroll is placed at one end of a table, and an empty windlass at the other end, so that as you unwind from the one to read, the scroll winds around the other. The letters are very distinct. There are hundreds of these arranged in rows. They are all lettered and numbered with their dates on them. This makes it easy to find anything desired. There is another class of books of fine sheep or goat skin, about eight by twelve inches. The writing on these is very fine and difficult to read. They are bound between cedar boards, with clasps, and contain from eight to forty sheets to the book. These are the kind of books of which Josephus wrote seventy-two.

But to return to Caiaphas's report. After unwinding several feet, as before stated, we came across another communication from Caiaphas; I hardly know whether to call it a resignation or a confession. One thing I do know, it is one of the most solemn things that I have ever read. We thanked God that we had come to Constantinople, and that Mohammed had given orders to preserve these sacred scrolls in the mosque of St. Sophia. It is as follows:

"Sanhedrim, 89. By Siphri II, 7.:

"To You, Masters of Israel: As I have made a former defence to you, and you have approved the same, I feel in duty bound to communicate to you some facts that have come to my knowledge since that communication. A few days after the execution of Jesus of Nazareth the report of his resurrection from the dead became so common that I found it necessary to investigate it, because the excitement was more intense than before, and my own life as well as that of Pilate was in danger. I sent for Malkus, the captain of the royal city guard, who informed me he knew nothing personally, as he had placed Isham in command of the guard; but from what he could learn from the soldiers the scene was awe-inspiring, and the report was so generally believed that it was useless to deny it. He thought my only chance was to suppress it among the soldiers, and have John and Peter banished to Crete, or arrested and imprisoned, and if they would not be quiet, to treat them as I had treated Jesus. He said that all the soldiers he had conversed with were convinced that Jesus was resurrected by supernatural power and was still living, and that he was no human being, for the light and the angels and the dead that came out of their graves all went to prove that something had happened that never occurred on earth before. He said that John and Peter were spreading it all over the country, and that if Jesus would appear at the head of a host, and declare for the king of the Jews, he believed all the Jews would fight for him. I sent for the lieutenant, who gave a lengthy account of the occurrence that morning, all of which I suppose you have learned, and will investigate. From this I am convinced that something transcending the laws of nature took place that morning, that cannot be accounted for upon natural laws, and I find it is useless to try to get any of the soldiers to deny it, for they are so excited that they cannot be reasoned with. I regret that I had the soldiers placed at the tomb, for the very things that they were to prevent they have helped to establish.

"After questioning the soldiers and officers to my satisfaction, my mind being so disturbed that I could neither eat nor sleep, I sent for John and Peter. They came and brought Mary and Joanna, who are the women that went to embalm Jesus's body the morning of the resurrection, as it is called. They were very interesting as they related the circumstances. Mary says that when they went day was just breaking. They met the soldiers returning from the sepulchre, and saw nothing strange until they came to the tomb, and found that it was empty. The stone that covered the sepulchre was rolled to one side, and two men dressed in flowing white were sitting, one at each end of the sepulchre. Mary asked them where was her Lord; they said, 'He is risen from the dead; did he not tell you he would rise the third day and show himself to the people, to prove that he was the Lord of life?' Go tell his disciples, said they. Joanna said she saw but one man; but this discrepancy must have been due to their excitement, because they say they were much alarmed. They both say that as they returned they met the Master, who told them that he was the resurrection and the life; all that will accept shall be resurrected from the second death. 'We fell at his feet, all bathed in tears, and when we rose up he was gone.' Both these women wept for joy while relating these circumstances, and John shouted aloud, which made me tremble in every limb, for I could not help thinking that something that was the exclusive work of God had occurred, but what it all meant was a great mystery to me. It might be, I said, that God had sent this message by the mouth of this stranger; it might be that he was the seed of the woman, and we his people had executed him.

"I asked John and Peter if they could give me any further evidence in regard to this man; that I wished to be informed of his private history. Peter said that Jesus passed by where he was, and bade him follow him, and he felt attracted to him, but at first it was more through curiosity than anything in the man; that he soon became acquainted with Mary, who told him that he was her son, and related to him the strange circumstances of his birth, and that she was convinced that he was to be the king of the Jews. She spoke of many strange things concerning his life, which made Peter feel more interested in him than he would have been otherwise. He said that Jesus was a man so pleasant in his character, and so like a child in innocence, that no one could help liking him after he got acquainted with him; that though he seemed to be stern and cold, he was not so in reality; that he was exceedingly kind, especially to the poor; that he would make any sacrifice for the sick and needy, and would spare no effort to impart knowledge to anyone that would call on him, and that his knowledge was so profound that he had seen him interrogated by the most learned doctors of the law and he always gave the most perfect satisfaction, and that the sopher or scribes, and the Hilleites, and Shammaites were afraid to open their mouths in his presence. They had attacked him so often and been repelled that they shunned him as they would a wolf; but when he had repelled them he did not enjoy the triumph as they did over others of whom they had gotten the ascendency. As to his private life, he seemed not to be a man of pleasure, nor of sorrow. He mingled with society to benefit it, and yet took no part at all in what was going on. I had heard many tell of what occurred when he was baptized, and from what his mother told me I was watching for a display of his divine power, if he had any, for I knew he could never be king of the Jews unless he did have help from on high. Once when we were attending a marriage-feast the wine gave out, and his mother told him of it, and he said to the men to fill up some water-pots that were sitting near, and they put in nothing but water, for I watched them, but when they poured it out it was wine, for it was tasted by all at the feast, and when the master found it out he called for Jesus to honor him, but he had disappeared. It seemed that he did not want to be popular, and this spirit displeased us, for we knew if he was to be king of the Jews he must become popular with the Jews. His behavior angered his mother, for she was doing all she could to bring him into notice, and to make him popular among the people, and the people could not help liking him when they saw him. Another peculiarity was that in his presence everyone felt safe. There seemed to be an almighty power pervading the air wherever he went so that everyone felt secure, and believed that no harm could befall them if Jesus were present. As we were in our fishing-boat I saw Jesus coming out toward us, walking on the water. I knew that if he could make the waves support him, he could me also. I asked him if I might come to him; he said to me to come, but when I saw the waves gathering around me I began to sink, and asked him to help me. He lifted me up, and told me to have faith in God. On another occasion we were sailing on the sea, and there was a great storm. It blew at a fearful rate, and all on board thought they would be lost; we awakened the master, and when he saw the raging of the storm he stretched out his hand and said, 'Peace, be still!' and the wind ceased to blow, the thunder stopped, the lightnings withdrew, and the billowing sea seemed as quiet as a babe in its mother's arms—all done in one moment of time. This I saw with my own eyes, and from that time I was convinced that he was not a common man. Neither did he work by enchantment like the Egyptian thaumaturgists, for in all their tricks they never attack the laws of nature. In vain might they order the thunder to hush, or the winds to abate, or the lightnings to cease their flashing. Again, I saw this man while we were passing from Jericho. There was a blind man, who cried out to him for mercy, and Jesus said to me, 'Go, bring him near,' and when I brought him near Jesus asked him what he wanted. He said he wanted to see him. Jesus said, 'Receive thy sight,' when he was not near enough for Jesus to lay his hands upon him or use any art. Thus were all his miracles performed. He did not act as the Egyptian necromancers. They use vessels, such as cups, bags, and jugs, and many other things to deceive. Jesus used nothing but his simple speech in such a way that all could understand him, and it seemed as if the laws of nature were his main instruments of action, and that nature was as obedient to him as a slave is to his master. I recall another occasion when a young man was dead, and Jesus loved his sisters. One of them went with Jesus to the tomb. He commanded it to be uncovered. The sister said, 'Master, by this time he is offensive; he has been dead four days.' Jesus said, 'Only have faith,' and he called the young man by name, and he came forth out of the tomb, and is living today,' and Peter proposed that I should see him for myself.

"Thus argue Peter and John. If Jesus had such power over nature and nature's laws, and power over death in others, he would have such power over death that he could lay down his life and take it up again as he said he would do. As he proposes to bring hundreds of witnesses to prove all he says, and much more—witnesses whose veracity cannot be doubted—and as I heard many of these things before from different men, both friends and foes (and although these things are related by his friends—that is, the friends of Jesus—yet these men talk like men of truth, and their testimony corroborates other evidence that I have from other sources, that convinces me that this is something that should not be rashly dealt with), and seeing the humble trust and confidence of these men and women, besides, as John says, thousands of others equally strong in their belief, it throws me into great agitation. I feel some dreadful foreboding—a weight upon my heart. I cannot feel as a criminal from the fact that I was acting according to my best judgment with the evidence before me. I feel that I was acting in defence of God and my country, which I love better than my life, and if I was mistaken, I was honest in my mistake. And as we teach that honesty of purpose gives character to the action, on this basis I shall try to clear myself of any charge, yet there is a conscious fear about my heart, so that I have no rest day or night. I feel sure that if I should meet Jesus I would fall dead at his feet; and it seemed to me if I went out I should be sure to meet him.

"In this state of conscious dread I remain investigating the Scriptures to know more about the prophecies concerning this man, but found nothing to satisfy my mind. I locked my door and gave the guards orders to let no one in without first giving me notice. While thus engaged, with no one in the room but my wife and Annas, her father, when I lifted up my eyes, behold Jesus of Nazareth stood before me. My breath stopped, my blood ran cold, and I was in the act of falling, when he spoke and said, 'Be not afraid, it is I. You condemned me that you might go free. This is the work of my Father. Your only wrong is, you have a wicked heart; this you must repent of. This last lamb you have slain is the one that was appointed before the foundation; this sacrifice is made for all men. Your other lambs were for those who offered them; this is for all, this is the last; it is for you if you will accept it. I died that you and all mankind might be saved.' At this he looked at me with such melting tenderness that it seemed to me I was nothing but tears, and my strength was all gone. I fell on my face at his feet as one that was dead. When Annas lifted me up Jesus was gone, and the door still locked. No one could tell when or where he went.

"So, noble Masters, I do not feel that I can officiate as priest any more. If this strange personage is from God, and should prove to be the Saviour we have looked for so long, and I have been the means of crucifying him, I have no further offerings to make for sin; but I will wait and see how these things will develop. And if he proves to be the ruler that we are looking for, they will soon develop into something more grand in the future. His glory will increase; his influence will spread wider and wider, until the whole earth shall be full of his glory, and all the kingdoms of the world shall be his dominion. Such are the teachings of the prophets on this subject. Therefore you will appoint Jonathan, or some one, to fill the holy place."

(We found that, soon after, Jonathan became high priest, though history teaches us differently.—Mahan.)

SAN FRANCISCO, Cal., May 23.

I take pleasure in renewing my subscription to the paper that is more welcome than the flowers in May, because it contains the glad tidings which has cheered my heart so much, enabling me to know God—(to know Him is to love Him.) I can greatly sympathize with our friends in Christendom who must be truth hungry, as I was one of them and while sitting there in darkness I saw a great light through the "Studies in the Scriptures." That great light is 'Messiah's Kingdom at hand,' overthrowing evil and setting right on the foundation of justice. We rejoice that so many can take the stand for truth against so much error, and in subscribing to your valuable paper we are in our feeble way holding up your hands against tremendous odds. But cheer up, the Truth is mighty and shall prevail.

We wish you all the prosperity that can come to your heart and paper, in your noble efforts to serve God and man.

If Brother N. E. Nelson's essays are in pamphlet form I would like some copies as they so beautifully show the path of the just since the reformation.

Trusting that the disposal of the prizes will be a success to your paper and all concerned.

Yours in the love of Truth,
JAMES S. WATSON.

CLEVELAND, Ohio, May 22.

I renewed my subscription to the Tribune through Mr. Thomas Folks. I was behind through neglecting to attend to it. It should have been paid the first of the year. I want to tell you that we appreciate Pastor Russell's sermon is the reason we renew.

I remain yours respectfully,
EDW. G. BUGNER.

YPSILANTI, Mich, May 24.

I notice my subscription to the Tribune is nearly expired and as I do not wish to miss any of the papers have renewed through Watch Tower Society.

Have been a subscriber to your good paper nearly ever since it has been publishing the sermons and I assure you I appreciate its many good features—more especially the religious features. Sorry to note that so many of the dear friends are unable to take the paper and if I was able would just love to subscribe for them. Many years of success for our dear old friend The Tribune.

Your friend and well wisher,
L. B. PETTIBONE.

APPRECIATIONS.

BELLAIRE, Ohio, May 23.

Enclosed please find money order to pay for my renewal to the "Labor Tribune" or 1916. I see by the yellow label that my subscription expired the 7th inst. I cannot tell you in words how much I appreciate and love "The Dear old Tribune." It is just like a weekly visit from a very dear friend. This is my testimony, "There is no paper that prints Pastor Russel's sermons, that I like better or would accept in exchange for 'The National Labor Tribune.' And as long as I live I shall look forward each week to its visit in my home." That is, so long as it prints the Sermons of Pastor Russell and other religious matter so beautifully and so fearlessly. Wishing you much prosperity, joy and happiness during the New Year, I am your Friend.

MRS. J. S. PFISTER.

Ludlow, Mass., May 18.

I notice by the tag on the Labor Tribune that my subscription has expired or about to expire. I have to intimate to you that circumstances obliges to ask you to discontinue the Labor Tribune. I am running my 76 year now and not earning any money, but before parting I return you thanks for your good honest work and for your kindness by reserving space in your paper for Pastor Russell's weekly sermon. God bless you. You are sure to succeed and may have the largest circulation of any paper in the State of Pennsylvania.

I thank the Truth friend who first subscribed and gave it to me gratis. I may in the near future be able to have it for short period of time, but not now. Farewell for the present.

Very sincerely yours,
JOHN CRAIG.

Rocky Mount, N. C., May 20.

I wish to add another voice of thanks to the good editor of this paper for the part he is taking in the spread of the truth. I hope he gets time to meditate on the many good things he prints.

I also owe thanks to an unknown friends who is sending the paper to me. I would be very glad to know the friend's name who is presenting me with this favor. I have had the privilege of reading the paper for the past year, as I am rooming with a sister who subscribes for it. Yet I am glad to get it as I can mail or give it to others. Only I am loath to part with it, as it always contains some article that I especially want to keep, as things slip my memory so that I like to refresh it once in awhile.

We had the beautiful Photo Drama here recently, which was certainly enjoyed by all that saw it. The minds of many were refreshed with present truth. The fact that we were able to get them shown here was a clear manifestation of the Lord's loving care over his own, and has made us "strong in faith."

Praying that our salvation be nearer than when we first believed, as our deliverance means blessings to the poor groaning creation, and that the dear Lord may guide and keep His saints all the way. I am by His Grace

Yours in His Service,
MARY WHITEHEAD.

EAST ST. LOUIS, Ill., May 25.

My Tribune for May 18th has not been received.

Will you please mail me a copy?

I do not wish to miss a single copy on account of Pastor Russell's Sermon and other Present Truth articles which I am preserving for future reference in scrap-books.

Yours respectfully,
S. B. DANIEL.

NORTH TROY, N. Y., May 24.

I regret that I did not observe the notification tab, that my subscription has expired. The children open the paper at once, and love to read it first. Now I have never been the one who paid for it and did not attend to that. A dear sister in the Truth always paid for it on condition that I gave it to others who could not otherwise have it, I have sent it by mail and lent it from one to another. I wish I were financially able to still pay for it for it is the best of all. So please discontinue it. I am now 76½ years old, ill and can't expect to stay here long. God bless you for your fearless efforts to uphold the right in so many ways, and give you still more power to expose fraud and oppression. And for the Light you cause to shine over error and darkness through our dear Pastor Russell's sermons. God will see to it that you may be able, still to give the Truth no uncertain sound and your reward will surely follow.

Yours in the true message,
MRS. M. A. SMITH.

DAYTON, Ohio, May 25.

I failed to receive last week's Tribune, May 12th, will you please send me a copy of that issue as I do not wish to be without it. I surely appreciate the Tribune especially for its adherence to the principles of justice and Pastor Russell's sermons, and the large, clear type also the Labor news both home and foreign.

Yours truly,
JOSEPH COOCH.

SELINA, Ala., May 24.

I see on the cover of my paper that my subscription has been renewed for another year and I wish to extend, through you, my heartiest thanks and good wishes to unknown friend who is kind enough to send it to me. I enjoy the religious features of it as much, especially Pastor Russell's sermons.

Sincerely,
MRS. H. B. KINELY.

DUNDEE, Ill., May 24.

Seeing that my subscription for Tribune is past due am renewing through The W. T. B. T. Society for another year, thanking you for sending it after it was past due. I am especially interested in the Sermons of Pastor Russell and don't want to be without this excellent paper.

MR. JACOB LYDA.

THE CALL OF THE WEST

Acts 16:6-15—June 4.

St. Paul's Second Missionary Tour. Marked Evidence of Divine Supervision of All the Interests of God's Church—The Gospel Sent to Europe.

"Come over into Macedonia and help us."—Verse 9.

FOR some time after the conference at Jerusalem St. Paul and Barnabas remained at Antioch. But seeing that there were many laborers there, and that a larger field was little worked, they planned a second missionary tour. Barnabas and his nephew John Mark went in one direction; while St. Paul went in another with Silas, with whom he had become acquainted at the Jerusalem conference and who is reported to have been a Roman citizen, as was St. Paul.

Their course lay through Syria and Cilicia to the cities of Derbe and Lystra. As they journeyed, they confirmed the faith of such as had been accepted of the Lord during the Apostle's first missionary tour. At Lystra they found Timothy, a young man well trained in the Scriptures by his Jewish mother and grandmother—his father being a Greek. Although devoutly reared, Timothy had never been circumcised. Therefore when it was determined that he should accompany St. Paul in his missionary tour, the Apostle caused him to be circumcised, lest otherwise it should become known to Jews in general with whom they should come into contact and should militate against Timothy.

"Come and Help Us."

We note that amongst the things presented to the Churches was the decision of the Council at Jerusalem that the Jewish Law should not be considered binding to the Gentiles, except in certain features noted in our last Study. After good success in the mission up to the point where our lesson begins, the Apostle had in mind a journey throughout Asia Minor. But apparently matters went unfavorably until he concluded that the Lord was hindering their efforts. Then in perplexity he began to think of other fields of labor.

St. Paul's moment of uncertainty was the Lord's opportunity for directing him. He dreamed that he saw a Macedonian beckoning to him and saying, "Come over and help us." The Apostle accepted this as of Divine leading, and promptly began the journey which took him into Europe. We have here an evidence of God's supervision of all the interests of His Church. He was not averse to permitting the Message to go into Asia Minor; for later it went there, possibly at a more opportune time. But this was the time to send it to Europe.

It is supposed that about now Luke the physician became attached to St. Paul's company. A man of education, a scribe as well as a physician, the Lord evidently provided him to be St. Paul's amanuensis, that thereby the Apostle's letters should reach many of God's people. Thus it was that he wrote not only a version of the Gospel, but also the Book of Acts and nearly all of St. Paul's Epistles.

Philippi Honored With the Gospel.

Philippi, one of the chief cities of Macedonia, appears to have been the first place for the preaching of the Good Tidings in Europe. As usual, on the Sabbath day the Apostle and his companions sought for some who worshiped God. Apparently there was no synagogue in Philippi. However, they heard of a little religious meeting held every Sabbath by the river, outside the city gate. Not having the facilities of a synagogue, the worshipers probably had no Scripture parchments, and hence no reading of the Law, but merely prayer and worship.

All this was favorable to the Gospel Message which the Apostle had to present. He spoke to those who resorted thither, commending the importance of praise to God. Then he proceeded to declare the Good Tidings of the sacrifice of Jesus, His death, His resurrection, and His Second Coming in power and great glory. Then he explained that the invitation was now being given for joint-sacrificers with Jesus, whose reward would be joint-heirship with Him in the Millennial Kingdom, as members of His Body, the Church.

Lydia's Household.

However few or many were at the meeting, there was one present whose heart was in the right condition to receive the Message—a woman named Lydia, from Thyatira, in Asia Minor, a dealer in purple. Dyes were much more expensive then than now, and the secret knowledge of how to make them was turned to financial profit. Thus it is supposed that Lydia was in quite comfortable circumstances financially. Not only did the Truth open her heart, but she was prompt to obey it in full consecration, and prompt to symbolize that consecration in water baptism—"she and her household."

The fact that her household believed implies that Lydia had adult children. We may infer that she was a widow, since her husband is not mentioned. Hence it was her right, without conference with anybody, to invite the Apostle and his companions to share the hospitality of her home.

CANTON, Ohio, May 23.

We appreciate your valuable paper very much, especially on account of the famous Pastor Russell's sermons, letters from those also interested in the religious features of your paper, etc.

You are surely doing a great work in heralding the Gospel message which shall, in due time, come to all people.

Wishing you continued success and prosperity.

Yours sincerely,
MR. and MRS. M. G. DOMER.

CHICAGO, Ill., May 24.

Enclosed find money order for which please renew my subscription to the National Labor Tribune. I thank you for sending it on after my subscription expired. I especially appreciate the religious features of the paper. I take it solely for the sermons of our beloved Brother Russell as well as the testimonials of the friends which I long to read.

Yours most truly,
MRS. D. S. CLINGMAN.

McVEYTOWN, Pa., May 24.

We are renewing our subscription to your valuable paper through the Watch Tower office, and hope to keep our name on your list as long as you continue to publish our dead Pastor's sermons. We like the wide column arrangement as it makes it easier for the old people to read and enjoy these grand truths which are truly meat in due season.

Best wishes for a prosperous year.

Yours for Truth,
ALMA G. STEWART.

SPRINGFIELD, Mass, May 26.

I just feel like I want to write and tell you how I appreciate the Labor Tribune. When I have so many Friends, (and the Editor included) and have not the time and stamps to spare, why can just write one letter to the Tribune and let that do for a good many at one writing. I was glad to see so many in the last number that it interested in the great and good work that is going on now from North to South and from East to West. There are names of Friends I would like to call over, but I must not take up too much of the dear Editor's time. May the Lord help us to be firm and strong to end of the narrow is one of my many prayers I trust is going up to the Heavenly Throne.

Lovingly and respectfully,
J. D. GOULD.

A WORD TO OUR FRIENDS.

The Tribune has on file over 100 names of friends of the Truth who want the paper for 1916. The Tribune has no fund to pay for subscribers of the kind referred to and we would appreciate, and the Truth friends also, if any of our friends desire to pay for a year's subscription to any of the ones referred to. We will not hereafter publish the name of the donors to said fund, but will send to any one paying for any of the above the names and addresses of any such, so that they may, if they wish, write them to see if we are fulfilling our obligation. Who will start the ball rolling?

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WOMEN WITH PIMPLY AND SALLOW SKIN AND ALL THE FAMILY require **VON SCHLICK'S MARVEL BULGARIAN STYLE BLOOD TEA,** nature's great blood purifier, during this spring season. You will find it the family friend in emergency when a fever must be allayed or a cold broken up.

Here is a sworn affidavit to convince you. It tells not of one but of **fifteen hundred who have written their gratitude because of Better Health and newfound happiness.**

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY,
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state that their health has been improved; that their former sickness was cured and that they would not be without this wonderful all nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. RICHARDT,
234 Lehigh Avenue,
Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

My Commission expires January 21, 1917.

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ALL SEEK WEALTH WHO GET THE BEST?

A GODLY HEART AND A CONTENTED MIND THE ONLY SOURCE OF REAL GAIN.

Basic Cause of Man's Discontent—The Way to Lost Treasure—True Riches Found Only in God—Source and Results of True Contentment—Man's Vital Need of Fellowship With His Creator—Church of Christ Finds True Wealth Now—World of Mankind Will Find it Later, When Man Has Found His God—Those Who Find God Now Have Greatest Gain.

CHICAGO, May 28.—Pastor Russell was here today, and delivered a very practical address, taking for his text, "Godliness with contentment is great gain." (1 Timothy 6:6.) We report his discourse in part:

Six thousand years ago, away back in Eden, man met with an irretrievable loss. He lost his relationship to God. He lost his right to life, and came under the penalty of death, through disobedience. Ever since that time man has unceasingly searched for his lost treasure, has searched for happiness and for rest of mind and heart. Few have known the truth concerning man's lost estate, and few have found the way back to God. The quest for the labled fountain of youth has been unavailing. Man has continued to die ever since the death sentence was pronounced upon Father Adam.

At the time when our first parents were driven from their Eden home into the unprepared earth, there to earn their bread by sweat of face until the death sentence should be fully carried out, a vague promise of restoration was made them. Later, this promise was still more plainly stated to Abraham. Four thousand years after the fall of Adam our Lord Jesus came to earth to lay down the great Ransom-price for man's deliverance, and open the way whereby Adam and all his posterity might regain that which was lost, and once more be godly.

Today's text draws to our attention the true gain which man so long has sought in vain, and suggests how that gain is to be obtained. The Apostle is especially addressing the saints of God, those who have learned of Him and are seeking to meet the conditions for gaining the true and lasting wealth. Only these are the godly; only these can have true contentment. There is a sort of contentment, however, which even the worldly may possess—a slothfulness of mind, a carelessness, an indolence. But this is not real contentment, and can bring no gain. Such contentment is not advantageous to anyone. It is merely an apathy of the brain. But so surely as God has given us brains, just so surely does He expect that we shall use them.

TRUE CONTENTMENT BASED ON GODLINESS.

The contentment of our text has a good basis and the best of reasons for its existence. This contentment is born of faith in God, of acceptance of his terms of salvation from death, of study of the Message which He has sent through His Son. Everything that the Word of God directs us to do and to be implies perfect Wisdom on God's part. Therefore those who have come to know Him and to trust Him are becoming more and more pleased with everything in that Word. They rejoice to have found the true wisdom. They find, as the Apostle expresses it, that "the wisdom that is from Above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits."—James 3:17.

Since the godliness and the contentment which bring great gain come only from God and a knowledge of His Word, whoever has learned this secret can be content under all conditions. To this class the Master said, "Take no thought for the morrow." He did not mean that they should be improvident, making no provision whatever beyond the needs of the present day. By careful attention to His words and to the general teaching of Scripture we see that our Lord referred to the taking of anxious thought, to a failure to exercise faith in our Father's loving care over His children.

God's Word instructs us to take proper thought for the morrow, and gives us the ant as an illustration of thrift and provident care for the future. (Proverbs 6:6-8; 30:25.) But as children of God we should be free from worry and anxious foreboding; for these indicate a lack of faith. We are to "do with our might what our hands find to do," and then to trust in the Lord for the rest. He has promised to care for all our needs, and to cause all things to work together for good to those who love Him.

In our text St. Paul puts godliness first. This quality the world does not now possess. When Adam was created, he had this likeness to God in his mental organism. Created in the image of God, He had fellowship with his great Creator. But when sin entered, it disturbed the relationship which Adam had sustained to God as His son. (Luke 3:38.) Then God cast him off from further communion with Himself. Adam lost all the privileges of a son of God, and was thenceforth permitted to take his own course. He has taken it, with all his posterity; and mankind will see where it will all end. After six thousand years it has brought the world into a very deplorable condition.

PRESENT CONDITIONS PROVE NEED OF GOD.

We look over into Europe, whose people are supposed to lead the world in intelligence and civilization. There we see them in the most lamentable and abject condition, fighting—not like saints, against their own weaknesses and blemishes, but against one another—like demons. Oh, what an illustration of what man will retrograde to when God lets go of him and leaves him to his own devices! And this is the great lesson which God designs that man shall learn.

We need to keep ourselves in the love of God—in the condition where we shall love God and He will love us. We need to realize that if we thus do, then all things shall go well with us; but that if we fail to do this, all shall go wrong, as they have in the world. As we look back over the past six thousand years of sin and death, and behold the results—the sickness, disease, sorrow, insanity, death, the funerals, the cemeteries, the terrible wars and pestilences, etc.—we aare led to exclaim, "Oh, that our race were back in the original likeness of God, where all could be God-like, where love would dominate instead of hatred, where life and peace would prevail instead of turmoil, strife and death!"

RANSOM AND RESTITUTION.

Here the Bible comes in and tells us of God's great arrangement for the recovery of the race of Adam. The image of God lost by the first Adam is to be restored by the second Adam—the Lord Jesus Christ, as the Kink of earth and the new Father of mankind. And since Mother Eve had a share in the sin which brought death into the world, so the second Eve, the Bride of Christ, will have a share in the regeneration of the world of mankind. That second Eve will be the glorified "Church of the First-borns."

The Church will not give life to the world; for life comes from the father. The life of the world was originally in Adam; and when Adam was condemned, the life of the world was lost. Adam alone was sentenced to death. His children all go into death; not because of their individual trial and death sentence, but simply because Adam, haying failed to maintain his perfection, was unable to give his children what he himself did not possess. By one man the whole trouble came. By another Man the whole trouble will be rectified. This is pointed out by St. Paul, who says, "As by a man came death by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

As Adam was the original life-giver to the world, and as Eve was the nourisher or care-taker of that life, so our Lord Jesus will be the second Life-giver, and the Church, the Bride of Christ, will be their nourisher and caretaker—training, discipling, teaching, and uplifting the world to human perfection. Our Lord Jesus, the Redeemer of mankind, has the right to restore to man the life which was lost in Eden. He will be the great Regenerator of the human race. To his disciples of old He said, "In the regeneration, when the Son of Man shall sit in the Throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Isreal."—Matthew 19:28.

The time of this Regeneration will be the time of the Millennial Reign of Righteousness. Regeneration means re-creation. Man has gone into death; and God's Purpose is that he shall be restored to life, under the provisions which he has made in His Son. Only the finally incorrigible will fail to gain this great gift of God to man. (Romans 6:23.) These will be destroyed in the Second Death.

How happy we are to know all this—to know that God has a Plan whereby the race which has gone down into death is to be restored to life! In Acts 3:19-23 the Apostle Peter tells us of this glad time for the worl ,dand styles it "Times of Restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began."

"THE SONG OF MOSES AND THE LAMB."

How happy this knowledge makes our hearts! We can now sing "the song of Moses and of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art holy. For all nations come and worship before Thee; for Thy righteous acts are made manifest." (Revelation 15:3, 4.) They are manifested to the saints now, but not yet to the world.

By the eye of faith the Church can discern that this is God's great Plan. Others do not see because they have not this eye of faith. But we do not berate them for their blindness. On the contrary, we are sorry for them. And so with the world of mankind. They perceive not, neither do they understand. We rejoice, however, that this blindness will not be an injury to them in the future, but that in God's due time all the blind eyes shall be opened, all the deaf ears unstopped. Then they shall have a share in the Restitution work.—Isaiah 35:5.

The glorified Church of Christ will have a most blessed work in the succoring of the world of mankind. How glad we are that we have such a high and Heavenly Calling! We should rejoice in this, not only because we are to be made partakers of the Divine nature, but because we are to be used of the Lord as the great Mother Eve to be the caretaker of the world. We can think of nothing that would give us more pleasure than what God has provided for us. In past years, when we were taught that when raised to the Heavenly condition we would sit upon a cloud and play a harp, we used to wonder what it was all for. We guessed a few things; and we generally guessed wrong. Now we see that our Heavenly Father has a much more profitable way for us to spend our time when we reach the Kingdom. Now we see the rich provisions of grace which God has in reservation for His people.

PROVISION FOR THE CHURCH UNIQUE.

However, in our text the Apostle is not speaking of the future, but of the present. It is to those who are now God's consecrated people that he declares, "Godliness with contentment is great gain." In what sense is the Church now godly? We have not been restored to perfection. We have not had the original godliness in flesh brought back to us, such as Adam originally enjoyed. But there is a feature of God's Plan now operating by which He provides for the class called to be the Church. He is working all things according to the counsel of His will and in an orderly way. He has made an especial arrangement in Christ, whereby during the Gospel Age those who desire to avail themselves of His great offer to leave the world and to join with Christ in His sacrifice, may be able to do so.

By nature the Church class are of the condemned race of Adam, as are all the world. But God has arranged that these may be justified by faith, may have a reckoned standing with the Father through the imputation of the sacrificial merit of Christ, and thus may be counted as perfect, all their weaknesses and blemishes being covered from God's sight through this merit. Thus they may present themselves to God as sharers in Christ's sacrifice, and be accepted of Him. Christ imputes to each one whatever that one lacks of perfection.

We are justified through the blood of Christ. Thus we can give up our little all to God, who accepts us and begets us with His Holy Spirit; and we are then made members of the Body of Christ. But we must present all that we have. We must hold nothing back. Our dear Lord Jesus gave all that He had, when He came to earth to die for mankind. He gave everything in order to purchase the "field"—the world—and the "treasure hid in the field"—the Church. (Matthew 13:44.) If we are to join Him in His sacrifice, we must have the same spirit. We cannot give as much as He did; but if we give all that we possess—our will, our time, our affection, our influence—we are doing just as He did. We cannot give more than we have.

We are to have "the mind that was in Christ Jesus." (Philippians 2:5.) If we had perfect bodies, we would give perfect bodies; but we give what we have. We come to the Father, not in our own name, but through Christ our great Advocate. When we present ourselves, Jesus, our great High Priest, offers us to the Father, and guarantees that we shall be sacrificed. Then the Father accepts us and begets us with His Holy Spirit. We are now New Creatures, with new hopes, new aims, new ambitions and prospects. 2 Corinthians 5:17. We have a new mind—a desire to do God's will and to have His will done in us. Now we are to go on and develop more and more of the mind of Christ, growing in character-likeness to our Saviour.

GROWTH IN GODLINESS.

Day by day we are on trial as New Creatures. We are to overcome the old nature with its tendencies. Daily the Lord our God proves us to see the depth of our loyalty to Him and to the principles of righteousness. He tests us as to our love for Him, for our brethren, for our neighbor. Are we daily putting on more and more the fruits and graces of the Holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love? If so, we are progressing favorably; and continuing thus to the end of our course, we shall attain the prize. If we are doing the best we can, this is all that the Lord will require of us.

This matter of godliness is in our minds—the harmony of our mind with the mind of God. As the Apostle assures us, we find a continual warfare between our new mind and our fallen flesh. (Galatians 5:17.) If we have no such warfare, something is wrong; for every true child of God has this warfare. Our flesh was born under sin, and is in accordance with the world. Our new mind is begotten from Above, and is in accordance with God and with Heavenly things. So we are continually striving to keep the body under, to bring it into subjection to the mind of Christ. (1 Corinthians 9:27.) It is a fight to a finish. One or the other must die.—Romans 8:13.

It is well to note that the Apostle does not say that contentment alone is great gain, but that GODLINESS with contentment is great gain. Truly he who is godly in character, he who is God-like, whose heart is content, resting in the precious promises of God's Word, serving the Lord with gladness, is rich. If, as children of God, we are looking to Him for His providential leadings in all life's affairs, trusting Him while we endeavor to do our best to please Him, then we have learned that "Godliness with contentment is great gain."

CONVENTIONS TO BE ADDRESSED BY PASTOR RUSSELL.

New York City Temple	June 4
Indianapolis, Ind.	June 11
Sioux City, Iowa	July 6-9
Newport, R. I.	July 9-16
Norfolk, Va.	July 22-30
Long Beach, Cal.	Sept. 2-10

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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GOD'S THREE REVELATIONS.

Near the opening of this essay we pointed out two kinds of religion: (1) the natural or emotional, the product of love; (2) and the rational or spiritual, the product of Truth, a spiritual begetting of the Spirit of God. We also noted, from citations from Beecher, that his religion consisted chiefly of the natural or intuitive and suggested that the circumstances of being married to one who was not his affinity indicated that it was the product of his unrequieted love. Beecher's gospel of magnifying the love of God by his humanitarian spirit continued as such as long as did his unrequieted love. About the time he became infected with Darwinism he fell in love with Mrs. Theodore Tilton, a member of his congregation, who could reciprocate his culture. Whether his evolutionary ideas was nursed by his Platonic love or whether his love was foistered by his Darwinian views, matters little; the facts are that they came at about the same time. Beecher insists that his new views of Christianity was not a new religion but an elaboration of the gospel he had preached during his entire ministry: "it has revolutionized those beliefs only to make them more spiritual, more hopeful, more full of the divine life" . . . "Do you suppose, from my nature and my whole example, I could go into the course of sermons that I have preached, and into the course of sermons that, God willing, I will preach yet, for any other reason than that I believe that the new view is to give to religion a power and a scope and a character such as has never yet been taken and known in the world at large?" This confirms the thought that all his religion consisted of the natural, but it retrograded by becoming more materialistic and more in the direction of Agnosticism and effected his social life to a marked degree as we shall presently note concerning his love affairs.

We have heretofore pointed out, in Essay III, Caption: Theology, History, Science, (Tribune issue Dec. 2, 1916), three distinct sources of Truth: (1) the Bible being pre-eminent.

The Bible contains, in the strictest sense of the term, Spiritual Truths, in addition to the Natural. The other two sources, Man and Nature, contain only the natural and are closely related; in fact Man is the highest expression of Nature, all Nature concentrated, Nature's counterpart. Or, as Emerson puts it: "All that is known or worth knowing is cunningly wrought into the texture of Man and Woman." The secrets of our constitution are unlocked in the personal relations—of Love, Friendship and Benevolence; man's intuition and reason is vitualized and brought into play in experience and experience produces history. History is an instructive product of man's endowment—it is reason and intuition applied in life. All history exists in Man, as the oak in the acorn—history is man applied.

Beecher's religion was the product of his love, a natural religion—the product of Benevolence. His love was unrequited and his Beacon says, "if not spent on one or few, doth naturally enlarge itself and maketh man human and charitable." This condition often precedes the superior religion but it requires something more, namely—Repentance. Beecher's "new life" or conception of Diety, which dawned upon him in the Ohio woods, was not accompanied by a consciousness of sin in his own experience as outlined from the seventh chapter of Romans. Luther's early experience in life was in line with St. Paul's as presented, and this, Repentance, is the proper basis for the superior religion and appreciation of Spiritual things. The key-note of the Reformation—"the just shall live by faith"—was the product of Luther's sin-sickness in his early life and his appreciation of spiritual things. Beecher's limitations in this direction is indicated by his conception of the Bible; he says it is "the gradual and progressive unfoldment of human knowledge in respect to social and spiritual (philosophical) things through vast periods of time." Apparently he saw only the natural features of the Bible—the history of Man and its lessons to the exclusion of the spiritual truths taught therein, and appreciated many of the lessons of Science. He recognized only two of the three sources of truth: Man and Nature; in his own words: "the great truth of two revelations—God's building revelation of the material globe, and God's building revelation in the unfolding of the human mind."

It appears that Beecher saw these two sources of Truth and some of the natural features of the Bible, to the exclusion of the higher spiritual teachings relating to God's plan of redemption. St. Paul's statement concerning spiritual things finds no place in his system: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained unto our glory." Nor the prayer of Christ to the Father: "thou hath hid these things from the wise and prudent, and hast revealed them unto babes." Beecher did not repudiate these texts but did the equivalent by taking issue with Luther's "secret council of God." Other statements of Beecher concerning the Bible reveals his spiritual vision to be limited: "the book which has reached the highest conception of God yet attained by human consciousness;" "gives the only grand ideal of manhood known to literature;" a "living book with power of inspiring men with the noblest desires;" a "book that creates life." From these statements it will be readily seen that he anticipated much of the Higher Criticism Infidelity of Briggs, Swing, Dr. Eliot and others.

Pastor Russell may be properly said to be Higher Critic, but is decidedly constructive, not destructive. In his criticism he approaches the Bible reverently. In this he rectifies much of the wrong to which Beecher contributed in placing the Bible on a level with the great men by denying its plenary inspiration. Russell's Photo-Drama of Creation was intended to head off the wave of infidelity that is now flooding Christendom. In this he has drawn considerably from the other two sources of truth: History and Science, and shows by a detailed comparison the remarkable correspondency which could not have been had the Bible been the product of the human mind, and thus clinches his contention against Destructive Higher Criticism, that the Bible is of Divine origin, a Divinely inspired book, by checking it in the light of the recognized sources of truth of Higher Critics—History and Science.

Appreciations

Athens, Texas, May 17.

I apreciate this opportunity to express my appreciation to the dear editor. I love and appreciate the high standing the Tribune has attained. May you continue to proclaim the truth as taught by our dear Pastor Russell. I do so much enjoy the sermons. Not being able to hear the word spoken my only hope lays in reading it which causes my heart to overflow with joy and to think that we are so near home I want to thank my dead friend in the Truth for sending me the Tribune. I pray God's richest blessings may rest upon them.

He that giveth unto the poor shall not lack. Prov. 28-27.

After reading my papers I always hand them out to others, in so doing I keep love going. How we desire others to see these glorious things and share our joys.

Earthly things are very little to me now as I am going on borrowed time.

Oh how I desire and entrust in the prayers of the Great Tribune Family in the Lord.

Your Sister in Christ,
MRS. V. S. HUBBARD.

HARRISBURG, Pa., May 26.

Enclosed you will find renewal for which please continue my subscription for the National Labor Tribune. Am one of your satisfied subscribers, and wish to say that I think that the paper should be in every home. I enjoy it very much as I am not able to get out much as I am eighty-one years old and am suffering with rheumatism, but I gladly give a dollar for your paper as it is such company for me.

May God help you in your work as a paper, and may all of your undertakings be successful.

Send paper for another year to,
MRS. ANNA B. SNODGRASS.

Grewton, Ala., May 18.

My time for the Tribune was ont some time ago, but you have been sending it on. I realize that the Tribune is an excellent paper—in fact stands largely in a class to itself. I am therefore glad to give it my endorsement. I especially appreciate the Pastor Russell sermon feature. With best wishes, very truly yours,
ELSTON LUTTRELL.

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ESTABLISHED 1872—No. 28. PITTSBURGH, PA., THURSDAY, JUNE 8, 1916. FIVE CENTS A COPY.

NAMING NEXT PRESIDENT

G. O P. IN CONVENTION IN CHICAGO TO NAME WINNING CANDIDATE

The First Stages of the Convention Dramatically Told by the Tribune Correspondent--The Favorite Son Business Being Played to Perfection by Many.

(Special Correspondent to National Labor Tribune)

CHICAGO, Ill., June 7.—The National Republican party is in the midst of its quadrennial conflict and this smashing preconvention fight promises to outrival anything in the history of the Grand Old Party.

The political strategists of the Straight Republicans under the title of the "Old Guards" are under cover in the Congress Hotel while just across the street in the Auditorium Hotel are housed the Progressives and up to the present time Managing Editor Alexander P. Moore of the Pittsburgh Leader and a delegate to the National Convention from the 31st Pennsylvania district is the gobetween.

Editor Moore, a hail fellow well met, and well qualified for the distinguished office of bringing about amicable relations but the difficulties are so collossal that failure threatens the whole Progressive party.

Theodore Roosevelt and Charles Evens Hughes hold the center of the stage but a conservative prediction is, both these remarkable men will be bowled out of the running and another greater than either of these, in the opinion of the candidate makers, will be trotted out before the American people.

Massachusetts has a candidate but there is but little hope. Root of New York has been crushed by George W. Perkins and the Progressives, if harmony is to be visible upon the political horizon.

Ohio wants Theodore Burton and the Buckeye Statesmen are already planning to storm the convention through a pyrotechnic display of oratory and a diplomatic move for Chairmanship while Governor Martin G. Brumbaugh of Pennsylvania has practically gone into hiding, his boom that once bore the beauty and magnificence of a soap bubble in the sunlight has been shattered by a cruel lake breeze.

SAMUEL C. JAMISON

Who is Helping to Nominate the Next President.

Governor Johnston of California and William Allen White, the Kansas author, hold the Middle West and the Pacific Slope of the Progressives and they with George W. Perkins of New York, Van Valkenburg of Philadelphia and William Flinn of Pittsburgh of the East Colonel Roosevelt and his ambitions.

The controversy between the "Old Guards" and the Progressives is amusing and it has been a marathon for the go-between but the humor developed into seriousness when Mr. Perkins with Bull Moose viciousness hurled his challenge into the teeth of the enemy thus:

"I am for harmony and will work day and night but not for one minute will I lose sight of the fact that you can pay too high a price for almost anything and you certainly can pay too high a price for harmony.

"We could have had harmony with England in 1776 if we had paid the price England demanded. We could have had harmony in 1860 but we would have had no country as a result. We would have had no such glorious future as we had after both of these struggles.

"Now, I for one, as deeply imbued with the belief that we are facing just such as momentous a struggle, with just as important questions to decide, as existed in 1776 and 1860. These questions are internal and external.

If we evade them, compromise or temporize with them, they will simply come back to plague us in the immediate future and come back with greater force and virulence.

"This being my belief, I, for one, will not consent to any arrangement that is simply postponing the day of settlement."

This sounds the warning to the "Old Guards" and the latter are piling up impossible concessions. Even in the face of these exasperating threats. At first it was conjectured the better feeling would be eliminated since no contest was made by the Progressives but the situation grows more intricate and alarming while the doubt increases as the final conflict approaches.

Warren G. Harding of Ohio, will call the Convention together and this start for Ohio may be of such importance as to keep the Buckeye State in the lead from start to finish.

P. C. KNOX

Who is Looming Big as a Presidential Possibility.

E. V. BABCOCK

One of the Leaders in the Pennsylvania Delegation.

However, the Favorite Sons will be given the complimentary ballot and the real damage will follow.

In the meantime while the National Republican Committee is arranging the detail, drafting the plans and preparing the specifications so that no slip shall occur the Pennsylvania delegation is busy arranging for its political future and selecting suitable timber for State leadership a candidate for Governor to succeed Governor Martin G. Brumbaugh. The choice comes to the western end of the state providing the central section has nothing stronger to offer and the indications are that Pittsburgh will be given the honor providing the selection made in Chicago will meet the approval of those left behind.

The delegations here have looked "with pride" upon E. V. Babcock, the Pittsburgh lumberman and the very mention of his name seems to whisper abundance of enthusiasm among the Eastern delegates as well as those from the Central part of the State.

After closely scrutenizing the merits and the virtues of the timberman the delegates and those in the Keystone delegation feel they have a man of ability and intellect with whom to go to the voters and the candidate being free of political office no public scandal can be heralded across the state unless an effort should be made to delve into man's private ventures for alleged discrepancies but such tactics failed when inflicted upon Hon. John K. Tener in his race for the Governorship and they must eventually fail under all circumstances.

Babcock it is contended is a successful businessman of diversified interests, liberal in conception of administration and broad in his view on matters affecting the people. He is recognized as generous in desire to meet the demands of labor and is exceptionally active in the creation of legislative matters that will encourage industry as well as provide new fields of labor. He is neither impetuous nor impulsive; he is conservative but energetic. His support will come from both labor and the commercial and financial interests. Babcock is not a politician neither is he ambitious. His entrance into politics was a matter of aiding others rather than exalting himself. He seeks no office but others are trying to thrust upon him an honor which he casts aside as willing as Caesar three times cast aside the crown.

The cry here is unanimous from the Pennsylvanians for Babcock and while the politicians are working out the details in matters effecting the Nation the delegates of the Keystone State are twining garlands about the brow of Babcock and pushing him out into the field of conflict where he must lead to success the hosts who are prepared to follow and the leadership is toward Harrisburg and the prize is that now held by Governor Brumbaugh.

Mayor Joseph G. Armstrong who led the Pennsylvania delegates from the Western End of the State to the Convention has intimated that hereafter he will take personal charge of the Republican organization and that he will give personal attention to the demands of the political workers. This attitude on the part of the Mayor is the result of demands made upon him and he has consented to listen to those who are urgently pressing him for a more perfect organization.

HON. WM. COLEMAN

Elected Chairman Republican County Committee Saturday.

The administration, it is contended, has been exceptionally lax in constructing a faultless machine and the peculiar mechanism has caused the organization to wabble on several occasions.

The recent overthrow of Alpern has brought to light many imperfections and it is essential that these be overcome.

Coroner Samuel C. Jamison who has assumed the burden of responsibility has the approval here as well as the unqualified endorsement as a candidate for mayor to succeed the present incumbent, but whatever the drug compounder has in mind he is reluctant to make any comment on the persistency of friends who are thrusting upon him mayoralty honors.

Chairman Jamison has proven himself a remarkable successful chairman and his ability to organize the County and secure the greatest results from the workers has already been demonstrated.

The man whom Jamison must defeat, as a candidate for Mayor, according to the delegation here is William A. Magee, and the campaign issues of Jamison's opposition are traction legislation and the Ohio and Lake Erie Ship Canal. It is claimed that Magee will form an alliance with Dr. G. A. Dillinger, and J. D. O'Neil is pressing Dillinger into the Magee ranks.

Edward D. Friebertshauser, treasurer of Allegheny County, is a stout supporter of Chairman Jamison and Friebertshauser is among those who is urging Jamison to permit the use of his name for Mayor.

Jamison hesitates to announce his candidacy and will not until his friends indicate sufficient interest to justify a definite position.

Magee fears only one thing, that George W. Guthrie may return from the Orient and become a candidate, but the self centered Democrat is not certain of support and it is absolutely certain that men like W. H. Stevenson will not be dragged into supporting the worthless donothing in any more of his ambitions.

However while the local situation is being discussed the bands here are playing and each state is creating pandemonium over its favorite son. This joy will linger for a few days and the exuberance will result in grief—Chicago now is a city of music and cheering, with gray haired men shouting themselves hoarse over some political favorite—and the hotel accommodations are scarce while prices have increased to such proportions that they border upon extortion.

J. H. V.

CHICAGO, Ill., June 6.—There was no opposition to the leadership of United States Senator Boies Penrose in the caucus of the Pennsylvania delegation held this afternoon. He was the unanimous choice for chairman of the delegation and member of the National Committee. Gov. Martin G. Brumbaugh did not attend.

John Wanamaker of Philadelphia made a plea for a united delegation in the convention and a united party in the nation. He urged the Pennsylvanians to follow the leadership of Senator Penrose. Similar speeches were made by Alba B. Johnson of Philadelphia, and Senator W. C. Sproul of Delaware.

Senator Penrose said that he wanted the help of every delegate in working out the problems and proposed that daily caucuses be held. At present he said no one could pick the nominee of the convention. He told the delegates he was in a position to know a good deal about what is going on and he would gladly take them into his confidence. There was an understanding that there would not be a roll call in the caucus today, except the one to determine who was present. This disclosed that Gov. Brumbaugh and John A. Bell of Allegheny county were the two absentees.

"ED" FRIEBERTSHAUSER.

Treasurer of the Republican County Committee.

In the distribution of convention honors, none went to the Brumbaugh-Vare forces. Men in accord with the leadership of Senator Penrose were unanimously selected. The opponents of Mr. Penrose knew that he had the votes and thought it useless to make any opposition to his program. Senator William E. Crow of Uniontown, chairman of the Republican state committee, and a delegate from the Twenty-third District, called the caucus to order. Judge Charles L. Brown of Philadelphia offered a resolution naming Senator Penrose chairman of the delegation. The Senator thanked the delegates for his unanimous election. D. L. Gillespie of Pittsburgh named W. Harry Baker of Harrisburg as secretary of the delegation.

The following resolution designated the following committee assignments:

William W. Griest, Lancaster, vice president of the national convention.

James S. Beacon, Greensburg, credentials committee.

United States Senator George T. Oliver, Pittsburgh, resolutions committee.

John S. Fisher, Indiana, permanent organization committee.

Guy W. Moore, Wilkes-Barre, rules and order of business committee.

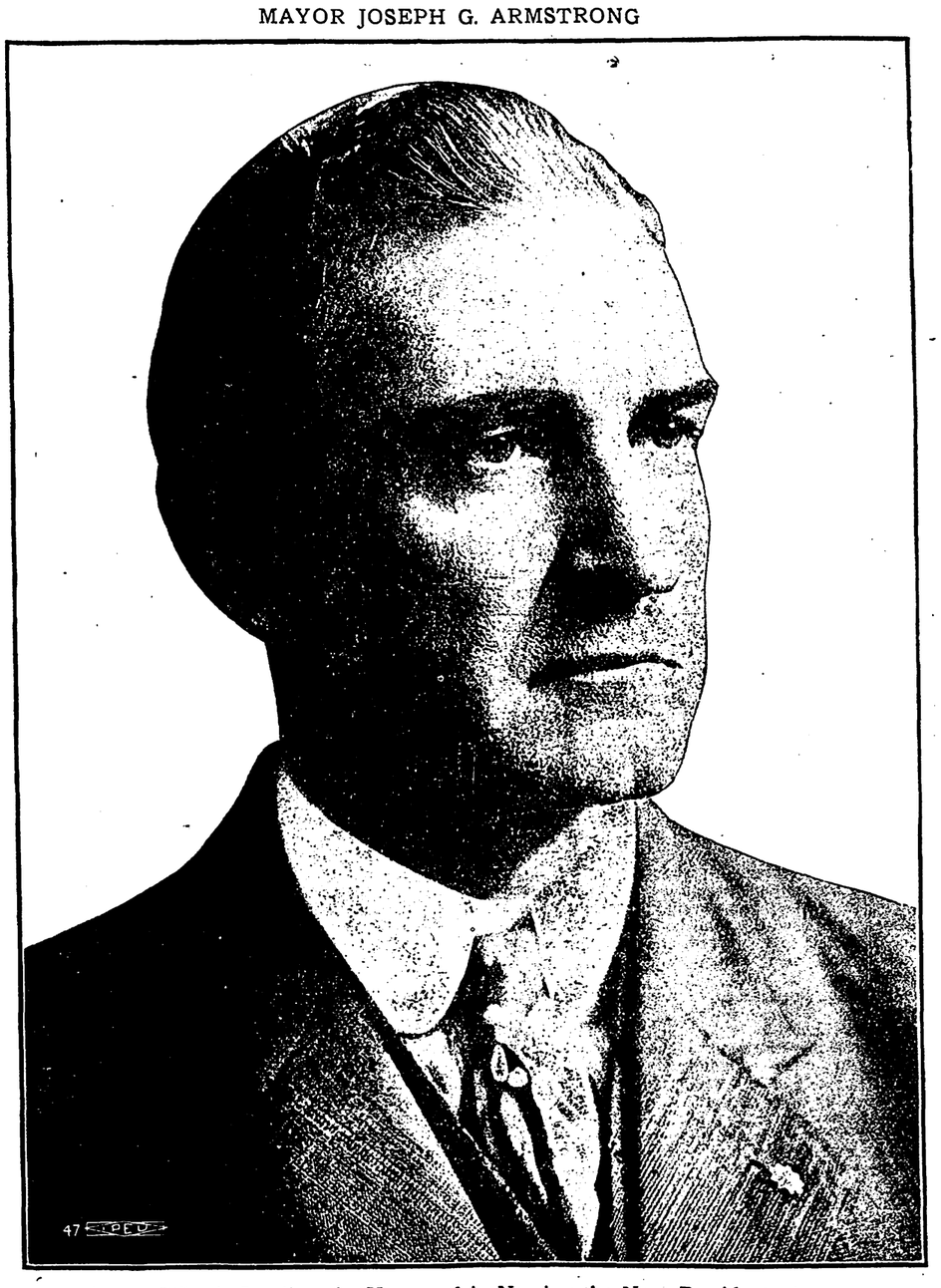
John Wanamaker, Philadelphia, committee to notify the nominee for president.

(Continued on Page Eight.)

JOSEPH H. VITCHESTAIN.

Proprietor of National Labor Tribune Who is Reporting the G. O. P. Convention for Our Paper.

MAYOR JOSEPH G. ARMSTRONG



Who is Leading the Vanguard in Naming the Next President.

PILATE'S REPORT.

VALLEUS'S NOTES.—ACTA PILATI, OR PILATE'S REPORT TO CAESAR OF THE ARREST, TRIAL, AND CRUCIFIXION OF JESUS.

Valleus Paterculus, a Roman historian, was nineteen years old when Jesus was born. His works have been thought to be extinct. I know of but two historians that make reference to his writings, Priscian and Tacitus, who speak of him as a descendant of an equestrian family of Campania. From what we gather from these writers, Valleus must have been a close friend of Caesar, who raised him by degrees until he became one of the great men of Rome, and for sixteen years commanded the army. He returned to Rome in the year 31 and finished his work, which was called Historia Romania. He held the office of praetor when Augustus died, and while Vinceus was consul.

Valleus says that in Judea he met a man called Jesus of Nazareth, who was one of the most remarkable characters he had ever seen; that he was more afraid of Jesus than a whole army, for he cured all manner of diseases and raised the dead, and when he cursed the orchards or fruit-trees for their barrenness, they instantly withered to their roots. After referring to the wonderful works of Jesus, he says that, although Jesus had such power, he did not use it to injure any one, but seemed always inclined to help the poor. Valleus says the Jews were divided in their opinion of him, the poorer class claiming him as their king and their deliverer from Roman authority, and that if Jesus should raise an army and give it the power he could sweep the world in a single day; but the rich Jews hated and cursed him behind his back, and called him an Egyptian necromancer, though they were as afraid of him as of death (Valleus Paterculus, b. 72, found in the Vatican at Rome).

PILATE'S REPORT.

"To Tiberius Ceasar, Emperor of Rome.

"Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitious. I am almost ready to say, Cursed be the day that I succeeded Vallerius Flaccus in the government of Judea; for since then my life has been one of continued uneasiness and distress.

"On my arrival at Jerusalem I took possession of the praetorium, and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This I considered an insult offered to my dignity, and to the whole government which I represent. A few days after the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy. Although I thought it expedient to accept his excuse, from that moment I was convinced that the conquered had declared themselves the enemy of the conquerors; and I would warn the Romans to beware of the high priests of this country. They would betray their own mother to gain office and a luxurious living. It seems to me that, of conquered cities, Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection. I have not soldiers sufficient to suppress it. I had only one centurian and a hundred men at my command. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest to extend our empire beyond the means of defending it, I fear, will be the cause of the final overthrow of our whole government. I lived secluded from the masses, for I did not know what those priests might influence the rabble to do; yet I endeavored to ascertain, as far as I could, the mind and standing of the people.

"Among the various rumors that came to my ears there was one in particular that attracted my attention. A young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those listning to him His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions!

"Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen. My secretary's name is Manlius. He is the grandson of the chief of the conspirators who encamped in Etruria waiting for Cataline. Manlius had been for a long time an inhabitant of Judea, and is well acquainted with the Hebrew language. He was devoted to me, and worthy of confidence. On entering the praetorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I read in the works of the philosophers anything that can compare to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked Jesus if it was lawful to give tribute to Caesar, he replied: 'Render unto Caesar the things that belong to Caesar, and unto God the things that are Gods.'

"It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested, and exiled to Pontus; but that woul have been contrary to the justice which was always characterized the Roman government in all its dealings with men; this man was neither seditious nor rebellious; I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, and to choose disciples, unrestrained by any praetorian mandate. Should it ever happen (may the gods avert the omen!), should it ever happen, I say, that the religion of our forefathers will be supplanted by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature death, while I, miserable wretch, will have been the instrument of what the Jews call Providence, and we call destiny.

"This unlimited freedom granted to Jesus provoked the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, for not restraining the liberty of the Nazarene. 'Scribes and Pharisees,' he would say to them, 'you are a race of vipers; you resemble painted sepulchres; you appear well unto men, but you have death within you.' At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. Complaints were daily made at the praetorium against the insolence of Jesus.

"I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets; an appeal would be made to Caesar. However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian war.

"Being too weak to suppress an insurrection, I resolved upon adopting a measure that promised to restore the tranquillity of the city without subjecting the praetorium to humiliating concession. I wrote to Jesus requesting an interview with him at the praetorium. He came. You know that in my veins flows Spanish mixed with Roman blood—as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilic, and my feet seemed fastened with an iron hand to the marble pavement and I trembled in every limb as does a guilty culprit though the Nazarene was as calm as innocence itself. When he came up to me he stopped, and by a signal sign he seemed to say to me, 'I am here,' though he spoke not a word. For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters, who have given form and figure to all the gods and the heroes. There was nothing about him that was repelling in its character, yet I felt too awed and tremulous to approach him.

"'Jesus,' said I unto him at last—and my tongue faltered—'Jesus of Nazareth, for the last three years I have granted you ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates or Plato, but this I know, there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed—against you on acount of your discourses being so severe upon their conduct; against me on account of the liberty I have afforded you. They even accuse me of being indicertly leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect and moderate in your discourses in the future; and more considerate of them, lest you arouse the pride of your enemies, and they raise against you the stupid populace, and compel me to employ the instruments of law.'

"The Nazarene calmly replied, 'Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain-gorge: it will uproot the trees of the valley. The torrent will answer you, that it obeys the laws of nature and the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms the blood of the just shall be spilt.'

"'Your blood shall not be spilt,' said I, with deep emotion; 'you are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. They conspire against Caesar, and convert his bounty into fear, impressing the unlearned that Caesar is a tyrant and seeks their ruin. Insolent wretches! they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep to accomplish his wicked designs. I will protect you against them. My praetorium shall be an asylum, sacred both day and night.'

"Jesus carelessly shook his head, and said with a grave and divine smile: 'When the day shall have come there will be no asylums for the son of man, neither in the earth nor under the earth. The asylum of the just is there,' pointing to the heavens. 'That which is written in the books of the prophets must be accomplished.'

"'Young man,' I answered, mildly, 'you will oblige me to convert my request into an order. The safety of the province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my order. You know the consequences. May happiness attend you; farewell.'

"'Prince of the earth,' replied Jesus, 'I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Augustus Ceasar gave peace to the Roman world. Persecutions proceed not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation.'

"So saying, he disappeared like a bright shadow behind the curtains of the basilic—to my great relief, for I felt a heavy burden on me, of which I could not relieve my self while in his presence.

"To Herod, who then reigned in Galilee, the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclinations, he would have ordered Jesus immediately to be put to death; but, though proud of his royal dignity, yet he hesitated to commit an act that might lessen his influence with the Senate, or, like me, was afraid of Jesus. But it would never do for a Roman officer to be scared by a Jew. Previously to this, Herod called on me at the praetorium, and, on rising to take leave, after some trifling conversation, asked me what was my opinion concerning the Nazarene. I replied that Jesus appeared to me to be one of those great philosophers that great nations sometimes produced; that his doctrines were by no means sacrilegious, and that the intentions of Rome were to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and, saluting me with ironical respect, departed.

"The great feast of the Jews was approaching, and the intention was to avail themselves of the popular exultation which always manifects itself at the solemnities of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the Prefect of Syria for a hundred foot-soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress an uprising, and having no choice left but to tolerate it. They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the praetorium, believing, as their leaders had told them, that I winked at their sedition—continued vociferating: 'Crucify him! Crucify him!'

"Three powerful parties had combined together at that time against Jesus: First, the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motives: they hated the Nazarene and were impatient of the Roman yoke. They never forgave me for having entered the holy city with banners that bore the image of the Roman emperor; and although in this instance I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices for public use. My proposal as scorned. The Pharisees were the avowed enemies of Jesus. They cared not for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually giving them wherever he went. Timid and too weak to act by themselves, they had embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusion that resulted therefrom.

"Jesus was dragged before the High Priest and condemned to death. It was then that the High Priest, Caiaphas, performed a divisory act of submission. He sent his prisoner to me to confirm his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came under Herod's jurisdiction, and ordered him to be sent thither. The wily tetrarch professed humility, and, protesting his deference to the lieutenant of Caesar, he committed the fate of the man to my hands. Soon my palace assumed the aspect of a besieged citadel. Every moment increased the number of the malcontents. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea apeared to be pouring into the city.

I had taken a wife from among the Gauls, who pretended to see into futurity. Weeping and throwing herself at my feet she said to me: 'Beware, beware, and touch not that man; for he is holy. Last night I saw him in a vision. He was walking on the waters; he was flying on the wings of the wind. He spoke to the tempest and to the fishes of the lake; all were obedient to him. Behold, the torrent in Mount Kedron flows with blood, the statues of Caesar are filled with gemonide; the columns of the interium have given away, and the sun is veiled in mourning like a vestal in the tomb. Ah! Pilate, evil awaits thee. If thou wilt not listen to the vows of thy wife, dread the curse of a Roman Senate; dread the frowns of Caerar.'

"By this time the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the halls of justice, followed by my guard, and asked the people in a severe tone what they demanded.

"'The death of the Nazarene,' was the reply.

"'For what crime?'

"'He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God, the Messiah, the King of the Jews.'

"'Roman justice,' said I, 'punishes not such offences with death.'

"'Crucify him! Crucify him!' cried the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations.

"There was but one who appeared to be calm in the midst of the vast multitude; it was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I adopted a measure which at the moment appeared to me to be the only one that could save his life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let him go free, that he might be the scapegoat, as they called it; but they said Jesus must be crucified. I then spoke to them of the inconsistency of their course as being incompatible with their laws, showing that no criminal judge could pass sentence on a criminal unless he had fasted one whole day; and that the sentence must have the consent of the Sanhedrim, and the signature of the president of that court; that no criminal could be executed on the same day his sentence was fixed, and the next day, on the day of his execution, the Sanhedrim was required to review the whole proceeding; also, according to their law, a man was stationed at the door of the court with a flag, and another a short way off on horseback to cry the name of the criminal and his crime, and the names of his witnesses, and to know if any one could testify in his favor; and the prisoner on his way to execution had the right to turn back three times, and to plead any new thing in his favor. I urged all these pleas, hoping they might awe them into subjection; but they still cried, 'Crucify him! Crucify him!'

(To be continued.)

Appreciations

Colona, Ill., June 2.

I am enclosing a study on Talents, gleaned from back Watch Towers. As many are now thinking along these lines, I thought the notes would be helpful to other home-keeping Sisters. I will be grateful should you deem it worthy of space in your excellent paper.

MRS. L. M. BRINK.

TALENTS.

"To every man according to his several ability", Mathew 25:15. "So then every one of us must give an account of himself before God," Romans 14:12. "It is for each one of the consecrated (while yet it is day before the night cometh) to make a full and thorough inspection of himself, and to determine to what extent he has talents, abilities, privileges and opportunities to serve the Lord, and to what extent he is using these," W. T. 1901-60.

"A talent represents 3,000 shekels of silver, and the shekels in turn were the great and the small representing in our money one thousand and two thousand dollars. We may view these talents and their use from two different standpoints, and both will be true: Our natural talents may be considered first, as representing, wealth, influence, intellectual power, education, and public utterance, the person possessed of all these we might consider very richly endowed ineed—a fine talent person. Second, these talents may be viewed from the standpoint of our spiritual qualities, meekness, gentleness, patience, brotherly kindness. LOVE. The Lord will doubtless measure us according to both of these standpoints, but we may be sure that eventually the chiefest of all gifts, blessings and talents in the Lord's sight will be LOVE.

"Love is the principal thing." It will be only in proportion as love of God, and for our fellow men shall have guided the use of our talents, what ever they may be, that they will be acceptable in the Lord's sight." W. T. 1906-317. Those who view the matter rightly must certainly feel that none of us have anything worthy to present to our Lord—that our very best, our most costly gifts and sacrafices, are not worthy of Him, and but feebly express the real sentiments of our hearts. How glad we are if our humble efforts are accepted of the Lord, and how we hope, that ultimately, we shall hear that same sweet voice, saying to us, "She hath done what she could,' as did Mary, of the Alabastar box of ointment. "She could not put him on the throne of earth, but she would show that she was his devoted servant forever; she could not glorify him before all the people of Israel, but she could glorify and honor Him in her own home, she could not tell His praises and sing His worth, but she could sing and make melody in her own heart, and pour upon Him a perfume which not only filled her home with its sweet savor, but which has yielded a tender fragrance to the honor of womankind in general from her day to the present time. Spikenard Mary represents one of the most beautiful elements of Christian characters amongst the Lord's people from that day until now. The Mary Class who would rather purchase perfume at a great cost whereby to serve the annointed Church the body of Christ, than to spend the same upon themselves is still with us, and has been of the Church for these eighteen centuries. Not only was the Head of the body annointed, perfumed, honored, comforted, cheered, but all the members since have likewise received a blessing from this Class, this Spikenard Mary Class. It is composed not always of the orators, the wealthy, or wise—its ministry is unostentatious, and to many, especially of the world, it seems foolishness and waste, but the Lord appreciates it, and so do the members of the Body, who are comforted and refreshed thereby. Blessings upon this Mary Class. If Mary had waited another week she might have used the perfume upon herself, but not upon the Lord. Wisdom tells us that we should not delay in bringing our Alabastar boxes of ointment, and pouring their contents upon our dear ones of the body of Christ, the feet of Christ; no matter if they do not notice us, or think of us, or pour any upon us, as members of the feet; let us do our part, let us be of the Mary Class, let us pour out the sweet perfume upon others, and the house, the Church of the Lord, will be filled with the sweet odor, even though some desciples might mistakingly charge us with being extravagant with our love, and with our devotion, notwithstanding that the Master by and by will say again, "Let her alone, She hath done what she could."

"Had I but heard
One breath of applause, one cheering word,
One cry of "Courage" amid the strife,
So weighted for me with death or life,
How it would have nerved my soul to strain
Through the whirl of the coming surge again."—W. T. 1905—165-166.

See Heavenly Manna texts and comments for July 15 and November 16.

HOME MAKING TALENT.

"Woman's proper sphere of influence is the home—as saith the Scriptures. A true, pure, noble, sensible mother has an almost untellable influence for good or evil with her husband, sons and daughters. Let every mother feel that in her own family, and family connections, and in the opportunities opened for her in the Church, the Lord's family, she has abundant opportunity for the exercise of every talent and grace."—W. T. 1898—95.

See Topical Bible References on Wives and Women, also Heavenly Manna texts and comments for May 1, March 23 and Nov. 26.

Ibena, O., June 2.

I would like to add through the columns of your paper, my appreciation of Pastor Russell's sermons in large clear type, also of other information along Truth lines. My appreciation is double when I consider the sacrifice a dear Sister has made, in doing without the paper herself, that I, an isolated one, may have sufficient food for thought. I would like to add a condensed account as to how I came to know the Truth.

It was while visiting the John Dice family at Mansfield, Ohio, that I first heard of the Truth, in my twentieth year. It was a wonderful revelation to me and seemed to fill up that which I had already felt was lacking. I could grasp the spiritual phase of the Kingdom more readily than I could the Earthly. I got lots of Truth in my few days' visit, but was somewhat confused in some things.

I thought, now when I go home I will tell it to others and they will surely be as glad to get this new knowledge of God's Word as I am. How proud I was that I could tell them something they did not know. Well, I was disappointed. My mother said you must not be carried away with every wind of doctrine. I said, but I can prove the Spirits. My father treated it as of no consequence. I then talked to the minister about it, and he treated the matter as a joke, and tried to laugh me out of such ideas, but somehow I could not get rid of it, nor forget it. It was already a part of me. I knew of no one in my home town interested in the Glorious Gospel according to the Truth. I did not know there was the Bible House or anything about Pastor Russell, nor his books, so I could not grow in knowledge. I was a member of the W. B. Church, and an officer in every ordanation or society of the Church. I had taught the primary class for 14 years and thought it my place in which to serve the Master. I did not know I was in Babylon. Thus I labored for seven years more when one afternoon I called on a family in another part of town and while there a colportuer and his wife called. We had a profitable hour's talk and a little more knowledge was added to what Truth I already had. At this time I said I will not read the books so that I will not believe this doctrine just through their influence, but I expected God to give me the knowledge as I studied the Bible. I did not know there was a Divinely appointed channel of Truth for all Bible students. Being an essay writer I often brought the truth in the Church, but in such a way as to not arouse suspicion, in this way I thought to heal Babylon, but she was not healed. Years still went on and I in Babylon. One Sabbath afternoon I saw a man throw a paper on my porch, I went out and spoke to him. I found it was a tract and he a member of the Mansfield Bible Class. A short time after this a lady moved into our neighborhood, and not finding a class or Bible student in Galion where I then lived she met with the Mansfield class several times, and learned from that man who threw that tract on my porch that I was interested in the Truth.

She called on me and loaned me the books I began to read and soon we had a class in our neighborhood led by Pilgrim Brother Detwiler. O, how the Lord did bless us, we journeyed by leaps and bounds. I went to Church in the forenoon and to the Bable class in the afternoon. One discourse of Truth was worth more to me than all the sermons I ever heard in Babylon. The lady that assisted me in teaching had an influence over me, and I could not find courage to leave the Church. She died very suddenly and thus the Lord helped but I had to have several kicks from the Church to help me. You see, the bed got too short, and the covers too narrow; they told me to keep still and go to sleep, that I was disturbing the rest, but how could I when I knew it was day and time to be awake. I would not take their soothing syrup any longer, so by their help but first the Lord's help I left them to their slumbers. I gave the children of my class two talks on restitution and I shall never forget the expression on their faces and such close attention. I then gave the Missionary Society of which I was president, a talk on the Armor as treated according to Truth and another a synopsis of the Tabernacle Shadows. I was to give another talk on the Gread Pyronid but it was more than they could stand. They said it was the grandest thing they ever heard, but as soon as they found out the minister denounced it they were ready to join him in persecution. That was in 1907. I then enjoyed the blessed fellowship of those of like precious faith, but now I am isolated, living in the country, six miles from my class, and no other Truth people near here, so with a family of four small boys, bad roads in winter, harvest hand, and the rest of the family disinterested, I seldom get to meet with the dear class. I have had to observe the last three memorial suppers alone.

But by the Lord's help, I will be present when the roll is called. Pure and spotless through the cleansing flood. I will answer when they call my name, Saved by Jesus' blood. I ask all of the Saints to remember me in their prayers.

MRS. C. A. BURT.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

pose before the world as expounders of the Bible should also be governed by the principles that book inculcates. Success in understanding the teaching of the Bible is proportionate to obedience to its principles as applied to Christian life and conduct. "They that do the will of my Father shall know my doctrine," said Christ. The Christian life is a life of principle, with emotion subserrient. Right here is where Wesley and Beecher erred: Wesley learned from experience the truthfulness of St. Paul's advice which he failed to take when he married in his forties, at an age when all his time and talent was already the property of the world. (Knox made the same mistake with the pretext of endeavoring to rebuke the celibacy of the Priesthood, but did not profit by it as did Wesley, because perverted emotion was the ruling power of his life—not natural emotion, much less principle). Beecher erred in taking the initiative to dissolve the divine ordinance of marriage, to which he was bound until his consort had broken these vows by infidelity. Had Mrs. Beecher been faithless, the action of the brilliant orator in endeavoring to dissolve the tie would have been, to say the most (in the light of the New Testament) permissible, but not for the purpose of marrying Mrs. Tilton, who had also been induced to endeavor to dissolve her marital relations before Mr. Tilton's jealousy was aroused. The character of Mrs. Beecher shines brighter from an altruistic point of view in her fidelity to her marital vows than that of her husband's whose aesthetic culture was being reciprocated by the more talented Mrs. Tilton. This tragedy illustrates the fact that principle acted upon, early in life, makes unnecessary some of the most trying experiences of those who love God.

(To be continued.)

Livermore, May 25.

I am a subscriber to your paper for several years. I like to read it; I remember, I think it was about five years ago, when I read the execution of Jesus and Jesus' childhood and esveral other such stories in the Tribune. You are now putting them in again, and I am glad to have them once more. I get Pastor Russell's sermon all right in another paper, but I don't get the other things and the sermon is better in The Tribune.

Respectfully yours,
LOUIS SCHULZE.

Akron, O., June 2.

I have been a reader of your most valuable paper for one year and have enjoyed the sermon of Pastor Russell and all the other good religous features. I hope you will continue to publish the sermons for the benefit of all others who love the word of God. May the dear Heavenly Father bless your efforts for the good work you are doing. With best Christian love to you. As my subscription expires the first of May please discontinue the paper at this time. Am very sorry to do so, hope in the near future to be able to renew it.

MRS. IDA SMITH.

Albuquerque, N. Mex.

I will have to ask you to discontinue sending Tribune to me when my time is up. Have had another paper sent me with Pastor Russell's sermons, but it is not what the Tribune is by a long ways, and as times are hard will have to let Tribune go for a while, but I do appreciate your fearless stand for Truth and am sure you will receive blessing for it.

MRS. THOS. A. GETTYS.

1500 TELL OF GRATITUDE FOR HEALTH AND VIGOR

A Man's Solemn Oath Proves Merits of Bulgarian Health Method.

LIVE 100 YEARS.

Have you tried H. H. Von Schlick's good health and long life plan?

His **MARVEL BULGARIAN STYLE BLOOD TEA,** composed of leaves, bark, flowers, root, seed, berries, plants grown in different parts of the world, are assembled according to an ancient secret formula. They eliminate body poisons, the cause of many fatal diseases.

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Here is a sworn affidavit to convince you. **It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and newfound happiness.**

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state that their health has been improved; that their former sickness was cured and that they would not be without this wonderful all nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. RICHARDT,
234 Lehigh Avenue,
Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

My Commission expires January 21, 1917.

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WEEKLY ADDRESS
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of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

TRAINING FOR THE ROYAL PRIESTHOOD.

KING-PRIESTS, OR PRIESTLY-KINGS, NOW BEING PREPARED FOR THEIR REIGN.

The New Nation Called Out of the World During the Gospel Age—Nearly Two Thousand Years Required for Their Preparation—Abraham's Royal Seed—Called From Jews and Gentiles—All Are Covenanters — A Covenant by Sacrifice — Time for Their Reign Near at Hand.

NEW YORK CITY, June 4.—Pastor Russell spoke at the New York City Temple, W. 63rd street, near Broadway, this evening. His discourse was based on 1 Peter 2:9—"But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The pastor said in part:

The Apostle is contrasting those who accepted Jesus as the Messiah with those who rejected Him. The word generation seemingly is used in this test to signify a race. God first called the nation of Israel to be His chosen people, His holy nation, (Exodus 19:5, 6.) For over eighteen hundred years they were trained under the Law, to demonstrate whether they wre worthy to be God's people. But God foreknew that even with their best endeavors they could not keep His Law, because they were imperfect. He knew that they could never thus gain the prize of everlasting life. (Leviticus 18:5; Romans 10:5.) He had arranged, however, for the redemption of Israel and of all the world through the death of our Lord Jesus Christ; and He knew that the Mosaic Law would be the schoolmaster to lead the Israelites to Christ.—Galatians 3:24.

The Israelites hoped that God would make of them a great people, that eventually would rule the world as God's Kingdom. Because they were the natural seed of Abraham, they considered it a foregone conclusion that God's Promise to Abraham could apply to no others than themselves. They overlooked the fact that the true Seed of Blessing would have the faith, the heart obedience, of Abraham. The Jewish nation lacked this faith and obedience.

When the Messiah came, long foretold by their holy Prophets, they rejected Him and slew Him. Only a few, "Israelites indeed," of humble, teachable heart, received Him. But God had foreknown the rejection of His Son by the nation, and had pre-arranged that when the faithful few had been gathered from Israel, the call for this Seed class should go to the Gentiles.

In Jehovah's Plan this Abrahamic Seed of Blessing was to be composed of 144,000—12,000 from each of the twelve tribes of Israel, under the headship of His Son, our Lord Jesus Christ. Hence when the 20,000 or more Israelites who proved worthy had been brought into the Christian Church, the Gospel Message was sent to take out from the Gentiles a sufficient number to complete what was lacking from each tribe. These Gentiles thus became members of Spiritual Israel, all of whom have had the faith of faithful Abraham.

SPIRITUAL ISRAEL—A NEW NATION.

The Israelites having been rejected as regards the Gospel Call, a new nation was to be formed, composed of the faithful few from both Jews and Gentiles. God then opened up a new way of life, through Christ Jesus. (Hebrews 10:20.) The calling out and preparation of this new nation of Spiritual Israel has been the work of the Gospel Age. The way opened to them has not been a failure, as was the way opened for Natural Israel. The Gospel Church is "not under Law, but under grace." God's provision in Christ enables these to succeed who are walking in the new way to life. They keep the Divine Law In spirit, and the robe of Christ's merit covers all the imperfections and blemishes of their flesh which are unavoidable.

Those who were chosen from amongst the Jews became dead to the Law Covenant, under which their nation had been bound for over sixteen hundred years. Those who were chosen from amongst the Gentiles became dead to their former sins and wrong condition. Together these became espoused to Christ, the middle wall of partition separating them having been broken down. They are to be the Bride of Christ. Those who constitute this Bride class lose all their former ralationships as men, and become heirs of God, joint-heirs with Christ. They are now New Creatures.—2 Corinthians 5:17.

THE KINGLY PRIESTHOOD.

It is this class that St. Peter says, "Ye are a Royal Priesthood." The office of a king is to rule, to reign; the office of a priest is to teach, to heal and to bless. These two offices are to be united in the work which this class is to perform when they shall have been exalted in the Kingdom. "Ye are a holy nation, a peculiar people," adds the Apostle. This class have become separated from all other people. They are strangers and pilgrims on the earth. With their Head, Christ Jesus, they are to constitute the New Government of Messiah's Kingdom, soon to be set up on the earth. It is not as human beings, however, that they are to reign, to teach and to bless the peoples of the world, but as spirit beings, after their glorification in the First Reserrection.—Revelation 20:4, 6.

For more than eighteen hundred years these royal priests have been in process of training, developing the character necessary to make them worthy and capable rulers of the next Age. The character tests applied to this company of prospective rulers are very rigid. They must first learn to judge and to govern themselves before they would be fit to judge and govern others. They are placed in the School of Christ to be taught of Him. They are to learn lessons of meekness, self-control, patience, faith, gentleness, sympathy, love. Without these important characteristics this class would not be able to deal properly with the sinful, fallen world. But if they have these qualities well developed, they will, the Apostle Peter tells us, have "an abundant entrance into the everlasting (age-lasting) Kingdom of our Lord and Savior Jesus Christ." —2 Peter 1:5—11.

Our Lord Jesus, who was perfect, learned obedience, we are told, by the things which He suffered. (Hebrews 5:8, 9.) The finest quality of character can be developed in no other way. Therefore all who are to be associated with Him in the Messianic Kingdom work must suffer. If obedience were always easy, we could not learn what it really means. All who hope to be of the Kingdom class must develop faith and obedience from the very first. There can be no real growth without these characteristics; and they must continue to increase.

JEHOVAH'S PECULIAR TREASURE.

This loyal class are indeed a peculiar people, and the Lord calls them so. This statement of our text has the meaning of an acquisition. The Lord has acquired these as something especially precious. To Israel of old He declared, "Now, therefore, if ye will obey My voice indeed and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people." We know that Natural Israel was a type of the Spiritual Israel of the Gospel Age; and that the Seed of Abraham who was to inherit the chiefest promises was to be his seed according to faith and not according to the flesh. This is clearly taught in the New Testament.—Romans 4:14-16; 9;6-8; Galatians 3:8, 16, 29.

Accordingly, the twelve tribes of Israel who are really God's peculiar treasure are the twelve tribes of Spiritual Israel. (Revelation 7:1-4.) These are the people who are keeping their covenant with the Lord. They are as dear to God as the apple of His eye. Nominal Christians are not included in this choice treasure. Saints alone are meant. Each one of this class has entered into a special covenant with the Lord—a covenant by sacrifice. (Psalm 50:5.) Their Lord and Master first made this covenant with the Father, and we are following in His steps.

All during the Gospel Age God has been gathering these, one by one. Not many great ones, not many mighty ones, are amongst them, but chiefly the poor of this world, rich in faith. (1 Corinthians 1:26-29; James 2:5.) These are to be the heirs of the Kingdom which God has promised to them that love Him. He is not gathering them to any sect or party, but to Himself. "Gather My saints together unto Me," is His command. He has not instructed us to gather the world to Him; for the world's time has not yet come. On the contrary, we are to seek the humble, teachable ones, those who hunger and thirst after righteousness.

Those now gathered to the Lord are all covenanters. No one can become a member of the Bride class who does not make this covenant by sacrifice and then live faithfully up to it. This covenant is an agreement to surrender our will fully to God, to consecrate to Him our entire life, with all that we have. Whoever comes to Him during this Gospel Age must come in this way. Whoever has not made that kind of covenant with God, has not come into the Lord's family at all. God's terms are very definite. We are not to be afraid to yield ourselves wholly to God. His will for us is our very highest good. We are to remember that our Lord has said, "My grace is sufficient for thee; for My strength is made perfect in weakness." The Lord tells us through His Word that He knows that we the of the fallen race, that He does not call us because we are perfect, but that He has made abundant provision to cover all our need.

THE HOLY SPIRIT ESSENTIAL.

After we have given our will to God and have taken His will, we are then to take up our cross and follow the Master in the narrow way. (Matthew 16:24.) The Lord's people are to be just as narrow as His Word. "Strait [difficult] is the gate, and narrow is the way that leadeth unto life"—the life now offered. If we walk with the Lord now, while Sin is reigning in the world, we must walk a narrow way. Of this way the Master said, "Few there be that find it."—Matthew 7:13, 14.

Those who will be of this class that follow the Master now must be willing and glad to suffer the loss of friends, of social standing, of all earthly hopes and prospects, for the sake of the Heavenly hopes and glories. All of this class will be guided by the Lord, by His Holy Spirit—not by hearing words spoken to their inner ear, not by impressions made upon their mind, but by the Word of God, the Bible, by the things written therein aforetime for our learning, our admonition. The Spirit of God operates through the inspired Word for the instruction of His people in the Truth.—1 Corinthians 10:11; 2 Timothy 3:16.

Why do we need to have the guidance of the Lord's Holy Spirit—His influence, His mind—in order to understand the Bible properly? It is because if we go to the study of the Bible with our own unaided reason, or if we go in a wrong spirit, we are sure to make a mistake and to get wrong views. But if we go prayerfully, in a spirit of meekness, gentleness, patience, love, we are going in the right manner. Then, if previously begotten of the Holy Spirit, we shall understand the deep things of God. The Bible says that the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.—1 Corinthians 2:9, 14.

St. Peter points out the fact that to some who profess to be the people of God our Lord Jesus and His cross become "a stone of stumbling and a rock of offense, even to them that stumble at the Word, being disobedient," (1 Peter 2:7, 8.) This class lack humility and teachableness; they lack loyalty to God, and prefer their own theories, which minister to their pride. They are blinded by their own wrong condition of heart. To the humble and faithful, this Rock, which is a Stone of Stumbling to others becomes a Refuge, Support, a Stepping Stone to God.

SOME APPOINTED TO STUMBLE.

Aside from stumbling at the cross of Christ, these unfaithful ones stumble at his teachings in general. The Master taught His disciples to love even their enemies. This unfaithful class do not wish to do this. He taught His disciples not to war, and forbade the use of carnal weapons, saying, "They that take the sword shall perish with the sword." But this class are today advocating war, and are using their influence to induce men to kill their fellowmen. They have not submitted their wills to the will of God, their minds to His mind. Hence they are always in conflict with Him and with His Plans.

Of those who profess to be God's people, but who are disobedient and who stumble at His Word, St. Peter says, "Whereunto they were appointed." What does this mean? Does God appoint that any of His people shall stumble? We answer, God does not design that any shall understand His Word at present except those who are wholly loyal and obedient. He does not wish the worldly-minded to see as yet. Unless one is in the right condition of heart, the Truth would do him harm; for it would greatly increase his responsibility. Of our Lord some said, "He hath a devil and is mad." The Master declared that if their eyes were really open to see, their sin would remain. (John 10:19-21; 9:39-41.) The whole world is stumbling and fighting against God; but being blinded by the Adversary and his sophistries and falsehoods, they are perhaps not so much to blame.

For us who have been enlightened, it would be a terrible thing to take the position which is now taken by practically the entire world, including the great majority of professed followers of Christ. On the day of Pentecost, when telling the Jews that they had been guilty of crucifying the Lord of Glory, the Apostle Peter declared that he believed that they had done it in ignorance, both they and their rulers. They were largely blinded by the Prince of Darkness; and hence there would be mercy for as many of them as would repent when they came to see their error and sin. From this we infer that the majority of people are not so culpable as they would be if they realized what they are doing.

PARALLELS OF EXPERIENCE.

During the Harvest of the Jewish Age God permitted the unfaithful Jewish nation to stumble, and gathered the faithful "Israelites indeed, in whom there was no guile," into the garner of the Christian Church, leaving the remainder to go into an appalling time of trouble and national overthrow. (Matthew 3:11, 12; Luke 13:34, 35; 21:5, 6.) They must await in the tomb the judgment of the Day of Christ, and take their place with the world of mankind, who are then to be dealt with under the great Mediator whom God hath appointed. Likewise the professed people of God today, Nominal Christendom, are now coming into a great time of trouble and overthrow, incident to the establishment of the Mediatorial Kingdom of God's dear Son. During this struggle all present institutions and systems—social, ecclesiastical, financial and industrial—will go down forever.

As to individuals, all must pass their judgment—some to become members of the Great Company who are to stand before the Throne of God and to serve in His Temple; some to be dealt with during the Age to come, under the Reign of Messiah. For a thousand years the great Mediator between God and men will be with the world, to help all the willing and obedient to rise out of degradation, sin and death conditions and to get back to perfection of human nature. But those who will then either refuse or neglect the opportunities of Messiah's Kingdom will be destroyed in the Second Death.

We rejoice to know that through the Millenial Kingdom everyone will have an opportunity to come into relationship with God, as at the first, before sin entered the world. We rejoice that "there's a wideness in God's mercy like the wideness of the sea"; and that we can see His glorious purpose not only for the faithful Church, but also for the less faithful and for all the world when they shall have learned the needed lessons, eternal destruction awaiting only the finally wilful and incorrigible. For us who see the Heavenly privileges and glories, it remains to prove our faithfulness even unto death. There will be no disloyal ones in that Kingdom class beyond the veil. Then when the Royal Priesthood shall have been installed in office, the work of the New Dispensation shall begin for the blessing of all mankind.

CONVENTIONS TO BE ADDRESSED BY PASTOR RUSSELL.

Indianapolis, Ind.	June 11
Sioux City, Iowa	July 6-9
Newport, R. I.	July 9-16
Norfolk, Va.	July 22-30
Long Beach, Cal.	Sept. 2-10

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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BEECHER'S LOVE AFFAIRS.

Concerning the quotation from Beecher in the Ohio Woods—when his conception of Deity dawned upon him as heretofore presented, Lyman Abbott has remarked: "To the interpretation of this vision and the impartation of the life which it begot in him he thenceforth gave himself. Was this vision true? Was this life of value? By the answer to these two questions his character and career must be mastered." To give the whole public life of Beecher, would be to write the history of the States during his life for his influence was marked in al of its avenues. Mrs. Beecher and her son and son-in-law have recorded his private life; and Abbott has supplied his public career and the spirit of the age in which he lived, and also his ministerial life, and and says of his work: "Nealy half a century since from the young preecher of Brooklyn I received the impulse which sent me into the ministry, the message which subsequent study has done to develop, but nothing to contradict, and the faith which life has never disappointed, but has constantly enlarged and enriched. That half cenetury has been spent with other masters, and I believe I am now far enough from the spell of Mr. Beecher's personal presence to estimate justly his life and character. Certainly this volume **will not be coldly critical; I do not mean that it shall be indiscriminately enlogistic.**"

Abbott may be far enough away from Beecher's personality, but he is not far enough away from his theology, to properly estimate the man as the product of that theology and also the theology as the product of the man—Beecher in the evening of his manhood was not the Beecher of his youth; in his youth he created the precepts that created him in later life. Hubbard, in his Little Journies supplies considerable data which Abbott does not give and is no credit to the great orator, and perhaps for this reason it was omitted by Abbott, whose account seems to be colored by his love and esteem for the man and the fact that he was Beecher's spiritual child—he does not tell the whole truth respecting the criminal suit against him by Mr. Tilton—he says enough to discredit Tilton and enough to justify Beecher, and the truth partly stated gives a wrong impression. Abbott says the truth when he says that his "faults were superficial" but the data supplied by Hubbard required an appology for presenting it—a plea that the truth admitted it will be forgiven the sooner —"The truth will make you free" from suspicion of things that did not occur.

Beecher's domestic and social life is a proof of the proposition set forth by Pastor Russell that no matter how well born, the tendency in life is downward unless governed by the Truth and retained to our capacity. We now review some of the incidents and life of Beecher supplied by both of these men, together with the material supplied by others, with a view of accounting for them by the precepts that Beecher adopted and taught—just as we have done with the other subjects of this story. In short, we hope to prove, contrary to Abbott's assertions, that the closing scenes of Beecher's private life was no more Christian in the sacrificial sense than his public services in American politics on the slavery question could he said to be Christian; in fact, his life on the whole was quite Roycroftic, Beecher's own proposition to the contrary notwithstanding—that he centered on the life of Christ!

Abbott has been styled as Beecher's successor by virtue of occupying his pulpit in Plymouth Church after him, but in our examination of Beecher's social life, the effects of his prospects there, we think the real successor in developing his social life into a system of philosophy is no other than our late East Aurora Sage, Elbert Hubbard, just as is also Pastor Russell the successor of William Miller, although neither of them is so recognized by the followers of Miller and Beecher. Or as Emerson puts it: "When nature removes a great man, people explore the horizon for a successor; but none comes, and none will. His class is distinguished with him. In some other and different field the man will appear." Beecher did not teach some of the precepts of Hubbard concerning the "Unknown," but his life was quite Boycroftic—formulated by Hubbard into a system of philosophy—a Natural Religion of Love.

The culminating effects of Beecher's precepts and impulses were to develop a disrespect for his marital vows. He, like Knox, was a lover by nature; but was married to one that could not reciprocate his ethereal emotions, culture and gifts. He fell in love with Mrs. Theodore Tilton, a member of his congregation of the Plymouth Church, and their love was mutual. Beecher finally desired to stand before the public in his true color respecting his love affairs, and induced Major Pond to have his wife sue for divorce, and at the same time Mr. Tilton was asked to secure a divorce from his wife. His purpose was to marry Mrs. Tilton, and stand before the world with nothing to hide. This was at the discreet age of forty-four. "The mind is deceitful above all things."

Theodore Tilton was a newspaper reporter, syndicate writer and lecturer of some note. His ideas were Beecher's clothed in his own language —parrot talk. Beecher frequented the Tilton home, and on one occasion when Mrs. Tilton was sick Mr. Tilton remarked that Beecher's presence did more for the sick than the doctor and his dope. A sparring match of wits followed in which Beecher and Mrs. Tilton accused Mr. Tilton of being jealous. Mr. Tilton's taunts respecting his wife's speedy recovery lacked playfulness on this occasion, even though he insisted that he was not jealous—the idea. This incident fanned the "green eyed monster" into a flame that led Mr. Tilton to sue for one hundred thousand dollars damages for alienating his wife's affections. In this suit he included the serious charge of adultery. The case attracted the attention of the whole civilized world.

This blackmailing case lasted for five months. The great orator's heart was wrung by being caught in a whirl of circumstances which forced him to perjure himself respecting his regards for Mrs. Tilton, which was purely a Platonic affair, for, by admitting this he would also admit the charge of adultery, or the public would regard it so. His trial resulted in a disagreement of the jury. He was later tried before an ecclesiastical council which decided in Beecher's favor, so he continued his work for twelve more years.

In the court tragedy of this quartette, we have emotion paramount, not principle. Beecher loved Mrs. Tilton and denied it; Mrs. Tilton denied the truth for Beecher's sake. Mrs. Beecher knew that her husband loved Mrs. Tilton but swore white was black. Mr. Tilton was the only one that told the truth respecting their affections, yet was the least justifiable of the group. Mr. Tilton was governed by a perverted emotion, jealousy, as well as selfishness in sueing for filthy lucre, and he had an ambition to detract from the honor of Beecher to himself, for he was also a lecturer and author. The noble conduct of Beecher trying to preserve the dignity of himself, wife and Mrs. Tilton, and yet all prevarications, was a vivid contrast to te ignoble conduct of Mr. Tilton who told the truth. The cause of all this tangle is due to living along the lines of human emotion instead of Christian principles. Beecher was governed by his emotions and expediency with purity of purpose. Mr. Tilton was governed by perverted emotion with ambition and bad policy in telling the truth he thought would justify his conduct—clinging to the *leter of the law, not the spirit.*

Consistency demands that those who

(Continued on Second Page)

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Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

MUST PAY FOR EMPLOYMENT.

WASHINGTON, June 6.—Shopmen and other employes of the Washington Terminal company struck last Tuesday to secure pay for overtime and for work done on Sundays and holidays. The Washington Terminal company is the corporation name for the various railroads that own the Union station. About 400 workers are employed. Their hours range from 9 to 12 per day and wages averaged 16 cents an hour until recently, when the company raised wages 1 cent an hour after it discovered that dissatisfaction might lead to organization. About 50 employes have been discharged and the strikers demand that they be reinstated. Several of the employes have made oath that foremen have collected money as the price for holding jobs. Vice President Nolte of the Brotherhood of Railway Car Men is aiding the strikers.

Superintendent Keppel of the company announces that the strikers' places have been quickly filled. He indicates that the incident is of little moment—just a couple of hundred "common laborers" refuse to work for 17 cents an hour under present conditions and their places have been filled by strikebreakers "who were quickly secured."

PREMIUMS MEANS PROFITS.

NEW YORK, June 6.—Wage increases by the Western Union Telegraph company have served to call attention to the vast earnings of this corporation and its decreased operating expenses, due to a premium system. The last financial report of Western Union shows a total earnings in 1915 were $52,356,282; operating expenses, $40,802,317; net revenues, $11,553,969.

The 1913 report shows total earnings were $46,909,267; operating expenses, $42,327,121; net revenues, $4,582,146.

This means that in two years the business of the company increased nearly $5,400,000 and the operating expenses were reduced $1,524,804.

In the 1915 report President Carlton expressed satisfaction over these figures, which are the result of a premium system he terms "refinements in organization."

This official and General Manager Brooks testified before the recent commission on industrial relations that telegraphers were underpaid. The latter acknowledged that this condition constitutes a "grave economic injustice." In its report the commission said both Western Union and Postal telegraphers were not only underpaid, but that they were subjected to many abuses, including the establishment of arbitrary speed rates.

WANTS UNIONS "CONTROLLED."

NEW YORK, June 6.—The Wall Street Journal is worried over the eight-hour demands of railroad employes. The editor wants these brotherhoods "controlled" by law. He accords a workman the right to quit his job for any reason or no reason—but, if a number of these workmen exercise this right collectively, that's a different proposition. Therefore the Wall Street Journal's remedy is to weaken the Clayton law.

"Some day the country will realize that a certain section of the Clayton law will have to be repealed," says the editor, "and that labor combinations will have to be subject to legal control. The right of the individual to cease working when the conditions displease him, or without any reason at all, cannot be abandoned. But that does not mean that the state may not control the actions of a collection of individuals acting as a body, through appointed common agents, to achieve purposes having nothing to do with the freedom of the individual but everything to do with the lives and property of millions of persons outside the organization in question."

CHARITY TO 50,000 FAMILIES.

NEW YORK, June 6.—In a speech before the conference of charities and correction, General Secretary Riley of the Brooklyn bureau of charities estimated that there were 50,000 families who received aid from the half dozen largest charitable institutions in the city during the past year. The speaker said it requires, under present economic conditions, from $900 to $1,000 a year to support a family consisting of father, mother and three children under working age on an acceptable standard of living.

Secretary Riley's speech was followed by a discussion of the feasibility of establishing loan funds for families in temporary difficulties in order that the "standard of well being" may be maintained over periods of uncertain conditions.

The value of trade union methods, by which the heads of these families could reduce hours and maintain a living wage, were not considered.

SHORT JURIES ARE LEGAL.

WASHINGTON, June 6.—The United States Supreme Court has held that juries of less than 12 men when required by common law, and verdicts by less than the entire jury, when provided for by state law, are valid, even in cases arising under federal law. The decision upholds the Minnesota law permitting five-sixths of a jury to return a verdict after being out 12 hours, and a Virginia statute authorizing trials before seven jurors.

WHY WOMEN'S WAGES ARE LOW.

ADELAIDE, South Australia, June 6.—Wages in Australia are set by wages boards, appointed by the state governments to represent the various industries. In a report by Chief Inspector of Factories Bannigan, that official states that the reason for low wages of females is "because there is no organization among these workers to enforce their claims to more equitable conditions."

WE REAP WHAT WE SOW

Galatians 6:1-10—June 11.

Not the World, but the Church—Poor Soil and Involuntary Weeds Hereditary—Sowing Represents a Voluntary Act and Personal Responsibility. What Is Sowing to the Flesh?—What Is It to Sow to the Spirit?—What Shall the Harvest Be?

"God is not mocked: for whatsoever a man soweth, that shall he also reap."—Verse 7.

It is true that every person has a responsibility for his every wilful act and word. It is true in a sense that every human being will have a harvest considerably in accord with his own wilful course in life. Evidently, therefore, every human being could profit from the words of our Golden Text and receive a blessing in proportion as he would follow the spirit of that text.

However, we are not to forget that the Apostle is addressing, not the worldly, but the saintly—the Church, which is composed exclusively of persons who have left the world, turned their backs upon sin, accepted the Lord Jesus as their Savior and Advocate with the Father, and consecrated their lives unreservedly to the doing of the Father's will. Such, begotten of the Holy Spirit, are in the Bible styled New Creatures in Christ. (2 Corinthians 5:17.) To these, "old things have passed away; all things have become new"—new hopes, new aims, new ambitions, new prospects, new standards.

According to the Bible, God has great and precious provisions for the world in the future, but not now. Now the Church of Christ is being selected from the world, to constitute the Royal Family of the future, when completed and perfected by the First Resurrection. Then this Royal Family, as God's Kingdom, will deal with the world of mankind, ruling, instructing, uplifting, blessing all the willing and obedient. Then the world will have its chance for sowing and reaping.

Sowing Garden Seeds.

The Soil and the Seed.

The Christian's heart is consecrated soil from the time when God accepts him as a child. Under Divine instructions special flowers and fruits are to be cultivated, styled fruits and graces of the Holy Spirit. All Christians obedient to the Voice from Heaven are seeking to eradicate the weeds of sin and selfishness, which spring naturally in their flesh because of heredity.

Originally, Father Adam's flesh was perfect. The weeds of sin had not been planted. But now there is no pure soil; sin-weeds are everywhere. Every Christian who would have the consecrated garden of his heart fruitful, pleasing to the Lord, must wage a vigorous and continual battle against the weeds of sin, in order that his heart may be in condition to receive the good seed commended in the Divine Word. He must also battle against the thorns—the cares of life and the deceitfulness of riches, which would choke the Word and make the life unprofitable.—Matthew 13:22.

The Christian who would receive the Master's "Well done!" must be very diligent in the sowing of the proper seeds in his heart. Acts, words and thoughts are the good seeds; and they must be sown persistently. They will yield the peaceable fruits of righteousness—meekness, patience, gentleness, long suffering, brotherly kindness, love. —2 Peter 1:5-11.

It is important that we sow good seed; and there is just one storehouse from which this is supplied—the Word of God. Whoever keeps this seed pure, free from contamination with worldly wisdom—"science falsely so-called"—and from traditions of men—creeds—is best prepared to produce fruits and flowers of the Master's approval.

What It Is to Sow to the Flesh.

A mistake made by some of God's people is that of sowing to the flesh, after having agreed to sow merely to the Spirit—in harmony with God's will. Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed—unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure, of earthly things or of earthly riches, whether successful or not, is sowing to the flesh. The tendency of all such neglect of the Christian's covenant with God is toward corruption—death. Let us exhort one another to sow to the Spirit—in accord with the glorious promises of God, which we have accepted and to which we should be bending every energy in the development of the fruits of the Spirit.

Pulling Garden Weeds.

The Apostle urges that each Christian bear his own burden rather than to lean on the brethren; and that while seeking to do for ourselves, we should be tender-hearted toward each other, yea, toward all men. If we find a brother of the Household of Faith overtaken in a fault, we should show our own spirituality in the manifestation of the spirit of meekness and kindness toward him, remembering that we ourselves might some time be overtaken in a fault. Our standing in Christ is not because of human perfection, but because of proper wills, good intentions, fully consecrated hearts.

WANT SHORTER HOURS.

TOLEDO, O., June 6.—Waitresses' union has prepared a new wage scale which includes the nine-hour day, a weekly increase of $1 and a minimum rate of $8 a week.

ADJOURNED SALE OF FLORENCE IRON WORKS

The receiver's Sale of the Florence Iron Works property, machinery, tools, supplies, pipe, hydrants, etc., stands adjourned to Wednesday, June 28, 1916, at 11 o'clock A. M., on the premises at Florence, N. J., May 13, 1916.

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THE IRON TRADE REVIEW,
Cleveland, O.

COLORADO PAPER WEAKENS.

PUEBLO, Col., June 6.—The dismissal by District Judge Wiley, Trinidad, of perjury charges against Horace N. Hawkins and Fred W. Clark, attorneys for the Mine Workers' union, has had a sobering effect on people who have believed they could "railroad" union miners to the penitentiary.

The Pueblo Chieftain has been a stout advocate of the coal operators' brand of "law and order," but this paper now believes it is time to call a halt in court proceedings against the miners. While it can hardly be expected the editor would make a full confession at this time, the following editorial expression indicates that the solid front presented by Colorado trade unionists has resulted in a damaged program of their opponents:

"We believe we speak the sentiment of the people of Colorado when we say, we trust the time is not far distant when all these cases will be settled for good. Those in charge of the prosecution should pick the ones they believe they can secure convictions on and try them immediately and drop the others. There are several hundred more under indictment and out on bond, not five per cent of whom can ever be convicted. There are a few against whom the state claims evidence appears to be decidedly strong. These cases should be pushed to a speedy trial and the others dropped."

CONTRACTORS BLAMED.

AKRON, Ohio, June 6.—"Carelessness and negligence" of contractors caused the collapse of the building in which the Crystal restaurant was located and in which nine persons lost their lives, May 15, according to an official report of state inspectors.

"We find that orders limiting blasting operations to 10 feet (of adjacent buildings) were disregarded, and that shots were placed and fired, one within six feet and one within five and one-half feet from the building line," the report says.

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Condensed Statement of the Condition of
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AS OF MAY 1, 1916

RESOURCES

Time Loan		$ 62,837,272.77
Demand Loan		18,668,908.99
United States Bonds to Secure Circulation		1,000,000.00
U. S. and other Bonds to Secure U. S. Deposits		633,907.57
Bonds, Securities, etc.		7,000,292.47
Customers Liability under Letters of Credit and Bills of Exchange		26,783,915.14
Due from U. S. Treasurer, 5% Fund		50,000.00
Banking House		1,500.000.00
Cash in Vaults	$19,127,693.37	
Due from Banks	23,176,630.53	
		42,304,323.90
		$160,778,620.84

LIABILITIES

Capital Stock	$ 5,000,000.00
Surplus and Undivided Profits	12,361,790.34
National Bank Notes outstanding	1,000,000.00
Bond Account	500,000.00
Letters of Credit and Bills of Exchange	18,906,692.13
Acceptances based on Imports and Exports	9,293,200.56
Deposits	113,716,937.81
	$160,778,620.84

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You may be sure he did, for the place selected was a set of gears and pinions out in the foundry on the sand mill running at 100 R. P. M. These gears were SEVERELY EXPOSED. The men transferring sand from the cars did not make any great effort to keep the sand from going on the gears. The longest life of these gears was SIX WEEKS.

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HUGHES AND FAIRBANKS

GARMENT WORKERS STILL LOCKED OUT

Unable to Live Decently and Raise Families on Wages Paid--Disease Rampant Among Them

WASHINGTON, June 12.—Every man, woman and girl worker of the 60,000 employed in the cloak and skirt division of the garment trade in New York is necessary to the manufacturers during the two busy periods or seasons of the year. Yet the average length of time in which these workers are given employment is twenty-four weeks, less than one-half of the year. The average rate of wages for the men during the whole of the year is only $11 a week, because of their long periods of unemployment. The average for women workers, who constitute about 20 per cent of those employed, is around $6. At least three-fourths of the men workers are married and have an average of six people to support. The result is that during slack seasons and seasons of no work at all, they must borrow money or live on credit.

These are among the chief facts brought out in a report to the Committee on Industrial Relations by investigators within and without the union, under the direction of Juliet Stuart Poyntz and Dr. Trachtenberg of the Rand School.

The Manufacturers' Association is trying openly to break up union organization among the workers. The members of the Association are defiantly telling the public that they have no obligation toward the 60,000 workers, the 200,000 workers and dependents, whose services they must have during busy periods.

In fighting to maintain their organization these union workers in the most important industry in New York are trying to protect the public interest as well as their own.

"A recent study by the United States Public Health Service of the health conditions of the workers engaged in the garment industry in New York City reveals the fact that the garment workers as a class exhibit a large number of defects and diseases," says the report to the Committee on Industrial Relations. "The specialists who have made a thorough medical examination of representative groups of garment workers report that only about two per cent can be considered free from defects.

In searching for the cause of the prevalence of tuberculosis among garment workers, the investigators for the United States government showed that in their effort to provide for those dependent upon them the workers are likely to reduce their personal expenditures for necessities to the minimum, and in this way diminished resistance to the disease is produced through insufficient diet and inadequate clothing. In addition to this, the necessity for earning the greatest possible wage in order to tide over the dull season would, especially in the case of piece workrs, lead to unusual exertion, diminishing vital resistance and predisposing to tuberculous infection.

"The finishers, with the lowest annual income, had the highest morality among the garment workers. The average rate of moralty of children in garment workers' families is estimated to be about sixteen per sent."

An investigation into the home conditions of the garment workers was undertaken. The report says: "the average family numbers six people. The average number of rooms occupied per family was found to be three. They are almost invariably dark; often two of the rooms had only airshafts. Here were crowded usually five, six, or seven people. Only occasionally was there any sign of a bath that could be used. The toilets were generally in the halls and were used by occupants of the entire floor. The halls were dark and narrow. The rent paid never fell lower than $10 a month, and sometimes reached as high as $28. The average was about $16. It was quite usual to take in a boarder, or perhaps two, to help with the expenses.

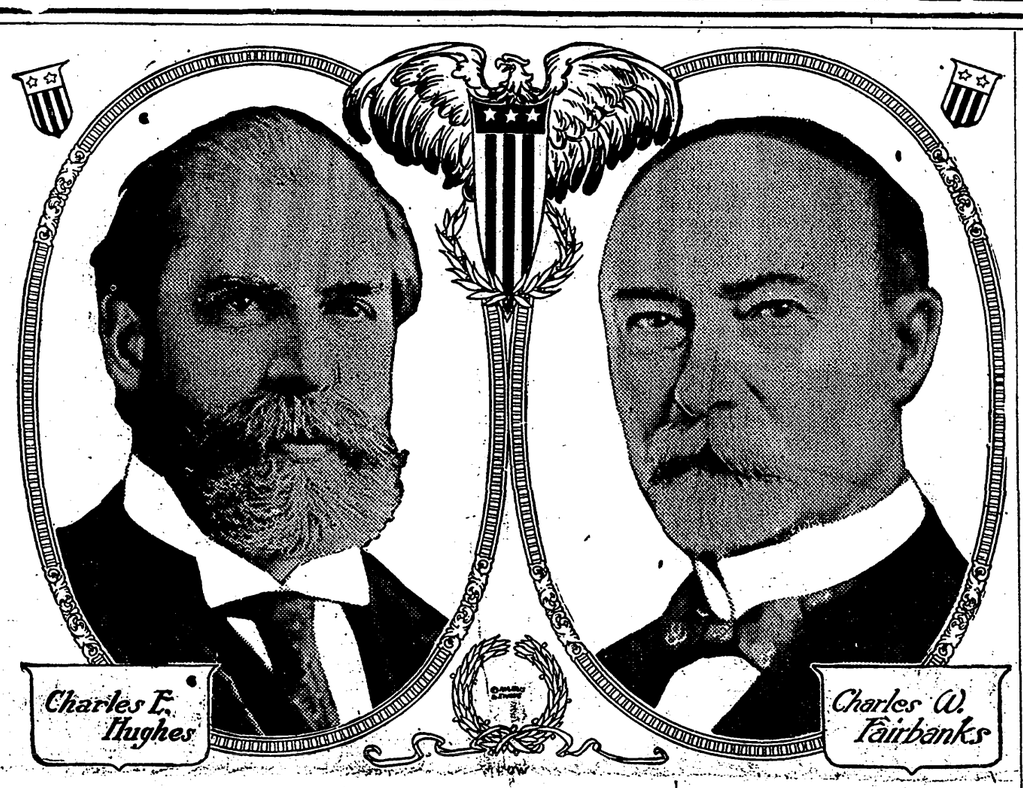
"Something more than one-third of these workers have dependents other than their immediate family to take care of."

These workers, who have been forced on strike by the lockout by the manufacturers, are clinging desperately to their union organization. It is all that protects them from the most horrible exploitation in sweatshops. They are exploited in sweatshops now, through the devices of the employers who put out most of their work to contractors and sub-manufacturers. One man told an investigator that if the bosses offered him $50 a week for the rest of his life to leave the union he would refuse it and stick to the union. This perception of the value of their union has come to these workers through seeing the determination of the men who exploit them to break up the union.

Here is an industry that has made many men in it worth hundreds of thousands of dollars, and often millions of dollars, in a few years; and yet it drives those who produce that wealth to the verge of starvation for a great part of the year. Some of the worst conditions are in the contractors and sub-manufacturers' sweatshops kept up by the leading manufacturers in the Manufacturers' Association.

The fight of these workers in New York for a decent living has attracted nation-wide attention. The lines are drawing tight between employers in New York as well as in Pittsburgh and other industrial centers to crush out the unionism that gives the workers their only chance of self-protection.

There is now little, if any, doubt that the unions are going to win their fight. The justice of their cause and their courage have won them popular favor. They have resisted efforts of the employers who have hoped by taking advantage of their poverty to force them back into the shops as helpless, unorganized, sweated workers.



CHILD WELFARE WORKERS IN WAR TIME

Financial Figures of England's Greatest Labor Union.

Thomas Reece, Staff Correspondent.

LONDON, June 1, 1916.—The sudden rise in the economic value of the British boy worker in war-time, the competition for his services, and the high wages he is paid have naturally made many of his kind less amenable to discipline than ever. Some difficulty in managing boys has been experienced in the munition factories, though the trouble is confined to a minority. The chief complaints are these: Feeling certain of easily finding another job, a boy readily leaves the works because of some slight misunderstanding or seeming injustice. His high wages tend to make him independent of home control, and extravagant and thriftless in spending them.

The Workers' Welfare Department of the Ministry of Munitions, having ing another job, a boy readily leaves successfully promoted the health, efficiency, and contentment of women and girls in the factories, has now turned its attention to boys. It has been found not so easy to deal with their case, but after much thought a scheme has been devised which, it is hoped, will reduce to a minimum the frequent throwing up of work, bad time-keeping, and general indiscipline. The scheme is founded on the belief that the boy needs outside the formal factory control, kindly supervision and sympathetic guidance. These are to be supplied by a supervisor to be appointed and paid by the management of each factory in which a large number of boys are employed.

It is proposed that the supervisor should look after the general working conditions so far as they affect the health and comfort of the boys. Before any boy is dismissed or given his discharge the case is to be notified to the supervisor, so that by an interview with the boy or a visit to his home, he may be able to remove the trouble. It it also intended that the supervisor should be told the wages each boy earns, which will enable him to appreciate the boy's financial position in his hame, and devise the best means for encouraging him to save.

It is hoped that the expenditure in the payment of the supervisors will be more than covered by the increase of efficiency of the factory and its added output. Men best qualified for the posts are those with experience in social work.

During the first quarter of the current year the Amalgamated Society of Engineers added $418,435 to their accumulated funds, making the grand total $7,272,875 of which $3,218,760 is superannuation reserve. As arrears have appreciably declined, it is obvious that the society is doing better financially than it has ever done. The quarterly increase is of course abnormal, and is largely brought about by the marked decrease in payments of donation benefits. The expenditure under this head erpresented no more than 7½ cents per members during the quarter. As a number of the older men have patriotically returned to work superannuation payments—which come, by the way, out of the general fund—are also lighter.

When the result of the ballot of the Amalgamated Society of Engineers on the question of a political fund levy of 6 cents per member per quarter was announced surprise was experienced by some people at the number of men who opposed the proposal. The majority was 13,520 and the minority 11,759. The details of the voting, which are now available, will probably be regarded as still more surprising, for they show a great deal of opposition to the levy is in the larger industrial areas. A conclusion drawn here from the figures is that the rank and file of the society do not care so much for the direct Parliamentary representation of Labor as they are assumed to do. It would be interesting, however, to know how much of the opposition is due to workers who prefer which is called "direct action" to constitutional methods.

An application for a new agreement, with improved working, conditions, has been submitted by the Licensed Vehicle Workers' Union on behalf of all grades of bus workers employed by hte London General Omnibus Company. The present agreement, which was entered into in 1914, is due to expire in a few weeks' time. The men are asking for:—25 cents increase in minimum rate for drivers and conductors to $1.89 and $1.64 per day respectively; 25 cents extra per day to each driver and conductor working "spread-over" duties beyond twelve hours, composite license holders to receive drivers' rate of pay whether working at driving of conducting; minimum rate of pay for spare drivers to be $8.75 per week, and spare conductors $7.50 weekly; over time to be paid at 25 per cent above regular mileage rates; all craftsmen to receive trade union rates of pay London district; all employees to be trade unionists, non-unionists, now in the employ of the company to become union men.

The South Wales Miners' Federation Council on May 22, received a letter from Lord Muir Mackenzie, addressed to the joint secretaries of the Conciliation Board, in which, it is understood his Lordship sugested a figure for the coal selling price equivalent to the minimum wage. The council resolved: "That, having carefully considered the letter, it expresses its regret that his Lordship should have given an opinion upon applications under consideration by the Wages Board before having the matters discussed under his presidency. The council is therefore of opinion that this action renders it impossible for him to adjudicate upon the applications." It was further resolved that the President of the Board of Trade be asked to meet a deputation of workmen in order to consider the deadlock created by this decision.

There are at present applications before the Conciliation Board for an increase of 15 per cent and from the employers for a decrease of 7½ per cent in the general wage rate.

The English Coal Conciliation Board for the Federation area, meeting at the Westminister Palace Hotel, London, on May 18, granted the applica-

(Continued on Eighth Page)

LETTER FROM THE NATION'S CAPITAL

The Speeding-up System Defeated by Organized Labor--Some Immigration Figures.

WASHINGTON, June 12.—The house rejected an amend- to the naval appropriation bill which would permit the use of the "stop watch", "speeding up," and other unscientific and man-killing systems in the government navy yards. This amendment was introduced by Congressman Browne of Wisconsin. As a member of the house committee on labor, he recently signed a minority report in favor of the Taylor system.

Congressman Keating (Colorado) and Nolan (California), members of the house labor group, led the fight against the amendment. Both of these congressmen are members of the committee on labor, which made a favorable report on the Tavenner (anti-"stop watch") bill.

Congressman Keating said that "it has been testified repeatedly that you can have an effeciency system without the "stop watch", the premium or the bonus system." He declared that the leader of the "stop watch" advocates before the committee on labor were James A. Emery of the National Association of Manufacturers and General Crozier, chief of ordance. United States army. Reference was made to the former's attempt to defeat the pending child labor bill and to his lobbying methods as shown by a congressional expose of the National Association of Manufacturers.

Congressman Nolan declared that Congressman Browne "was not present at most of the hearings and did not have the opportunity to hear the testimony of those in favor of the Tavenner bill." The California union iron molder further declared that while the committee on labor was taking testimony on the bill "not one of the gentlemen who appeared and represented himself as an efficiency expert and a scientific management engineer had ever had any practical shop experience." He insisted that "scientific management", as urged by friends of the Browne amendment, would merely develop a small group of "highly trained, time and motion study men" who would acquire all the knowledge in industry with American laborers and artisans trained in one simple operation.

The federal department of labor reports that 36,999 immigrants were admitted during April of this year, against 31,755 during the same period last year, and 142,207 during April, 1914, which was prior to the European war.

Of April, 1916, arrivals, Italy contributed the largest number, 4,703, followed by Greece, with 4,031. Out of the Balkan states—Bulgaria, Servia and Montenegro—come but 54, against 35 in April, 1915, and 2,433 in Auril, 1914.

During April, 1916, the laborers admitted were 6,195, and the farm laborers, 4,208.

New York state secured the largest number of these arrivals, 7,660; followed by Massachusetts with 3,572; Michigan, 2,581; Pennsylvania, 1,926, and California, 1,202.

Few of these immigrants were destined to the southern states. But 5 were ticketed to Tennessee, 6 to Kentucky, 7 to Arkansas, 14 to Mississippi, 17 to North Carolina, 24 each to Alabama and Georgia, and 13 to South Carolina.

In the current issue of the Monthly Review, published by the United States bureau of labor statistics, extended reference is made to the findings of a committee appointed by the British government to investigate conditions of workers in English munitions plants.

These three systems are in vogue in munitions factories: One shift of 13 and 14 hours (the overtime system); two shifts of 12 hours and three shifts of eight hours. It is stated that the last system appears to yield the best results in the long run, for "the strain of night work, indeed strain generally, in sensibly diminished, greater vigor and work is maintained throughout the shift, less time is lost by unpunctuality or illness, and there is less liability to acident." The committee recommends the adoption of the three-shift system, without overtime, wherever a sufficient supply of labor is available.

The committee found that the reason why workers feel "done up" is because of persistent long hours and an absence of their weekly rest. It is declared that this "staleness" is becoming increasingly common, and that "for the avoidance of staleness in conditions of strenous labor it is not enough to treat workmen in the bulk and to regulate daily and weekly rests upon a physiological basis devised for the average."

Night work is vigorously condemned on the theory that it is uneconomical, that supervision is unsatisfactory, and that workers not only find it difficult to sleep during the day but their unusual meal hours make it difficult to consume substantial food and deranged digestion results.

The committee says that the true sign of fatigue is diminished capacity and that measurement of output in work will give the most direct test of fatigue.

A feature of this report is the absence of any charges that workers are willful "slackers". The public press in England and America gave much publicity to this charge several months ago, but the committee makes flat declaration that it is a physical impossibility for men to avoid "growing stale" where they are compelled to work long hours.

It is stated that, as a whole, munitions workers have been allowed to reach a state of reduced efficiency and lowered health which might have been avoided without reduction in output.

By a vote of 47 to 22 the senate has confirmed the appointment of Louis D. Brandeis of Boston to the position of associate justice of the United States supreme court.

He took the oath of office last Monday and now occupies the seat of the late Justice Lamar.

The president forwarded Mr. Brandeis' nomination to the senate January 28. A storm of protest followed and a committee of 55 Boston citizens headed by President Lowell. Harvard university, was organized to contest the nomination. The senate judiciary committee appointed a subcommittee to report on the nomination. About 50 witnesses were heard and 1,500 pages of testimony taken. William H. Taft, Joseph H. Choate, Elihu Root and other ex-presidents of the American Bar association protested against the nomination, as did many newspapers and individuals.

Despite this opposition, a majority of the subcommittee favored the appointment, as did the full committee, by a vote of 10 to 8. When the matter came to the senate it was agreed that a vote would be taken without debate.

POTTERY WORKERS ELECT.

EAST LIVERPOOL, Ohio, June 12.—It is announced that President Menge and Secretary-Treasurer Wood have been re-elected by a referendum election for officers of the National Brotherhood of Operative Potters. Seven vice presidents and a delegate to the American Federation of Labor were also elected.

PILATE'S REPORT.

VALLEUS'S NOTES.—ACTA PILATI, OR PILATE'S REPORT TO CAESAR OF THE ARREST, TRIAL, AND CRUCIFIXION OF JESUS.

(Continued from last week.)

"I then ordered Jesus to be scourged, hoping this might satisfy them; but it only increased their fury. I then called for a basin, and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing deserving of death; but in vain. It was his life these wretches thirsted for.

"Often in our civil commotions have I witnessed the furious anger of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the praetorium even unto Mount Zion, with howling screams, shrieks, and vociferations such as were never heard in the sedtions of the Pannonia, or in the tumults of the forum.

"By degrees the day darkened like a winter's twilight, such as had been at the death of the great Julius Caesar. It was likewise the Ides of March. I, the continued governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolution and sadness enveloped me. My guards had joined the cavalry, and the centurion, with a display of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment apertained rather to the history of the gods than that of man. A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and setting over the city covered it as with a veil. So dreadful were the signs that men saw both in the heavens and on the earth that Dionysius the Areopagite is reported to have exclaimed, 'Either the author of nature is suffering or the universe is falling apart.'

"Whilst these appalling scenes of nature were transpiring, there was a dreadful earthquake in lower Egypt, which filled everybody with fear, and scared the superstitious Jews almost to death. It is said Balthasar, an aged and learned Jew of Antioch, was found dead after the excitement was over. Whether he died from alarm or grief is not known. He was a strong friend of the Nazarene.

"Near the first hour of the night I threw my mantle around me, and went down into the city toward the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn, and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief; and I overheard some of the Jewish soldiers murmuring strange words which I did not understand. Others were recounting miracles very like those which have so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then, looking back toward Mount Calvary, would remain motionless in expectation of witnessing some new prodigy.

"I returned to the praetorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several Romans in tears. He threw himself at my feet and wept bitterly It is painful to see an old man weep, and my heart being already overcharged with grief, we, though strangers, wept together. And in truth it seemed that the tears lay very shallow tat day with many whom I perceived in the vast concourse of people. I never witnessed such an extreme revulsion of feeling. Those who betrayed and sold him, those who testified against him, those who cried, 'Crucify him, we have his blood,' all slunk off like cowardly curs, and washed their teeth with vinegar. As I am told that Jesus taught a resurrection and a separation after death, if such should be the fact I am sure it commenced in this vast crowd.

"'Father,' said I to him, after gaining control of my feeling, 'who are you, and what is your request?'

"'I am Joseph of Arimathaea,' replied he, 'and am come to beg of you upon my knees the permission to bury Jesus of Nazareth.'

"'Your prayer is granted,' said I to him; and at the same time I ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned.

"A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as he had foretold. This created more excitement even than the crucifixion. As to its truth I cannot say for certain, but I have made some investigation of the matter; so you can examine for yourself, and see if I am at fault, as Herod represents.

"Joseph bured Jesus in his own tomb. Whether he contemplated his resurrection or calculated to cut him another, I cannot tell. The day after he was buried one of the priests came to the practorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead, as he had foretold, and of which they were perfectly convinced. I sent him to the captain of the royal guard (Malcus) to tell him to take the Jewish soldiers, place as many around the sepulchre as were needed; then if anything should happen they could blame themselves, and not the Romans.

"When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers, around the sepulchre. He told me that Isham and the sodliers werevery much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me, as near as I can recollect, the following circumstances: He said that at about the beginning of the fourth watch they saw a soft and beautiful light over the sepulchre. He at first thought that the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. While these thoughts were passing through my mind, behold, the whole place was lighted up, and there seemed to be crowds of the dead in their grave-clothes. All seemed to be shouting and filled with ecstasy, while all around and above was the most beautiful music he had ever heard; and the whole air seemed to be full of voices praising God. At this time there seemed to be a reeling and swimming of the earth, so that he turned so sick and faint that he could not stand on his feet. He said the earth seemed to swim from under him, and his senses left him, so that he knew not what did occur. I asked him in what condition he was when he came to himself. He said he was laying on the ground with his face down. I asked him if he could not have been mistaken as to the light. Was it not day that was coming in the East? He said at first he thought of that, but at a stone's cast it was exceedingly dark; and then he remembered it was too early for day. I asked him if his dizziness might not have come from being wakened up and getting up too suddenly, as it sometimes had that effect. He said he was not, and had not been asleep al night, as the penalty was death for him to sleep on duty. He said he had let some of the soldiers sleep at atime. Some were asleep then. I asked him how long the scene lasted. He said he did not know, but he thought nearly an hour. He said it was hid by the light of day. I asked him if he went to the sepulchre after he had come to himself. He said no, because he was afraid; that just as soon as relief came they all went to their quarters. I asked him if he had been questionen by the priests. He said he had. They wanted him to say it was an earthquake, and that they were asleep, and offered him money to say that the disciples came and stole Jesus; but he saw no disciples; he did not know that the body of Jesus was gone until he was told. I asked him what was the private opinion of those priests he had coversed with. He said that some of them thought that Jesus was no man; that he was not a human being; that he was not the son of Mary; that he was not the same that was said to be born of the virgin in Bethlehem; that the same person had been on the earth before with Abraham and Lot, and at many times and places.

"It seems to me that, if the Jewish theory be true, these conclusions are correct, for they are in accord with this man's life, as is known and testified by both fiends and foes, for the elements were no more in his hands than the clay in the hands of the potter. He could convert water into wine; he could change death into life, disease into health; he could calm the seas, still the storms, call up fish with a silver coin in its mouth. Now, I say, if he could do all these things, which he did, and many more, as the Jews all testify, and it was doing these things that created this enmity against him—he was not charged with criminal offenses, nor was he charged with violating any law, nor of wronging any individual in person, and all these facts are known to thousand, as well by his foes as by his friends—I am almost ready to say, as did Manulas at the cross, 'Truly this was the Son of God.'

"Now, noble Sovereign, this is as near the facts in the case as I can arrive at, and I have taken pains to make the statement very full, so that you may judge of my conduct upon the whole, as I hear that Antipater has said many hard things of me in this matter. With the promise of faithfulness and good wishes to my noble Sovereign,

"I am your most obedient servant,
"PONTIUS PILATE."

Lynn, Mass., June 3.

Enclosed please find money order to pay for my subscription to your valuable paper. Thanks for sending it after subscription was due. We enjoy the religious features; Pastor Russell's sermons and the large type you use in printing them. May the Lord bless you and reward you

Yours very truly,
MARY E. TUSTIN.

Buffalo, N. Y., June 1.

I greatly enjoy the religous reading in the Tribune. May God richly bless you for your good work of spreading the glad tidings of great joy to all people.

Yours truly,
MRS. JOHN SHERIDAN.

Pratt, Kan., June 3.

I enjoy your paper very much, it is such a good clean paper, but most of all Pastor Russell's sermons and letters from the dear Truth people.

Respectfully,
MRS. W. H. SCHOUTEN.

Spokane, Wash., June 3.

I am writing to request you to discontinue sending me your very valuable paper. I regret very much to do so as I have been a subscriber for three years, thoroughly enjoying the "Truth" features it contained. I most deeply regret my seeming negligence in not writing you sooner, but I still was hopeful of my ability to renew.

I see the subscription expired March 1, 1916, making nearly two months in arrears. I am still trusting to be able to renew in the near future, but for the present please discontinue sending it. Wishing you every success for the future.

Yours in the Master's service,
MRS. H. E. WADE.

THE PHILIPPIAN JAILER

Acts 16:19-34—June 18.

An Experience With Evil Spirits—Sad Condition of a Slave—Her Enraged Owners Revenge Themselves Upon St. Paul and Silas—The Missionaries Beaten and Imprisoned—Singing Praises to God Under Adverse Conditions—A Well-Timed Earthquake.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Verse 31.

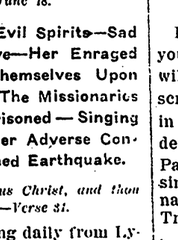
WHILE passing daily from Lydia's home to the place of worship outside the gates of Philippi, the missionaries were met repeatedly by a slave girl possessed of an evil spirit, one of the fallen angels. The spirit, working through her, told fortunes, gave intelligence of lost articles, of future events, etc. Evidently she was well known; and the exercise of her profession brought a large income to a stock company of influential men who owned her.

For several days this girl followed the missionaries, shouting, "These be the servants of the Most High God, which show unto us the way of salvation!" Of course, the girl did not know St. Paul and his companions; but the evil spirits did. The Apostle was grieved as daily this testimony was given by the girl; for he knew that the evil spirit prompting it would have no respect for the Truth. A fallen angel that had respect for God and for the principles of righteousness would not seek to obsess humanity when it knew that such obsession would be to their injury and was contrary to God's will.

St. Paul said not a word to the girl, assuming that she was not accountable. He addressed the spirit as such, commanding it in the name of Jesus to come out of her—just as our Lord and the Apostles, under His instruction, had frequently cast out evil spirits.—Matt. 10:1; Mark 5:1-17; Luke 10:17, etc.

The Syndicate's Revenge.

We can imagine what consternation was aroused amongst the owners of the slave when they found not only that their source of future gain was gone, but that the money invested in this girl was lost; for spirit-possessed slaves had a high market value. They became desperately angry; and, having no hope of getting the evil spirit back into the slave, they took revenge upon those who had financially ruined them.



St. Paul Exorcising a Demon.

Evidently the syndicate had influence; for they succeeded quickly in arousing a mob determined to have revenge. St. Paul and Silas were carried before the rulers at the market-place. There the syndicate ignored the truth of the matter, and claimed that the missionaries were teaching a religion contrary to the laws of Rome and likely to raise sedition. This was untrue; for the Lord's servants went, according to law, outside the city gates for their worship.

The false charge brought upon the missionaries the severest penalties which their judges could inflict. The magistrates rent their garments as indicative of their distress that such a disturbance had occurred, and then ordered the missionaries to be beaten with rods and put into prison.

Under these unfavorable circumstances, with backs raw and bleeding, these faithful brethren sang hymns of praise for the privilege of enduring tribulation for Christ's sake.

The Jailer Converted.

While the missionaries were singing, an earthquake shock jarred the prison walls, loosed the chains wherewith the prisoners were bound, and released the bars which fastened the doors. The jailer, finding the doors open, supposed that the prisoners had escaped. Knowing that he would be held responsible, he was about to commit suicide, when St. Paul called to him, "Do thyself no harm. We are all here."

"Believe on the Lord Jesus Christ."

By this time the jailer was fully convinced that the missionaries were not ordinary criminals. After he had secured the door, he brought St. Paul and Silas into his own quarters and attended to their comfort. Meantime he heard from them something respecting Jesus, the world's Redeemer. He was convicted of sin, and inquired, "What shall I do to be saved?" The answer came promptly, "Believe on the Lord Jesus Christ." Then, taking this statement as a text, St. Paul explained to him and his household the Divine Plan of Atonement. The Truth-seed sank into good soil. Those present gratefully accepted the privilege of discipleship—to suffer for Christ's sake.

Next morning, the rulers, having learned something of the events of the preceding night, ordered the release of the missionaries. Evidently they realized that they had no just cause against the two. When the order reached the prison, the missionaries sent word back that they were Roman citizens, and that Roman law had been violated in that they had been publicly beaten and illegally condemned. These charges against the magistrates might have gone hard against them. Hence it is not to be wondered at that they came to the prison and brought the missionaries forth publicly, thus conceding that injustice had been done.

Browns Summit, N. C., June 12.

I see my subscription to the Tribune has expired, please discontinue as I'm not able to renew, I am sorry to tell you.

T. W. SCOFIELD.

APPRECIATIONS.

Goble, Oregon, June 1.

Dear brother, I received the copy of your valuable paper for which you will find enclosed $2 for one year subscription. Seeing many good features in proclaiming the good tidings and in defense of the Truth, and specially Pastor Russell's sermons, receive the sincere wishes of your success in the name of our Lord. A lover of the Truth.

PAUL MOREL.

Jamaica, B. W. I., June 1.

Enclosed please find my subscription. May God's blessing abide on you for the stand you take for the Truth, and as long as you publish Pastor Russell's sermons my continued favor for this paper will continue. With much success for your paper.

Yours in service of the Lord,
L. E. HOWELL.

Topeka, Kan., June 1.

I am not a subscriber to the much appreciated Labor Tribune, but have had the great privilege of enjoying the meat in due season for several years, which it contains.

Blessed is your service. May the dear Lord continue to use you.

Yours in interest of the Truth,
MRS. IDA ABERNATHY.

Freeport, Maine, June 2.

I notice that my subscription expires June 7, and as I do not want to miss a copy of the Tribune I have renewed my subscription through the Watch Tower and Bible Society, and will say that I like the Tribune very much, and like the position you have taken in regard to the "Enterprise." Each paper is in a class by itself and should have the hearty support of all lovers of the Truth.

Wishing you success I remain
Yours by His favor,
JAMES A. HALL.

Toronto, Canada, June 2.

Your card to hand, and as requested we are sending renewal of subscription. We wish to thank you for your kindness in sending the paper after the subscription had expired. We appreciate your paper very much, especially Pastor Russell's sermons and other religous items. Wishing you every success.

I remain,
A. SECORD.

Van Wert, Ohio, June 10.

I take this opportunity of expresing my apreciation of your valuable paper. Have been a subscriber for over two years. We especially enjoy the religous features.

Wisfiing you success,
J. P. WILSON.

Muskegon, Mich., June 12.

Please stop my paper. I do not feel able to pay another year. I am 80 years old and waiting for the Lord's call. Thanks for all favors.

M. A. COLLINS.

Big Sandy, Texas, June 10.

I have enjoyed the visits of the Tribune for about nine years and to give it up is like parting from a dear friend, but financial pressure compels me to ask you to please discontinue it to my address.

With best wishes I am your friend,
D. A. MACKEY.

Kansas City, June 10.

Your paper is certainly a welcome visitor in our home, we appreciate so much Pastor C. Y. Russell's sermons. They are so helpful for Bible study, they show how God's great plan is marked out in the Bible in a marvelous way, in fact they are the first thing we read in your valuable paper when it comes. Hoping they will continue to be printed.

Yours respectfully,
CHAS. BUEHLER.

Haverhill, Mass., June 12.

I see my subscription expires June 16. I feel obliged to ask you to discontinue it. I have enjoyed the Tribune and appreciate the good things especially the religous part—the word of God made plain by Pastor Russell, but I feel I cannot afford to renew my subscription at present.

Respectfully yours,
IDA J. LESLIE.

Millville, Canada, June 9.

I am today renewing my subscription to the Tribune through the I. B. S. A.. I enjoy reading all the good things it contains, especially our Pastor Russell's sermons and the stand you have taken for spreading the Truth. And I expect to continue taking the Tribune as long as it publishes the sermons.

Wishing you success, I remain
Yours in the Truth,
MRS. AMOS C. KNOX.

Old Town, Maine, June 12.

I take this opportunity of adding to the many you are continually receiving my words of commendation for the stand you take for justice and righteousness, for the large space you devote to religious maters, especially those so dear to friends of Present Truth, and for the general fine appearance of the Tribune as a whole. You and your co-workers on this sheet are to be highly complimented for the thought, care and labor you have devoted and continue to devote to the improvement of your paper for the benefit of your subscribers. It is a decided pleasure to receive and read it, other and beside the fact of its special attractions to me.

I am especially pleased with the manner in which you now print Pastor Russell's sermon. When I first subscribed to the Tribune it was because you then published these sermons. I then stated that you might count me in as a subscriber so long as you continued to publish the sermons, which statement, I have repeated from time to time when renewing subscriptions. I have considered this a contract on my part and shall live up to it, as long as I have the means to pay a subscription with. With best wishes for your continued growth and success and knowing that you will be more richly rewarded in His "due time." I remain,

Most sincerely yours,
CLARENCE SCOTT.

North Lawrence, O., June 10.

Dear Editor:—It has been some time since I last wrote you of my appreciation of the Tribune; in the meantime I have noticed your unswerving fidelity to Truth and righteousness against many odds.

I want to inform you that I appreciate the paper more than ever and will lend my support to it as long as I can—as long as you continue your present standard in heralding the "Glad Tidings of Great Joy Which Shall Be To All People"—Luke 2:10.

I enclose herewith a poem written by a dear friend of mine, A. H. Kurzen of Dalton, O. If you think it worthy of a place in the Tribune and can use it I would be glad to have you do so; if not, it will be all right.

Very truly,
F. H. KAUFMAN.

What is the Conclusion?

If men in the past were monkeys,
Protoplasm, microbe, fish or horse,
Mosquito, bug, bird or donkeys;
How do we acount for the source?

Of the lost art of embalming,
Tempered copper,—elastic glass,
Of the Pymramid,—its planing—
How did the great structure amass?

When we draw aside the curtain
And view the scenes of the past day,
It all looks very uncertain—
Men sprung up on this Earth that way.

True, the past shows some things were crude,
Savage and fierce,—clear out of range.
Can the past be properly viewed
When facts are contrary and strange?

Take notice of this present day;
All that results because of men,
Seems no less strange the least to say,
But what is the conclusion then?

No monkeys now turn into men;
Let those who will,—think men were gods;
For the effect the cause has been—
(Thirty and three feet make two rods.)

Is there a conclusion then?
Is the question unanswered? When—
Cause and effect are asking plain,
How the thought when there is no brain?

Rocky Mount, N. C., June 10.

I am sending in my renewed subscription to the Labor Tribune through the Watch Tower Bible & Tract Society. My subscription expires this month; I see it is April on the tab, but as I first subscribed in June and have renewed each time thereon, so it may be a miss print, or mistake, any way I am enjoying the many good features in your good paper, especially Pastor Russell's sermons and the nice large print you use for them. I enjoy the N. E. Nelson Esseys very much, they refresh our memorys on past history. I have been helped by the Report of Gamaliel and the ones by Caiphas very much they have the ring of truth to them. I am very glad you are giving us such a feast. I assure you I apreciate them all very much. I trust dear Editor you are having your faith made stronger by all the glad tidings of good news in your paper. May God bless you for your noble stand to help spread the Gospel to so many in your paper. You will surely receive a reward if you faint not, in God's due time. The clouds of trouble continue to grow darker, but by faith we can see the silver lining. After the world has learned the exceeding sinfulness of sin in the great trouble they will welcome Christ's Kingdom and learn righteousness. Thinking you for the good teachings in your paper, wishing you continued success, yours striving to solve the King of Kings by God's Grace.

MRS. MOLLIE E. WALLACE.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

troubles but the remote cause lay deeper. Had Beecher taught and lived the high standard of social relations of the New Testament and Tilton followed this example in Beecher, the social life of these men would not have brought them down to the common level of humanity—their experience has been partly epitomized by the maxim, to which few prove themselves an exception: "Big folk have little folk upon whose rights to trample; little folk have lesser folk and followed the example."

It will be remembered that the rule we consistently applied to all the characters of this story, who taught or lived, or harbored this social heresy, Knox, Milton, Tilton and Beecher, had no definite theological concept to rally to. Beecher and Wesley were near alike in their endowments and precepts in that they both centered on the life of Christ. Wesley produced Free Grace, Beecher revived Wesley heart religion, but centered more on culture than the life of Christ, and produces nothing definite theologically and is a mere echo in this respect. Whatever Beecher lost in not being honored with producing progressive Christian knowledge was gained by Russell whose life is a life of principle with emotion subservient. Russell's success in theology is due more to his obedience to principle and character development than to his powers of concentration and phrenological endowment. "If these things be in you and abound, they shall make you that ye shall be neither barren and unfruitful in the knowledge of our Lord Jesus Christ."

Fidelity to principle not only led our Brooklyn Divine to be honored as a standard bearer, but also led to the cloud that now hovers over his domestic life—the secret to his honor and faultless character is also the secret to his stained reputation. In presenting the old theology from the writings of the New Testament, and all his theology is based on this authority, he consistently drew into this the rules of the Christian collective and individual life—applicable to the congregation and to the home. This included the very delicate and much avoided question of woman's sphere in the church and in the home. He not only consistently taught this but set an example by obeying the divine ordinance in his marital relations.

(To be continued.)

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CHARLES F. RICHARDT,
234 Lehigh Avenue,
Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

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NATURAL LAW PARALLELED ON SPIRITUAL PLANE.

SOWING AND REAPING CORRESPOND IN KIND, IN QUALITY AND IN QUANTITY.

Sow to the Flesh and Reap Corruption—Sow to the Spirit and Reap Life Everlasting—Sow Bountifully and Reap Bountifully—Sow Sparingly and Reap Sparingly—Sow Choicest Seed and Reap Richest Grain—What Shall Our Harvest Be?

INDIANAPOLIS, June 11.—Pastor Russell was here today and gave a very interesting lecture on the text, "He that soweth bountifully shall reap bountifully; but he that soweth sparingly shall reap sparingly." (2 Corinthians 9:6.) A condensed report follows:

The speaker showed that reaping invariably corresponds to sowing, not only in kind, but also in quality and in quantity. It is very evident that his view on the application of both text and context differs from that of the majority of even professed Christians. Usually this passage is applied in a general way to everybody; but the Pastor applies it only to Christians. While he admits that it is true that all reap as they sow, yet he claims that only Christians —those who have made a full consecration of themselves to God and are begotten of the Holy Spirit—can sow to the Spirit; that only these are now on trial for life or death everlasting. He believes that only a few are sowing seed along spiritual lines and reaping spiritual harvests; and that the great majority are sowing along mere natural lines, whether the seed be good or evil, and will reap accordingly, some a noble and some an ignoble character.

So far has man fallen from the estate in which Adam was created that it may be truly said, as the Apostle declares, "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one." (Romans 3:10-12.) Instead of being a holy spirit—a holy mind or disposition—the mind of fallen man today is largely unholy, perverted and imperfect. But those who have stepped out from the world, those who have become, through faith in Christ and dedication of themselves to God, children of God, have His Holy Spirit—His mind or disposition; and this they have in proportion as they are living close to God, following in their Master's footsteps.

According to the measure that this latter class "sow to the Spirit" will they reap the character of Christ, the fruitage of the Holy Spirit. The Lord desires His people not only to sow to the Spirit, but to sow bountifully. There is a principle of justice that runs all through the matter. God does not say, "Never mind what you do. I will forgive you and make it all right with you. I know that you are imperfect." No! The principle constantly operates that whoever sows good seed will reap corresponding blessings; but whoever sows evil seed may expect to reap corresponding injury. The merit of Christ covers the Christian's unwitting mistakes when he is doing his best; but it does not make up for negligence, carelessness or indifference as to the kind of seed he sows. "Whatsoever a man soweth, that shall he also reap."

INFLEXIBLE LAW OF CAUSE AND EFFECT

Those now children of God found, before they left the world, that when they lived in accordance with the will of the fallen human nature, the things from which they expected good results and happiness gave poor results and dissatisfaction—that anticipation was much better than realization. They also found that following their own will generally yielded bad fruitage. They had sown wrong thoughts; and these thoughts produced more of the same kind. Then the wrong thoughts brought forth wrong deeds, which in time developed a wrong character. The things which at first were merely optional became fixed characteristics. As somebody has well said, "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." To the extent that an unholy character had been developed it must be painstakingly demolished, and a righteous character erected.

In this connection parents should begin with their children, by keeping before their minds from earliest childhood pure, noble, loving thoughts. While it is impossible to make them perfect, yet parents can do much toward shielding their children from the evil in the world. By giving their children a right start in life, parents would be bestowing upon them a legacy for which the children would thank them throughout eternity. If mothers could only know how much they have in their power the moulding of the minds of their children, how careful they would be! How vigilantly they would guard their own mental conditions and attitudes, in order that they might bring into the world children whose dispositions would be noble, upright—children that would be a blessing rather than a curse.

But if vicious passions control, if wrong thoughts are harbored, the child will be born with these evil tendencies; and no matter how hard he may try in after life to develop a noble character, he will have a life-long battle with the results of improper pre-natal influences. How sad it is that these facts were not set before us long ago!

The fathers also have especial responsibility along this line. Not only should they themselves be noble if they would hope to bring forth noble offspring, but they should see to it that so far as possible the mother should have the proper associations and environment, the proper care and attention. As these things are all taken into consideration in the breeding of fine horses, dogs, etc., of how much more importance is it that our children be given thus a noble heritage!

PROPER TRAINING OF CHILDREN

It is high time that all thinking people agitate this subject, and thus head off as far as possible the propagation of children badly equipped mentally, morally and physically. We cannot emphasize too strongly the importance of proper pre-natal influences in forming the bend of the child's disposition. But parental responsibility does not cease with the birth of the child. Its entire life requires supervision. Here again the mother has her care to see that the child is not unjust in dealing with its playmates—not even with the dog. She must also inculcate cleanliness of body and of mind. If she is careless about these things, the child gets the idea that it does not matter what one does; and thus the liability to do unjustly and to live uncleanly is greatly increased.

Peculiar responsibility along all lines rests upon Christian parents. As we come to see the principles of God's government, our minds should be filled with thoughts of justice, righteousness, kindness, love. These thoughts should be reflected upon our children; and thus they are taught of God. Even though they may not become spirit-begotten children of God, yet all who ever attain unto life everlasting on any plane must have this holy spirit, mind. If a child is not naturally meek, if its pre-natal development was neglected in this respect, then it should be taught meekness. It should be shown how unbecoming are rudeness and self-assertion. It should have held up before it the beauty of gentleness and kindness.

If a child is handled properly during the early formative years of its life, it will soon get these good principles fixed in its mind. Meekness, gentleness, patience, long-suffering, kindness, love—these are traits that parents should carefully cultivate in themselves. They are qualities of the Spirit of God which He expects all His children to develop richly. However bad a Christian's habits may have been before he became God's child, the Heavenly Father expects him to eradicate his undesirable traits of character as rapidly as possible, by Divine grace. He is to dig them up by the roots, as he would pull up noxious weeds from his garden. Then he must plant instead the beautiful and fruitful things. What a beautiful adornment is meekness! How unlovely are arrogance and headiness!

As this beauty of character is manifested by the parent, it will be noticed by the children, who are very quick of discernment, and who generally have a keen sense of justice and of consistency of example. Sooner or later this beauty in the parent is sure to bear fruitage in the child, unless its character had become too firmly fixed before the parents realized their responsibility along these lines. Undoubtedly the disrespect of parents so common today and the neglect of parents in their old age are the legitimate fruitage of parental neglect in earlier days. Many parents today are reaping the harvest of their own failure to train their children properly in early childhood. In many cases evil seeds have been sown in the child mind instead of good seed; and today the bad fruitage of such sowing is evident. In other cases the seed has been sown far too sparingly; and the reaping has been in proportion.

GOD'S CHILDREN CAREFULLY TRAINED

As the child-life is a training school, so it is with the spirit-begotten children of God. As soon as we enter His family, He puts us to school; and during the remainder of our lives in the flesh we are given a systematic course of training, schooling. As New Creatures, we are in the School of Christ, where we have daily lessons to learn—lessons of meekness, love, as well as lessons of doctrine. Chronology shows us where we are on the stream of time. Doctrine is the foundation upon which our character structure is to be built. But the most important of all our lessons is that of character-likeness to our great Teacher, Christ Jesus.

St. Peter tells us that this work is accomplished through the "exceeding great and precious promises," given to us that thereby we "might be partakers of the Divine nature." (2 Peter 1:4). As the children of God feed upon these promises, they work in us to will and to do of God's good pleasure. Thus we become like Christ, who always delighted to do God's will. At first we were willing to do that will, but now we are striving TO DO. And this is right; for it is just what the promises are designed to do in us.

This School of Christ was opened at our Lord's First Advent. During His earthly ministry, about five hundred pupils were enrolled. At Pentecost, when the Holy Spirit was first given in begetting power, many more entered this School and came under the instruction of the Master Teacher. At first the pupils were of the Jews only; but a little later the door of favor was opened to the Gentiles also. Then all who would meet the conditions of discipleship were invited to enter this School.

The terms of discipleship are very definite and rigid. To be a disciple of Christ one must entirely surrender his will to God, and then take up his cross and follow Jesus, henceforth to have no will of his own, but to strive day by day to copy Christ. (Matthew 16:24.) This class shall, if faithful to the end of their course, reap the legitimate reward of their careful sowing to the Spirit—full character-likeness to Christ Jesus our Lord; and this will bring them joint-heirship with Him in His Messianic Kingdom.

TRAINING FOR THE PRIESTHOOD

Whoever desires to hold on to his own will can have no part nor lot with Christ now. He cannot enter the family of God at all. Before we shall be accepted of God, we must give up everything that we have. Thenceforth we are to live, not after the flesh, but after the Spirit. Thus the New Creature will grow stronger day by day, while the flesh—that is the fleshly nature—will grow weaker. As long as we are in this mortal body we shall have a struggle with the flesh; but through the strength of our Lord we may win a glorious victory and in due time receive a new spiritual body, like that of our glorified Lord.

This class are the ones who are to rule the world during the incoming Age. No others will be fit to rule the world. But before this class can be qualified for such a position, they must first learn to submit themselves fully to God, must have fixed characters for righteousness. No one could make a competent ruler of others until he had learned to bow to lawful authority, until he had first learned to govern himself.

The pupils whom the great Teacher is now training are to be the Prests of the incoming Age. The priests of old taught the people and healed the sick. This typified what the Royal Priesthood will do in the future, when empowered by the First Resurrection change. (Revelation 20:4, 6.) "Sown an animal body," they will be "raised a spiritual body." It will be a great class that God will have. Our Lord Jesus Christ, the great Head of the Chuch, will be there. St. Peter, St. John, St. James, St. Paul and the other Apostles, as well as the faithful saints of this Gospel Age, will be with Him. A glorious company it will be.

Some of this company, however, did not always do right before their transformation into the likeness of our Lord and Head. Sometimes they manifested a wrong spirit. But afterwards they became well developed in meekness, gentleness, patience, brotherly-kindness, love. When all of them shall have been perfected and receive their spirit bodies, all their earthly imperfections, some of which they were never able to overcome fully, will be forgotten. Perhaps they will shine all the brighter because of what they once were and what they overcame.

CHRISTIAN RESPONSIBILITY.

It is well for us to remember, as Christians, that the responsibility of our character development rests with us personally. God does not do the wrong. We are doing this and we are to do the reaping. God supplies the seed and tells us how to sow it; but He does not do the sowing for us. Whoever is not following the Master's instructions is not making himself ready for the Kingdom. How sorry we shall be in the future, if we find that we have been giving time and attention to worldly business or pleasure or any other thing to the neglect of the development of character necessary for join-heirship with Christ, and thus miss our share of the Kingdom glories!

God expects each Christian to have the greatest concern as to his personal character development. Important as it is to assist others in the same narrow way, the building up of his own character is paramount. Each has an individual work in himself that no one else can do. God desires His children to possess character; and each develops it according as he cultivates those traits which make it.

THE WORLD'S SOWING AND REAPING.

As now it it true of the Church that we shall reap as we sow, and that the amount sowed will determine the size of the crop, so it will be with the world in the next Age. The character developed in this life will determine the status when they enter the next. The bad marks now made on their character will remain until erased by a process of discipline and development.

For instance, the Emperor Nero was probably the most contemptible man who ever lived. The man who set fire to Rome that he might see a great conflagration, who then blamed the Christians for the deed, who caused them to be covered with oil and burned as torches, and who murdered his own mother, was deeply degraded. The measure of his responsibility we are unable to estimate. We leave the decision to the Lord. But he surely sowed lavishly to his depraved flesh, and correspondingly reaped an abundant crop of evil.

With such a disposition, with sin so deeply entrenched in his nature, Nero will have an uphill road to travel if, when awakened from the dead, he shall ever regain the image of God. There is no change in death. "As a tree falleth, so it shall lie." The resurrection will find Nero in the same condition in which he died. Of such persons the Bible says that they "shall awake to shame and everlasting contempt." (Daniel 12:2.) The Hebrew word here translated "everlasting" is olam, meaning lasting, not everlasting, as in our common Version Bible. Such characters will be held in contempt as long as they continue to deserve it.

We are glad that our gracious God has an arrangement whereby Nero and all others who were born predisposed to evil may have opportunity under favorable conditions to uproot the noxious weeds of sin and regain the lost image of God. But those who refuse to do so will abide in shame and contempt—will die the Second Death.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

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N. Y. City Temple	July	2
Toronto, Ont.	"	3
Elgin, Ill	"	5
Minneapolis, Minn.	"	6
Newport, R. I.	July	9-16
Winnipeg, Man.	"	7
Sioux City, Iowa	July	6-9
Newport, R. I.	"	16
Portland, Me.	"	23
Norfolk, Va.	July	22-30
N. Y. City Temple	Aug.	6
Cleveland, O.	"	13
Niagara Falls, N. Y.	"	20
Long Beach, Cal.	Sept.	2-10

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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BEECHER'S MORAL INTEGRITY BEYOND SUSPICION.

The circumstances in connection with Mr. Tilton's accusation proves that Beecher was not guilty of the criminal charge of adultery. The original charge made by Tilton was that Beecher made an improper proposal and that his wife resented this and said his wife was as "pure as an angel from heaven." To this Beecher instantly replied by a demand for a full and thorough investigation. Tilton and his friends did everything in their power to impede, thwart and prevent an investigation. Beecher insisted that it should be absolute, thorough and complete. When this investigation was begun Tilton changed his charged from an improper proposal to one of criminal conduct. This change was necesary in order to throw it into the civil courts. Tilton evidently saw that the investigation would exonerate Beecher and for this reason took matters to law in his own words, "to strike Mr. Beecher to the heart." The committee appointed to investigate found Mr. Tilton's charges to be prompted by his malice. Their report rendered two months later was: "we find nothing whatever in the evidence that should impair the perfect confidence of Plymouth Church or the world in the Christian character and integrity of Henry Ward Beecher." This report, and the evidence upon which it was based, was reviewed and accepted by an examining committee "and the reports of both committees were layed before the church, after full public notice, and unanimously adopted by fifteen hundred members, substantially the entire resident membership of the church.'

As further indicating Beecher's morality we state that in the legal trial, the question of the criminal charge, adultery, was the only thing for the jury to decide, and nine out of the twelve believed Beecher innocent; Major Pond constructed this into an acquittal. The prosecuting attorney wanted to abondon the case before it was completed and later publically avowed his belief in Beecher's innocence. The judge who presideded at the trial said eight years later: "by the integrity of his life and the purity of his character he has vanquished misrepresentation and abuse." These statements were confirmed by the ecclesiastical tribunal held one year and a half after the court trial—"the largest and most representative council of Congregational churches ever known in the history of the denomination was called by Plymouth Church"; their report condensed was: "we hold the pastor of this church, as we and all others are bound to hold him, innocent of the charges reported against him, until substantiated by proof." These judgments were affirmed by spontaneous expressions of Beecher's fellow citizens in the city he made his home for forty years.

From all acounts, Beecher, as with Wesley and Pastor Russell, was a victim of the Satanic spirit of malice aroused by Tilton's jealousy, who was determined to drive him in disgrace from his pulpit, his city, and the position of influence he held in American life. The same charge has unjustly been made against Pastor Russell by his wife, and Mrs. Wesley also charged that her husband was on terms of intimacy with and held other women in higher esteem than his wife. Tilton's inconsistency in saying that his wife was "as pure as an angel from heaven" and then charging her with the criminal offensce with Beecher, reminds us of the statement of Mrs. Russell in the Pittsburgh Courts, that she lived with her husband for eighteen years an avowal of Platonics, a remarkable case of self abnegation, and said under oath that she did not believe her husband guilty of improper conduct with other women, and then accused him of the incontinency by concocting the "Jelly-fish" story. This inconsistency proved her accusations to be a real fish-story, and the real cause of her malice was that she, as with Tilton, was a literary aspirant, and insisted upon having her material appear in the Watch Tower, without being edited into line with the established principles of doctrine upon which the journal was established. But her story is no longer believed even by Russell's enemies who still circulate it and will son be forgotten. Time will vindicate Russell of other charges of irregularities in business made against him, and Abbott's statement concerning Beecher will apply to Russell: "I believe that future history will attach as little emphasis to this episode in the life of Mr. Beecher as history now attaches to anologous imputations, with far more to give them color, brought against John Wesley in his lifetime."

BEECHER'S SOCIAL LIFE AND CULTURE THE REAL CAUSE OF HIS STERILITY IN THEOLOGY.

Abbott states that the cause of Tilton's domestic troubles prior to the law suit, was the teaching of Tilton on the question of social relation. Tilton had become infected with the teaching of John Milton, which Abbott styled, "American theories of socialism and free-love." But Abbott does not state, as presented heretofore, that Beecher lived these precepts, without preaching them. Beecher was not guilty of the serious offenses charged by Tilton, but had lived Tilton's precepts from John Milton and had advised Mrs. Tilton to leave her husband to protect her children from this social hesesy taught by their father. Beecher did not seem to recognize that the home, with the man as the head of the family, was a Divine institution. While Beecher did not teach the radical theories on marriage and divorce as did Tilton, yet his lack of appreciation for the Home as a Divine institution is indicated by a remark he made on the question of woman's suffrage: "the individual is the unit of society and not the family and there can be no greater blunder in philosophical statement than to hold to anything else in our day."

But this was one of Beecher's blunders and did not know it; he got a taste of his own principle, distilled through the mind of Tilton, who was profoundly influenced by his magentic personality up until Lincoln sent him to Europe; this absence seems to have broken the hypnotic spell, for it was following this that Tilton prosecuted him. Beecher, in unconsciously foistering this thesis upon his own intellectual child, who turned and rent him, deminds one of the Lord's statement: "out of thine own mouth will I judge thee." Ingersoll to the same effect said: "if the intelligent use a whip, the ignorant will use a club." Mr. Tilton was not gifted with the noble endowment that Beecher inherited, and "love various minds, doth variously inspire", and his precepts let his animal loose—Beecher's life was functional on a high plane, Tilton on a lower. Abbott takes advantage of this circumstance and says that Beecher's mistake consisted in associating too closely with inferior men. This may have occasioned their

(Continued on Second Page)

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O'NEIL BOOMS BRUMBAUGH AND WANTS A FAT JOB

Allegheny County Broke by O'Neil and Road Taxes to the Amount of $1,000,000 Required to Pay Interest on Bonds.

CHICAGO, Ill., June 19.—This city is proud of the remarkable gatherings and hordes of strangers attracted to it through various delegations attending numerous conventions but no prouder of any one can the city be than one J. Dennis O'Neil, a former County Commissioner of Allegheny County and a prince of prodigals.

During O'Neil's reign, O'Neil so loaded down the richest county in America with indebtedness that it now requires $1,000,000 of the $1,500,000 she can raise on her entire road tax to pay the interest on the bonded debt. This leaves for maintainence of roads only $500,000. But O'Neil was not in Chicago to talk about his prodigality or his extravagance, he came here on a pretended mission to boom Governor Martin G. Brumbaugh, of Pennsylvania for President but being here O'Neil has developed a streak of economy; the only one ever discovered in his anatomy even after a microscopic investigation. His economy is thus revealed that he can demonstrate his loyalty and at the same time remind Governor Brumbaugh that he is a candidate for Chief of the Department of Roads to succeed the late Robert G. Cunningham. Thus bringing his princely presence as well as his candidacy to the attention of the Governor he can save the money he might spend going to Harrisburg on a similar mission and of course while here he could carry a flag or holler "Hurrah for Brumbaugh." The only thing that prevents O'Neil from becoming enthusiastic was, his vent pipes seem to be clogged and the big leaders had presumably put the ice bag on the Vares of Philadelphia and made an effort to hold down our own incomparable, matchless William A. Magee. Magee, however, hit the swift Niagara of real sentiment and was carried from the Brumbaugh boom, of first choice, after the first ballot, into the rapids of Hughes pandemonium and when last seen he was riding well his barrel.

But O'Neil wants to be road commissioner of the state and O'Neil is regarded as the most extravagant man that ever dominated the County Commissioners office. During the last year he was in office he sought re-electtion and he was unsparing in his prodigality, he lavished roads upon every farmer and kept his road superintendents looking for sections with a vigilance and persistency that has been unequalled in that office.

Who ever wanted a road or a piece of a road or a path that might be transformed into a road; or if there were any who had visions of a road cutting across particular farms all that was necessary was a few names and these were regarded as petitioners and a corpse of engineers were assigned to immediate duty for a survey.

O'Neil at one time condemned Contractor William Flinn for charging $12,000 a mile for building roads but the roads O'Neil squandered money for far exceeded this price and many ran as high as $20,000 to $25,000 a mile.

During the last year prior to his candidacy O'Neil squandered $700,000 on roads in one year and prior to that he issued bonds which were contrary to the law of the state, but what was that to O'Neil. It was like the constitution between friends. O'Neil had the law changed and made retroactive. He had issued 30 year bonds for macadam roads which last 3 years; ashphalt roads which last 8 years and brick roads which last 15 years. The macadam roads must be rebuilt ten times before the bonds mature; the ashphalt almost four times and the brick roads twice and O'Neil now wants to be Chief of the Road Department.

Thus O'Neil made a trip to the National Republican Convention to boom Brumbaugh in return for an appointement and O'Neil is ready to loaden Pennsylvania down with a similar indebtedness as soon as he can secure the appointement.

The road tax in Allegheny county is 1½ mills. It requires all that the levy of one mill can raise to pay the interest on the bonds that O'Neil floated. That amounts to $1,000,000 and the amount of $500,000 which is the levy of one-half a mill is scarcely enough to keep up the roads. The taxpayers are kicking and when O'Neil's exorbitant wastefulness is shown with his other stupendous extravagance and his prodigious folley there will be a howl that will extend from the Delaware to the Monongahela should he be made the chief road builder of the state.

O'Neil has no interest in the Presidental nominees nor did he show any interest in political affairs any further than that which tended to aid him in his own selfish ends or personal agrandisement. O'Neil is synonymous to selfishness and his whole career has been one of providing for himself and his family; seeing that his brother-in-law held a post office appointement and another his chief clerk at an outragious salary. O'Neil's selfishness was his own destruction and his overthrow was not the result of a combination but headlessness of sound advice and his reckless disregard for friends who were willing to aid but whom he feared may seek his support for something his brother-in-laws may want.

FURNITURE FAKERS TRIMMING THE PUBLIC

Articles on Display in Windows Marked Down Half Price to Cheat Buyers--The Police Ready to Make Raid.

The fraud, deception, and trickery now going on and constantly being practiced by an aggregation of rogues who are flocking to this city and setting themselves up in the furniture business surpasses anything in the "sure thing" and "get-rich-quick" game ever introduced to the American public.

The Tribune has been constantly exposing the fake doctors, the quacks and the vulchers in medicine as well as the crooks operating fake jewelry stores but the rogue in the furniture business is the most recent and his ruse is as extraordinary as any yet exposed.

This latest rapacious species that preys upon the unsuspecting buyer has become so numerous that the buying public is becoming so alarmed that mail order houses are taking away the trade from Pittsburgh. This condition will become more pronounced unless the legitimate furniture houses take some decided action. There should be nothing unusual about a movement of this kind since the police department is willing to render prompt service if called upon.

In the City of Pittsburgh, there was at one time an ordinance which compelled all merchants to take out a license—the purpose being not to interfere with old reliable concerns but to guard against fraud and the knaves who might attempt to pull-off something quick and get away with it. This ordinance has some how or other been relegated or buried in the municiple archives where many another good ordinance now rests in peace. However, no one will dispute the celerety with which Director of the Department of Public Safety Hubbard or Captain Archibald Mackrell will act if the frauds now being practiced are brought to the attention of either.

The modus oparandi may be thus presented: The fake confidence furniture dealer in order to facilitate his deceptions and practice his cheatery with solid comfort and extortionate profits secures a location as near to a legitimate store as possible—next door if at all accessible or directly opposite. This location secured he secures the cheapest grade furniture, the cheapest factories in the country can produce. In addition furniture taken back, confiscated or reclaimed by installment houses in eastern or western cities is secured; and second-hand furniture revarnished or done over is used. Thus stocked in crowded space the prince of monsters begins his infamous career. Sometimes he begins by full page advertisements on the "⅓ off" or "must sell to enter new building, present location too small" or "Tremendous bargains secured through Receivers sale and prices slashed to meet the needs of the humblest as well as the rich." The "knave factory" operated for fraudulent advertising is kept going at high speed and the dictionary is exhausted for extravagant adjectives boosting up the rascality and scoundrelism. The unsuspecting public is lured to the scene and the show windows are carefully scrutinized. On the opposite side of the street or next door is the legitimate furniture house and in the window of the latter are substantial pieces of furniture which can be recommended and guaranteed to stand the test without going to pieces within a few weeks after they are hauled to the home of the purchaser. In the window of the faker is probably the same identical articles but they are marked at "⅓" or "½" the value of the straight forward honest business house. The result is the misguided purchaser cannot see any difference nor can any one

(Continued on Page Five.)

A TRIBUTE TO THE TRIBUNE.

The next Governor of Pennsylvania pays a tribute to the National Labor Tribune in the following fashion:

"PITTSBURGH, PA., JUNE 13, 1916.

"MY DEAR VITCHESTAIN:

"I WANT TO CONGRATULATE YOU ON THE ISSUE OF THE NATIONAL LABOR TRIBUNE OF JUNE 10TH.

"THE ARTICLE ON THE CONVENTION IS EXCEPTIONALLY WELL WRITTEN AND SHOWS YOU HAVE BEEN "NOSING AROUND" QUITE A BIT IN THE CONVENTION CITY. THE WHOLE ISSUE IS MIGHTY INTERESTING READING.

"VERY RESPECTFULLY,

E. V. BABCOCK."

Thriftlessness of British Workers Unfounded

Thomas Reece, Staff Corrrespondent.

LONDON, June 8.

The general charge against the working classes—that they are spending inflated war earnings in foolish ways—is still being repeated, although perhaps not quite so freely as it was last year. Investigation has shown that while in many parts of the country, and especially in munitions areas, the average household has more money to spend than in normal times, even when allowances has been made for the rise in prices, there is ample evidence to prove that the bulk of it is being sensibly laid out. The war prosperity, however, is not by any means universal. There are regions which are not to any great extent affected industrially by the war conditions, or, at any rate, in which the inquirer would fail to discover any increase of spending power. An instance in point is furnished by certain information obtained in the East End of London as the result of a piece of research undertaken from Toynbee Hall—this place, by the way, being the famous philanthropic self-help and educational center of uplift effort in the East End. A survey of a number of typical families showed that 58 per cent were enjoying an increased income; the remainder were struggling to keep up to the pre-war level, and all were feeling the strain of the war prices. There is no mater for surprise in the statement that, on the whole, it is the better mothers who are laying out more money in proportion upon food and clothing for their children.

A fact too often overliiked by those who complain of working class improvidence is that the extra war wages have made possible, for the first time in many thousands of cases, the raising of the home to a tolerable standard of comfort; and it would be absurd to to argue that this is not good national economy. Doubtless the first effect of increased earnings was a widespread tendency to rather reckless expenditure, but we are justified in concluding that it has by this time been pretty effectually checked. For one thing, the heavy cost of all necessaries is every day bringing down the scale of real wages; and for another, as the returns of the co-operative societies appear to indicate, the severe national experience of these days is encouraging both intelligent expenditure and careful saving.

It is understood that a special meeting of the Parliamentary Committee of the British Trade Union Congress has been summoned for next week to consider the advisability of convening a special trade union congress to discuss the effect of the Military Service Act on labor and other problems arising out of the war.

The addresses of the candidates for the general secretaryship of the Amalgamated Society of Engineers (numerically and financially the most powerful trade union in this country and I think the world) have now been issued. Robert Young, the present occupant of the office, has very little to say on questions of policy. He is, as a matter of fact, careful to point out that the general secretary of the society has no voice in discussions of that character and no vote in the council. His predecessor, Jenkins Jones, who makes an-

(Continued on Eighth Page)

THE NEXT PRESIDENT WILL BE CHARLES E. HUGHES

The Loyalty of Editor-in-Chief Moore, of the Pittsburgh Leader, Gets a Terrific Jolt, but With Unwavering Fidelity He Follows the Republican Standard Bearer.

(Special Correspondent to National Labor Tribune)

(BY J. H. VITCHESTAIN.)

CHICAGO, Ill., June 12.—The National Republican Convention, the greatest in the history of the Republican party has concluded its business and the delegates have returned to their homes conscious of the fact that the Presidential nominee Charles Evans Hughes is the greatest standard bearer the party has presented to the public since the days of Ulysses S. Grant.

No candidate within the ranks of the party and surely none offered to the convention could bring about the unanimous conviction that the party can be more readily united and its labors more easily concentrated under the banner of Hughes than any other man.

Four years ago the convention was overwhelmed by a Roosevelt ian sentiment that at times almost swept the delegates off their feet but during this convention that fervor was noticeably lacking and obviously conspicuous during the roll call the final result of which showed the Progressive champion could muster but 65 votes on the first ballot and 80 on the second.

The delegates have finished the job and they have departed fully convinced they have given to the grand old party the greatest man the nation has to offer and that this leader is uncontrollable, unbossed and an enemy of corrupt practices and wrong-doing.

The Progressives are feeling the bitter sting and they look upon their annihilation as most appalling while the Old Guards liken them unto the Populist party of long whiskered memory and they declare the interment has been most respectful.

The obsequies may not have been as solemn and as fitting as they might have been, while the blow that killed cock robin was cruel, brutally so, and in the opinion of the foremost devotees—barbarous. It was cold and calculating according to some, vicious and prearranged in the minds of others, while multitudes look upon it as base, foul and monstrous.

The perfidiousness of George W. Perkins is being lifted to the glare of a noon day sun and this treachery and disloyalty, the friends of Col. Roosevelt declare, will ever remain in the memory of the Progressives, an incident, which when recalled, is sufficient for an outburst of contemptous and scornful indignation.

Whether he be responsible for the nomination of Charles Evans Hughs or not, Mr. Perkins, of trust affiliation, must shoulder the burden of responsibility, and since every insideous plot must have its victim, Perkins is viewed as the arch conspirator, and must naturally be the object of disdain and mockery hurled back by the Progressives at their "leaders."

The exuberance of the delegates to the Republican convention, who supported the Old Guard, was in strange contrast to the scurrilous and ribald attack of the one time enthusiastic friends of the idol of Oyster Bay.

The picture is most distressing with indescribable anguish, and the disaster wrought is looked upon as more than a calamity, it is a catastrophe. The pain is not that inflicted through some crude or harsh instrument of torture but it is equally as effective and excruciatingly painful.

It may be presented thus: Editor-In-Chief Alexander P. Moore, and one of the principal owners of the Pittsburgh Leader, a most enthusiastic supporter of Colonel Roosevelt, has during the last four years, with steadfast and unwavering loyalty, carried across one page or another of the great paper of which he is the magnetic force, a streamer "Roosevelt In 1916." For four years this great enterprising newspaper has carried this stirring pennant and remarkable announcement into the homes of its numerous subscribers with the purpose of ever keeping present the great leader in whom he had pinned implicit faith.

Whether in the home of reader or if paper was cast adrift the prayer was constant and fervent that the message might be carried even on the bosom of some idle wind to the feet of those who might be won to the principles espoused and championed by the hero of San Juan Hill.

During these trying four years, no utterance ever emitted but bore the significance of first page preference to Editor Moore and all other news matter was isolated when Colonel Roosevelt spoke. Roosevelt for President in 1916, was a golden dream with Editor-In-Chief Moore and Roosevelt's ideals were priceless gems, luminous, lustrous and radient in the opinion of the irresistable editor.

To him, in their resplendant beauty they scintillated more than an evevescent or transitory joy, they were to be perpetual and, of course, to penetrate the remotest corners: this sunshine and beauty was to find its way to the homes of the poor, the weak, the unfortunate, the wronged.

(Continued on Page Eight.)

Harvest Gatherings and Siftings.

[The Tribune has received many requests to publish the following:]

Many are the inquiries relative to the truths presented in the Studies in the Scriptures and The Watch Tower, as to whence they came and how they developed to their present symmetrical and beautiful proportions. Were they the results of visions? Did God in some supernatural way grant the solution of these hitherto hidden mysteries of His Plan? Is the author of these writings more than an ordinary being? Does he claim supernatural wisdom or power? Or how comes this revelation of God's Truth?

No, dear friends; we claim nothing of superiority; nor do we aspire to exalt ourself in the estimation of our brethren of the Household of Faith, except in the sense that the Master urged it, saying, "Whosoever will be chief among you let him be your servant." (Matthew 20:27.) Our position amongst men of the world and of the Nominal Church, is certainly far from exalted; for we are everywhere spoken against. We are fully content, however, to wait for exaltation, until the Lord's due time. (1 Peter 5:6.) In the words of the Apostle, we therefore answer, "Why look ye upon us, as though by our own power we had done these things?" We also are a man of like passions with yourselves, of like infirmities and frailties, earnestly striving by overcoming many besetments, discouragements, etc., to press along the line toward the 'Prize of our High Calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as we have previously expressed it, to help you to trace for yourselves upon the sacred page the wonderful Plan of God—no less wonderful to us, we assure you, than to yourselves.

No; the truths we present, were not revealed in visions and dreams or by God's audible voice; nor were they revealed all at once, but gradually, especially since 1870, and particularly since 1880. This present unfolding of Truth is not due to human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but especially because we believe it to be needful that the truth be modestly told, in order that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see how all along the way the Lord has helped and guided us. In so far as the names and view of others who have parted company with us may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of Divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early Church left no such example of boasting faith, but admonished otherwise, saying, "Hast thou faith, have it to thyself."

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the Dark Ages. The Reformation movement, or rather movements, from then until now, have done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the Harvest truths set forth in the publications of The Watch Tower Bible and Tract Society, formerly called Millennial Dawn and Zion's Watch Tower, now called Studies in the Scriptures and The Watch Tower. We began the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines.

SKETCH OF DEVELOPMENT OF PRESENT TRUTH.

Brought up a Presbyterian, indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of Bible misinterpretations.

I was led gradually to see that through each of the creeds contained some elements of Truth, they were, on the whole, misleadingg and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dinggy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thurs I confess indebtedness to Adventists as wel las to other denominations.

Through his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked. What I heard sent me to my Blible to study with more zeal and care than ever before, and I shall ever thank the Lord for the leading; for although Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

FIRST FAINT GLEAM OF GOD'S PLAN.

I soon began to see that we were living somewhere near the close of the Gospel Age, near the time when the Lord declared that the wise, watching ones of His children should come to a clear knowledge of His Plan. At this time, myself and a few other Truth seekers in Pittsburgh and Allegheny, formed a class for Bible study; and the period from 1870 to 1875 was a time of constant growth in grace, in knowledge and in love of God and His Word. We came to see something of God's love, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving Plan might be testified to them, and how all who will then exercise faith in Christ's redemptive work and will render obedience in harmony with their knowledge of God's will, might then, through Christ's merit, be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21.

But though seeing that the Church was called to jointheirship with the Lord in the Millennial Kingdom, we had up to that time failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial Age—that the reward of the former is to be the glory of the spiritual, Divine nature, while that of the latter is to be the glory of Restitution—restoration to the perfection of human nature, once enjoyed in Eden by the head of the race.

However, we were then merely getting the outlines of God's Plan and unlearning many cherished errors, the time for the clear discernment of the minutia not having fully come. And here I gratefully mention assistance rendered by Brothers George Stetson and George Storrs, the latter the Editor of The Bible Examiner, both now deceased. The study of the Word of God with these dear brethren led step by step into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our Ransom-price, that I found the foundation of all hope of Restitution to lie in that doctrine.

Up to that time, when I read the testimony that all in their graves shall come forth, etc., I yet doubted the full provision—whether or not it should be understood to include idiots and infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to have been of little advantage. But when in 1872 I came to examine the subject of Restitution from the standpoint of the Ransom-price given by our Lord Jesus for Adam, and consequently for all lost in Adam, i tsettled the matter of Restitution completely, and gave mo the fullest assurance that ALL must come forth from their graves and be brought to a clear knowledge of the Truth and to a full opportunity to gain everlasting life through Christ.

Thus passed the years 1868-1872. The years following, to 1876, were years of continued growth in grace and in knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of Restitution to clearer understanding of the details; but God's due time for clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave Himself," and as the One who would come again, a spirit being. We saw that spirit beings can be present and yet invisible to men, jpst as we still hold and have set forth in Studies in the Scriptures, Vol. 2, chapter 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh and were teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, and whose time settings and disappointments and crude ideas generally of the object and manner of our Lord's Coming brought more or less reproach upon us and upon all who longer for and proclaimed His coming Kingdom.

CHRONOLOGY SEEN TO BE VALUABLE.

These wrong views so generally held of both the object and manner of Christ's Second Advent, led me to write a pamphlet: "The Object and Manner of the Lord's Return," of which some 50,000 copies were published.

It was about January of 1876 that my attention was especially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way: I received a paper called, The Herald of the Morning, sent by its Editor, Mr. N. H. Barbour. When I opened it, I at once identified it with Adventism from the picture on its cover; and I examined it with some curiosity to see what time the Adventists would next set for the burning of the world. But judge of my surprise and gratification when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts in our class in Alleghenyt—hat the object of our Lord's Return is not to destroy, but to bless all the families of the earth; and that His Coming would be thief-like, and not in flesh, but as a spirit being, invisible to men; and that the gathering of His Church and the separation of the "wheat" from the "tares" would progress in the end of this Age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautionsly set forth, that the Editor of The Herald of the Morning believed the prophecies to indicate that the Lord was already present in the world, unseen and invisible, that the Harvest work of gathering the wheat and tares was already due; and that this view was warranted by the time prophecies which but a few months before he had supposed had failed.

Here was a new thought: Could it be that the time prophecies, which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly present to set up His Kingdom?—a thing which I clearly saw could be known in no other way. It seemed(to say the least, a very reasonable thing to expect that the Lord would inform His people on the subject, especially as He had promised that the faithful should not be left in darkness with the world, and that although "the Day of the Lord" would come upon others as a thief in the night (stealthily, unawares), nevertheless it should not be so to the watchers, the earnest saints.—1 Thessalonians 5:4.

I recalled certain arguments used by my friend Jonas Wendell and by other Adventists to prove that 1873 would witness the burning of the world, etc. —the chronology of the world showing that the six thousand years from Adam enned with the beginning of 1873—and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these time arguments, which I had passed by as unworthy of attention, contained an important truth which the Adventists had misapplied?

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

alike with respects to their purposes and precepts of life—they both gave expression to their endowments in life and continued to develop these. Wesley improved in thought and expression until his vital power began to ebb away with old age. Russell, we shall presently see, increases his vital powers with his age. It has been the experience of both that "the path of the just is as a shining light that shineth more and more unto the perfect day." Wesley began his career with a life of service and ended a theologian, whereas Russell began his a theologian and ends with a life of service. In order to elaborate these thoughts we will quote Hubbard's description of Beecher in full and follow with a notation of the features they have in common and contrast.

"It would have been worth going miles to see this man as he appeared at Plymouth Church those first years of his ministry. Such a specimen of mental, spiritual and physical manhood Nature produces only once in a century. Imagine a man of thirty-five, when manhood has not yet left youth behind, height five feet ten, weight one hundred and eighty, a body like that of a Greek god, and a mind poised, sure, serene, with a fund of good nature that cannot be overdrawn; a face cleanly shaven; a wealth of blonde hair falling to his broad shoulders; eyes of infinite blue—eyes like the eyes of Christ when he gazed upon the penitent thief on the cross, or eyes that flashed fire, changing their color with the mood of the man, a radiant, happy man, the liveliest, cheeriest, sunniest nature that ever dwelt in human body, with a sympathy that went out to everybody and everything —children, animals, the old, the feeble, the fallen—a man too big to be jealous, too noble to quibble, a man so manly that he would accept guilt rather than impute it to another. If he had been possessed of less love he would have been a stronger man. The generous nature lies open and unprotected—through its guilelessness it allows concrete rascality to come close enough to strike. 'One reason why Beecher had so many enemies was because he bestowed so many benefits,' said Rufus Choate. Talmage did not discover himself until he was forty-six; Beecher was Beecher at thirty-five."

Russell has one pronounced feature in common with Beecher, "guilelessness that allows concrete rascality to come close enough to strike." This lack of power to detect rascality as common people, cost him considerable suffering from ambitious associates who coveted the honors of managing the enterprise he controls, early in the history of the movement, and led to building up legal machinery to conduct the business of the society in such a way that in these transactions they never pass from his control, nor permit others to block any move he wishes to make. This is one of the secrets of the rapid strides of the institution; it has a far-sighted manager who is not hampered with excessive parliamentary machinery. It is unnecessary for him to educate a board of directors before he can act. These corporations through which he transacts his business, were aired in the famous libel suit against the Brooklyn Eagle.

As a further indication of the inability of the President of the Society to judge character in certain directions, we recall an incident related where a friend walking along the street in a crowded city remarked to him indicating some one approaching, "that is a lewd woman." The otherwise intuitive seer expressed surprise at his friend's ability to read character so readily. Another instance: The writer was at one time in conversation with a former member of the "Bethel family" who was traveling with the Photo-Drama and who saw its development through all of its stages (during a period of about three years) up to its being launched in the Temple in New York City. In conversation concerning its details the writer had occasion to ask the following question: "Since you have been working close to C. T. for a good many years—how is he to work for?—is he severe?—especially when you make mistakes?" The reply was: "Well—he don't always get wise; he is very strict in a general way; everybody has to abide by the rules, you see there are so many of us there, he has to be strict in order to manage them, but he is easy to fool when we make mistakes —you can easily pull the wool over his eyes—Brother Russell always gives everybody the benefit of a doubt."

(To Be Continued.)

London, Canada, June 16.

I received your notice of expiration of my subscription to your valuable paper. On account of sickness in the family I must ask you to discontinue the paper. I have four small children and my wife is in the hospital and is likely to be there for some months. I have always appreciated the Tribune and will again renew my subscription when I am able as I will miss its visits very much. Praying for your continued success.

JOHN KUMPF.

St. Louis, Mo., June 17.

We see from the date on address tag on our paper, that some dear friend has prepaid our subscription, a long time in advance. We greatly enjoy and profit spiritually in the reading of the National Labor Tribune for it has been a comforter to us every week for many years. We pray our heavenly Father's blessing on all the dear friends that are so kind to us, and a liberal portion for yourself, for publishing our beloved Pastor Russell's sermons; and for all your kindness to us and many of the Lord's little ones. To you dear Editor, and all the dear friends we would like to say, God bless you and give you His strength from above

His wisdom to make your perfected in in love.

With sincere Christian love,

BRO. AND SISTER POWLEY.

Medford, Mass., June 16.

I have renewed my subscription to the National Tribune through the Watch Tower office. Your paper is full of good things. The reports of Jesus childhood and letters concerning his execution and resurrection are very interesting. I shall take the paper as long as I can. Sincerely yours.

L. C. Westcott.

Tullahoma, Tenn., June 13.

Please excuse delay in renewal, but I have just attended to this through the "Watch Tower" office. Thanks to you for sending it on. was glad not to miss it. Although I have another paper with our dear Pastor's sermon and other features I always wait for the Tribune's sermon on account of the fine large print and broad spacing. Bro. Nelson's articles are appreciated also, and is worth preserving entire, and the letters from many friends add spice to your paper, and are encouraging to many. This is a day of many and great perplexities over the whole world, but those who put their entire trust in the Lord shall never be confounded. Psalm 91. Yours in hope.

R. N. HUTSON.

SYCAMORE CREEK.

Sycamore, thou gentle stream,
I feign would wirte my constant dream
Of thy clear waters and pebbly shore,
Where I shall sleep when this life is o'er.
The memory of those, my mind can't fiill,
Who on thy banks are living still,
But when I wander in days gone by
For those who "were," my heart gives a sigh.

Thou wilt flow on still, thy peaceful way,
And from thy path will never stray,
For God gave thy shady nook and rill
That thou might's grow and do his will.
When crooked places are made straight,
Then take thy place among the great,
So as the thief desired the Lord's advice,
So surely thou shalt be in paradise.

And when this earth is no more cursed,
Thy sons shall rise to quench their thirst.
As we have oft by sage been told
There is to be an "Age of Gold,"
Then memory of those our minds will fill,
When those that died are living still;
Then when we wander in days of yore
For those that "were," our hearts will sigh no more.

Sycamore is the stream on which I was born and have lived nearly all my life, and where my father, grandfather and great grandfather, my mother, grandmother and great grandmother lived, and were all buried there, and a great many loved ones and friends are sleeping beneath the sod near that beautiful stream.

A. F. BINKLEY.

Nashville, Tenn.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

St. Louis, Mo.	June	25
N. Y. City Temple	July	2
Toronto, Ont.	"	3
Elgin, Ill	"	5
Minneapolis, Minn.	"	6
Newport, R. I.	July	9-16
Winnipeg, Man.	"	7
Sioux City, Iowa	July	6-9
Newport, R. I.	"	16
Portland, Me.	"	23
Norfolk, Va.	July	22-30
N. Y. City Temple	Aug.	6
Cleveland, O.	"	13
Niagara Falls, N. Y.	"	20
Long Beach, Cal.	Sept.	2-10

FINALLY, BRETHREN, THINK!

Quarterly Review—June 25.

The Power of the Mind, the Will—As a Man Thinketh, So Is He—The Power of Evil Thoughts—The Power of Good Thoughts—Think of Pure Things. Praiseworthy Things.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

COMPARATIVELY few people seem to appreciate the great power of the mind and its potent influence upon our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children—giving them either helpful or injurious dispositions. Few fathers realize this, or seek to cooperate with their wives in the bringing forth of noble children, by stirring up the wife's mind with noble thoughts, high ideals—with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for most people would rather do right than wrong, and one of their chief difficulties is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to God's children, who have entered into a special covenant with Him through the Lord Jesus Christ, and who have become New Creatures through the begetting of the Holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those begotten of the Holy Spirit and expecting a perfecting on the spirit plane in the Resurrection of the Just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the Lord's example and be especially interested in his brethren in Christ.

Considering God's Heavens.

Many Christians have learned to govern their actions. Many have learned to control their tongues in a measure, remembering that the tongue with which we praise God could injure fellow creatures. (James 3:1-10.) But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. Hence God shows us what He requires, and sets before us great and precious promises, to work in our minds and thus to carry out in our words and actions the Lord's will.

Questions For Self-Examination.

In our Golden Text the Apostle points out the proper course for us to take in getting control of ourselves. Every thought should be challenged; for if an evil thought, a selfish thought, or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines laid down in this lesson.

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should immediately be expelled as an evil influence.

(2) Is the thought suggested pure—not sensual, not selfish? If so, it may pass on for further consideration. If it fails to prove its purity, it should immediately be resented as likely to do great harm—as would the entrance into our house of things infected with a plague.

(3) Is the thought lovely? Does it appertain to lovable things? Does it excite lovable influences, or is it more or less identified with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be at once expelled.

(4) Is it reputable? Is it one which would be well thought of by all reputable people, if they understood everything connected with the thought?

(5) Has the thought any virtue or is it praiseworthy in any sense of the word? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have neither time nor place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous.

Studying God's Word.

Whatever we may be naturally, the people of God who follow the instructions of the Divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the Kingdom and for the great work then to be entrusted to them as the servants of God, under their Redeemer and Head.

Appreciations

Pittsburgh, June 15.

What we can do? Show our appreciation to the Labor Tribune by keeping our name on its subscription list and when possible other papers as well. Also to bring it to the attention of others. We may not be able to make or get the world to love us or make the world better under the present existing condition, for if we were of the world the world (professed religious world) would love its own, but ye are not of the world as I (Christ) am not of the world, so the world (professed religious world) will hate you, and if they called the Master of the House Belezebub how much more so those of His Household or Body Members, but what we can do is to love your enemies. We also can do it to make our own individual life better in spite of what the world may think of us or do, We can be of God's workmanship also in Christ, we can by the help of God be living epistles seen and read of all men. We can be in harmony to the following saying, that we have been with Jesus and learned of Him. We can become dead to self and living to God through Jesus Christ. We can by the grace of God seek to make our election sure. We can by the grace of God and in humbleness strive to hold fast to that which we have that no man take thy crown. We can pray one for another. We can, when faithful, build one another up in the most holy faith. We can know that God and Christ is still our own. We may be few in number, but we can through the largeness of heart, by the grace of God in His due time and way make this earth, through Jesus Christ, head and Body, a place of joy, where Eden will bloom without a Tomb. Hail happy day. So as among ourselves. We can avoid trying to shake "the Apple Tree" before time, as to cause any separation before nature's due time, for God knows His own. Remember the chestnut burr opens of itself by God's set laws. So patience, Brethren, for ye have need of patience, when ye have done the will of God.

Appreciatively yours,

ROBERT J. CRAIG.

Springfield, Ill., June 16.

We have been among your list of appreciative subscribers for several years and took the Tribune because of the sermons of our dear Pastor and the other relgious features and have greatly admired the courage you have manifested in publishing the same, but we wish you to please drop our name from your subscription list for the present, after our time expires, which is June 21st, on account of finances. Wishing you continued success in your work, we are, your friends.

MR. AND MRS. E. H. PARKER.

Bunker Hill, Ill., June 16.

Greeting in the Master's name!

I am, today, renewing my subscription to your highly appreciated paper, through the Watch Tower Office. Our God will surely requite your labor of love in His cause. The Tribune grows better all the time. Please pardon my delay. Yours in the service of the King of Kings.

MRS. C. W. STEVER.

Woodhaven, N. Y., June 17.

I see from the wrapping of my paper that you received my subscription through I. B. S. A. Society. It is a blessing and also refreshing to read the testimony of so many friends and especially our own pastor, The old Tribune is for me a messenger of comfort.

ED. GALLEY.

GO HEAL THE SICK

H. H. Von Schlick, of Pittsburgh, Helped One Hundred Thousand Suffering People in a Sensible, Old-Fashioned Way—His Fight Against Old Age and Disease.

Two years ago H. H. Von Schlick, of 306 Liberty Avenue, Pittsburgh, Pa., was unknown. Today tens of thousands worship him. They are grateful for new health, freedom from pains and aches.

Von Schlick at 60 has red cheeks and bright, sparkling eyes. Twenty years ago he was down and out physically. Then Boris Marokeff, an old Bulgarian friend, gave him a tea. Von Schlick recovered. He was a new man in mind and body.

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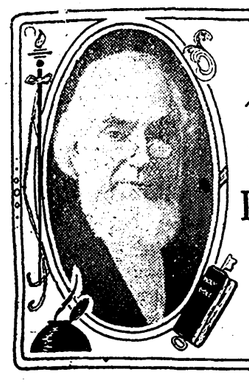

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

HEIGHT AND DEPTH OF INFINITE LOVE.

MARVELOUS CONDESCENSION OF OUR GREAT CREATOR

God's Love for the World That of Benevolence, Compassion—Love Provided a Recovery for Man as Far-Reaching as the Curse—Ultimate Result of Christ's Sacrificial Death—Rule of the Iron Rod—Mercy Tempers All—Man's Only Hope—God's Love for the Church of Christ.

June 18.—Pastor Russell was here today, and discoursed upon the comprehensiveness of Divine Love. His subject commanded close attention and deep interest from a very appreciative audience. The text was, "God commendeth His Love toward us in that, while we were yet sinners, Christ died for us." (Romans 5:8.) He said:

It is a wonderful thought that our great Creator, infinite in power and majesty, before whom the mightiest cherubim and seraphim bow in humble adoration, should condescend to pay any attention to creatures as small as we are, sinners by nature and encompassed with infirmities and imperfections. That He can love us and take an especial interest in us seems very wonderful indeed.

Our Lord Jesus Himself assures us that "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." (John 3:16.) It is very certain that the love which God has for fallen men is not a love of congeniality, of fellowship, not a love for their character, but a love of pity, of benevolence, of compassion. In their condition of rebellion and alienation from their Maker there is little in the human race that is worthy of love. They the "children of disobedience," no longer recognized as sons.

But God has pity for mankind in their fallen condition, in which they were born; and He has provided for their recovery from the fall. As any one of noble, sympathetic heart would have a compassionate love for even a poor dog that was wounded and in need of care, so our God, in a much greater degree, sympathizes with fallen man, originally created in His own image and likeness, but now full of wounds and putrefying sores.—Isaiah 1:6.

This compassionate love of our Creator for mankind, who are unable to recover and to restore themselves, has caused Him to make a provision for their redemption, through the death of our Lord Jesus Christ. This arrangement provided not only that God's Son should die for mankind, but that He should afterward become the great King to uplift the world from their helpless, degraded condition and bring them back to the perfection in which Adam was created.

BLESSINGS OF THE "IRON ROD"

This work will be accomplished in the Father's appointed time, when the Messianis Kingdom shall have been set up in the earth. Messiah is to take His great power and reign for a thousand years for this very purpose. His will be a rule of the iron rod; that is, it will be an inflexible domination, one that will neither bend nor make compromise with sin. It will be a rule that all will be compelled to obey; for this kind of government will be absolutely necessary until rebellious man shall have learned the advantages and the desirableness of righteousness. Such a Reign will be of the highest good of all. In their sinful, selfish condition men have had entirely too much liberty. Might and oppression have crushed the weak and helpless. Truly, "Man's inhumanity to man has made countless millions mourn. Such a hard and fast Law as Messiah will enforce will be needed.—Psalm 2:9; Revelation 2:26, 27; 19:15.

But while the great King will rule with an iron rod, He will also be the world's merciful High Priest. All necessary allowance will be made for the inherited and cultivated weaknesses of all. Knowledge and enlightenment will be given to every one, and assistance up the Highway of Holiness then opened up to the world. (Isaiah 35:8.) As in the Jewish type the priests taught the people and brought blessings to them through the Atonement Day sacrifices, so the great High Priest, Christ Jesus, and the under-priests, the faithful Church of Christ, will during the next Age bless and instruct the people, as the result of the sacrifices which have been offered for the world during this antitypical Atonement Day—the Gospel Age.

This great Royal Priesthood will be the future healers of the world. They will heal the diseases—mental, moral and physical—of every one who will accept the gracious terms and provisions then offered. The death of our Lord Jesus as the Ransom-price for Adam and all who died in him was necessary in order that the death penalty resting upon the human race might be lifted. The merit of Jesus' death, as the Purchase-price for all mankind, has thus far been available only for the Church of Christ; but the time is very near when this merit is to be paid fully into the hands of Justice for the sins of the whole world, the entire race of Adam.

WHY THE WORLD'S BLESSING DELAYS

This Purchase-price for the sins of the world has not been applied for the world as yet for two reasons: First, God purposed in His infinite Wisdom that mankind should have an object lesson through the permission of sorrow, pain and death for six thousand years as the result of man's fall into sin, in order that they might learn thoroughly the nature and the effects of sin and see it in all its hideousness. Man's experience was also designed to be an object lesson to all the angels and to every intelligent creature of God throughout eternity.

Second, God purposed first to utilize the merit of Christ's sacrificial death for the class which are to be associated with our Lord Jesus in His great future work of the world's uplift and restoration. As soon as this class, called in Scripture the Church, the Body of Christ, the Bride of Christ, has been completed and glorified with their Lord and Head, has been exalted to reign with Him in the Messianic Kingdom, then the merit of Jesus will be applied for all of Adam's race and in the sealing of the New Covenant for Natural Israel and for all mankind who will then become a part of Israel. Those who refuse to accept the terms of this Covenant, whether of Natural Israel by birth or of the Gentile world, shall suffer the Second Death—everlasting destruction.—Acts 3:23; 2 Peter 2:12.

HUMAN POWER UNAVAILING

The six thousand years during which Sin and Death have reigned over the world are six great days of a thousand years each. During this period God has permitted sin, has not interfered with the reign of Sin and Death, save in so far as His great Plan might otherwise be hindered or thwarted. He wished mankind to have full opportunity to try every device, to use every means in their power, to extricate themselves from their fallen condition, and thus to demonstrate what they could do.

Physicians have exhausted every means in striving to cure the world of their maladies of mind and body. Pills and plasters, remedies too countless to enumerate, have been unavailing. Every conceivable method has been resorted to in the endeavor to conquer disease and restore health. Skilful surgeons have vied with each other in their efforts to nullify, if possible, the effects of disease and accident. But all these can hardly keep pace with the new diseases that are manifesting themselves.

The moral condition of the race is deplorable. Organizations for human uplift and for the recovery of the criminal classes from vice and crime are finding themselves baffled at almost every turn. Sin is so deeply entrenched that the most earnest efforts to overcome evil is like an attempt to stem the course of a mighty river with a few cartloads of earth. Not long ago a noted preacher gave an address on the terrible plight in which the world finds itself today. He declared that immoral diseases are flourishing more than ever before, that the race is headed for destruction, and that unless something radical is done the whole race will destroy itself in a short time. The array of facts which he presented seems all the more remarkable because this gentleman is an Evolutionist by profession, and Evolutionists claim that the race has always been rising toward perfection. Now this Evolutionist declares that man is fast hastening toward destruction!

As to the mentality of the race, we are informed that the average brain is weaker today than ever before, and that insanity is greatly on the increase. It is said that more money is being expended upon our insane asylums than upon both army and navy combined. So, despite of all the efforts of mankind to alleviate their distresses, these are the conditions prevailing after six thousand years. The lesson is obvious. Man is entirely unable to extricate himself from his fallen condition. Therefore the world must look to God for aid. Unless they do so the entire race will be wiped out of existence in a few more centuries. Unless Divine help comes, the whole world will become insane.

THE WORLD'S GREAT SABBATH

During the six great Days of man's great Work Week, humanity has labored hard and accomplished little. Now the great Seventh Day has come, during which man will rest from his own laborious effort at self-uplift and salvation; for God will take all man's affairs into His own hands in the person of His Son. Messiah, with His Bride, the Gospel Church, will then begin the great work of the restoration of the world. The Lord Jesus will set up His Millennial Kingdom. Everything will be turned over to Him, and all the world will be under His control. Mankind will have no voice in the administration of earth's affairs. The great King and His royal associates will regulate everything.

Under the Messianic Kingdom, punishment will be immediately administered for any attempt to do wrong, and reward for every good deed will be at once forthcoming. It is not so now. A person may steal now, and oftentimes not be found out. A man may be so shrewd as to get possession of the hard earnings of others by a form of legality which is none the less fraud. People have stolen and defrauded, on a small scale or on a large scale, and have never been detected or brought to justice. But under the New Order it will be very different. All the hidden things shall be made manifest. Evil and evil-doers shall no longer prosper. But the righteous shall flourish; and the meek shall inherit the earth and shall delight themselves in the abundance of peace.—Psalm 37:7-11; 72:1-8.

The Bible tells us that when this Kingdom is set up, the ruling power will be on the spirit plane. This phase of the Kingdom will be composed of the Christ, Head and Body, who will all be glorified spirit beings. None but the saintly will compose that Kingdom class, that Heavenly Body of Christ. Under their Lord and Head, they will be the judges of the world. (1 Corinthians 6:2.) These are not judges while in the flesh, but are counselled to "judge nothing before the time." After their glorification they will be qualified to judge righteously but not before.

God is now fitting this class by disciplings, trials, testings, prunings, for their glorious future work, that they may be made ready for a share in the First Resurrection. This will bring a wonderful change to them. Sown in weakness, in dishonor, with blemished human bodies, they shall be raised in power, in glory, in honor, in glorious immortal bodies like their Savior and King. They will then have such spiritual discernment as to be able to know the intentions of all mankind.—Revelation 20:6; 1 John 3:1, 2.

EFFECT OF THE IRON ROD

Respecting that Day of Christ the Scriptures declare: "Nothing shall hurt or destroy in all My holy Mountain [Kingdom]"; "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." (Isaiah 11:9; 26:9. Under such conditions people will soon learn to do right. Everybody will then wish to do a kindness to some one rather than to injure another. For a time there may be a degree of selfishness in their kindly acts, but they will soon come to love the ways of righteousness, to do right and to be kind because they desire to do so.

In time the world will come to love the Law of the Lord; for they will perceive that His is the best way. The children of God see this by faith now. They do not receive an outward reward for right-doing, however; they do not secure relief from pain and suffering because they keep the Law of Righteousness. But they believe the Divine promise that in due time they shall be rewarded; and they have a present reward in the joy of heart which the righteous course brings. They have learned to love the right because it is right. Thus they are in harmony with the principles of God's Law.

Doubtless within ten years after the establishment of the Kingdom a great change will be manifest in the affairs of earth. The prompt rewarding of every good deed and the swift punishment of every evil endeavor will make the world a very desirable place in even five years. While mankind have been under the reign of Sin, the Lord has permitted them to be also in a large measure of darkness; for if they had seen the Lord's way clearly and had known the Truth while their hearts were out of harmony with God and righteousness, their responsibility would have been greatly increased.

Light is a blessing only to those who have given their hearts to the Lord. As the Bible says, "Light is sown for the righteous." (Psalm 97:11.) If people are not in harmony with God, what knowledge they have is certain to be used for evil rather than for good. So the Lord withholds the knowledge until His "due time." The Light which He has granted to His people in advance of the world has been as the light of a candle. Thus we have been enabled to see our path a step at a time, and thus to know where we were going. But now we have come to the close of the Gospel Dispensation, and the Lord is throwing a flood of light before us, enabling us to see that the time for the exaltation of the Church is just at hand and that the deliverance of the world is just beyond.

GOD'S LOVE MADE MANIFEST

Soon the glorified Church will be, with their Lord and Head, the great Sun of Righteousness, which is to scatter the darkness which has so long covered the world. "The glory of the Lord shall be revealed, and all flesh shall see it together." They will not need to walk by faith, as the Church does now. They will walk by sight; for the light will be shining around them everywhere. In that Day the world will be rewarded according to their works, and not, as with the Church, according to their faith. While the Church are expected to do all the good works possible, nevertheless there is a special premium upon faith now, when conditions are very adverse. While faith will then be necessary still, it will be much easier to exercise than now. Therefore works will be demanded, and the special reward will be for works.

Thus we see, in harmony with our text, God's great love for all the world, manifested in His wonderful provision for them. Every human being who has ever lived shall have the fullest opportunity to return to God and to the ways of righteousness. But if, after all the manifestation of Divine Love, any shall still prefer the ways of sin, they will "be destroyed from among the people." But all who shall come fully into line with the laws of the Kingdom shall have God's perfect Law of Righteousness rewritten upon the tablets of their hearts. The Lord will take away the stony heart, and give mankind a heart of flesh.—Ezekiel 11:19; Jeremiah 21:33.

But the love which the Heavenly Father has for the Church of Christ, the Bride of His Son, is a very especial love. To these our Lord Jesus says, "The Father Himself loveth you." He declared that the Father loves them even as He loves the Son. (John 16:27; 17:23.) So much does He love them that He has purposed to give them the very best that He has to bestow upon any of His creatures—glory, honor, immortality, joint-heirship with His Son in His Kingdom. Then, in the ages to come, He will show the exceeding riches of His grace in His kindness to the Church, through Christ Jesus.—Ephesians 2:7.

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HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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He was right, supremely right, in maintaining the headship of his family in his home, and in his business, but he erred, as is now freely admitted, in contending for and practicing strict celibacy. He now sees the Scriptures to teach that strict celibacy is right for the unmarried, and for them only, but he never wavered from the agreement made before his a virgin still; his better understanding of the question of marital celibacy came too late to enable him to use his knowledge is regaining his wife's affections. Mrs. Russell was and is a badly disappointed woman, but it is not because her husband has too little principle but because he has too much. Both husband and wife agreed, before marriage on a principle which both now know was incorrect. Had the husband seen the error first, there would never have been any domestic trouble. The smoke that has arisen in connection with his name has no fire as its origin; it is simply a cloud of dust kicked up by his enemies to detract from his reputation in the eyes of those whom he is endeavoring to serve. They fear and hate him because he is exposing their creeds and are envious of the publicity accorded him by the newspapers of the world. He is clothed with a cloud when seen through the lens of prejudice, but when our vision is properly focused upon him, he is clothed with the rainbow promises of the golden age—the Gospel of Hope for the dying world. Of the things that hide this man and his mission, it is true, as elsewhere, that "Truth is stranger than fiction." Those who are burdened with sorrow often keep the dinner table in a roar of laughter. Those who live in peace and harmony seemingly spend their lives in discord. Those that love the pleasures of solitude think of others, while those that sail in society constantly think of themselves. The modern society belle looks with contempt upon domestic life; domestic peace and happiness are clothed with a mass of cares which are stepping stones to endurance and worth. God puts a price upon his choice gifts and clothes them with a garb to hide them from the unworthy.

BEECHER AND HUBBARD ALIKE.

Ingersoll and Bradlaugh were contemporaries and singularly alike; they were born in the same year, held the same views on religion, were both orators and took a hand in politics; Bradlaugh was forcibly ejected from Parliament for not taking the formal oath of office; and Ingersoll, in reply to a question from a friend as to what his copy of Voltaire's book cost him, said, "the governorship of Illinois." A great deal of this could be said of Beecher and Hubbard. They were alike naturally and religiously; although Hubbard is publicly classed with Ingersoll and Beecher was classed with Spurgeon, his English contemporary. Both Spurgeon and Beecher counteracted the influence of Bradlaugh and Ingersoll in their radical attacks on the established religion. Drummond followed Spurgeon in England leading churchdom into Darwinism. Russell follows Beecher, who inadvertently led Americans to the same goal as Drummond, and Russell counteracts the influence of the whole set upon a certain class of people usually styled "old fogies" by the "cultured." Hubbard and Russell were contemporaries, Hubbard espouses the cause of the Business Man as his special vocation, but failed to notice that his contemporary, Russell, had the business proclivities of many of the special subjects of his essays.

Major Pond performed the same functions for Hubbard in his early lecture tours that he did for Beecher, that of advance agent and attending to the publicity features of the circuit for the lecturer. Major Pond told Hubbard time and again that he had much in common with Beecher—that the founder of the Roycroft fraternity and Beecher were very much alike. This can be readily recognized to the plausible for they were both lovers by nature and with this goes the gift of expression—they go together, as in love-sick poets and in the talkativeness of mother-love in women. Beecher used his tongue; Hubbard his pen, and they both mastered the art. They both had a peculiar feature of religion in common; their precepts of life were alike, that is to say Beecher acted in life the teachings of Hubbard's religion of "White Hyacinths" or the gospel of "Love, Laughter and Work." Hubbard formulated and penned his religion from his own intuition, and Beecher obeyed the impulses of his nature in life—they held about the same views respecting marriage vows; they esteemed them lightly.

BEECHER AND RUSSELL CONTRASTED.

Hubbard gives a splendid description of Beecher and has noted the fact that, in harmony with the principle just set forth respecting progress in Christian knowledge being in exact ratio to the obedience of principle, Beecher did not develop after his fortieth year—he had become "Oslerized" or to use the scientific term, he became a victim of "arrested development." Hubbard describes the fact without attempting to ascertain the cause and finds no fault with it, as follows: "Beecher was Beecher at thirty-five. He was as great then as he ever was. Had Beecher grown after his thirty-fifth year, as he grew from twenty-five to thirty-five, he would have been a Colossus that would have disturbed the equilibrium of the thinking world." He justifies this by saying "It is too much to ask that he should evolve into something more—Nature has to distribute her gifts. The opposition towards great men is right and natural." Beecher's experience in following the impulses of his nature and thus retrograding reminds us of St. Peter's quotation from the prophet Isaiah, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower fadeth away." Prof. Osler's ideas of applying the chloroform to those that pass sixty should apply only to men who live a functional life, with no set principles and ambition in life.

There is certain sense in which the great men are opposites and yet advance in their respective directions, reach the same goal. We have already noted that Wesley and Russell were each other inverted, but were

(Continued on Second Page)

BIG BUSINESS OPPORTUNITY

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BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 31. PITTSBURGH, PA., THURSDAY, JUNE 29, 1916. FIVE CENTS A COPY.

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BIG CONTRACTORS LOSE MORE THAN $1,000,000

Meaningless Disputes and Petty Graft Play Havoc With Big Contractors--Move to Break this Up

The loss sustained by contractors in the Pittsburgh district and particularly those who have been constructing the large buildings, has, during the past ten years, reached $1,000,000.

This vast sum is made up through loss of time and damages inflicted upon innocent parties and this is not all, during this time there has been in vogue a sort of petty graft that has fastened itself upon the community until outside business firms look upon Pittsburgh as the most notorious graft center in this country.

There has not been a large building erected in this city for years that the contractors have not suffered intensely and have not been harassed by some alleged difference that was so petty in consequence of the disaster wrought that it was scarcely worth noticing. Yet these small, trivial and minute matters have driven ligitimate men almost frantic and played havoc with Pittsburgh as a city to be desired in which to do business.

The injury that has been constantly perpetrated upon at least a dozen of the foremost contractors doing business in Pittsburgh is almost incalculable, and the annoyance has been more than nerve racking while every contractor in the building trades has been more or less a sufferer. Is it any wonder then that men in all walks of life, who have in some way or other become victims of the disaster wrought by an element in the trades labor movement, are crying out against the grafters and the paracites who are responsible for the scorn and contempt brought upon innocent workmen and organized labor?

But outside of the grafter and the labor parasite men have actually punished little children some of whom are permitted to attend the public schools only through the incessant toil of a poor mother who has been counting the hours over a washtub, patiently awaiting the day when the son or daughter may graduate from the High School. Since last February no less than ten useless and non-sensicle strikes have taken place on the Schenley High School and a building that should have been finished eight months ago is still unfinished. This means that at least 2,000 children have forever been deprived of eight months schooling which can never be regained. This is a crime against humanity and indeed intollerable. The citizen taxpayers must pay this bill and the citizen taxpayers should demand police protection white other men are put to work if the men employed on the buildings or their leaders are unequal to the task of quickly adjusting trivial matters. Children should not be made to suffer when questions of wages are not involved. Contractors should not be interfered with when they are ready to do all in their power to complete the work which they have contracted to do within a certain time and are paying every dollar agreed to by the employes and the unions in which they are represented.

The conditions became so outrageous that only last week the Board of Public Education of Pittsburgh was compelled to make a public appeal and the reasonableness of this appeal, as well as the necessity, shows the injustice of the workmen or their alleged leaders. The nnoying feature is that men of mature judgment should stoop to such inexcusable small things.

The appeal which appeared in large display type in the Pittsburgh papers, is as follows:

APPEAL TO THE PUBLIC

AND

ORGANIZED LABOR

IN THE INTEREST OF PITTSBURGH AND PITTSBURGH'S CHILDREN.

All other methods having failed, THE BOARD OF PUBLIC EDUCATION makes this appeal to the PUBLIC and ORGANIZED LABOR.

Beginning October 4, 1915, the erection of the SCHENLEY HIGH SCHOOL has been greatly delayed by reason of disputes between two branches of organized labor engaged thereon.

As a result thereof a strike has been in force since February 23, 1916.

Conflicting claims of jurisdiction over work involving less than $300 in value between the Steamfitters and Sheet Metal Workers, both affiliated with the American Federation of Labor, are making it IMPOSSIBLE to COMPLETE THE SCHENLEY HIGH SCHOOL by SEPTEMBER 1, 1916.

This dispute does not involve wages, hours, conditions of labor, or any subject within the control of the School Board or the Contractor.

On the contrary, the Contractor has offered to equally divide the work in question between the contending organizations, or to allow it to be done by members of one organization, paying them therefor, and to pay into the treasury of the other organization a sum equal to its actual cost, thus paying $600 for $300 worth of work.

This proposition has been rejected, both organizations claiming the work.

We urge immediate settlement of this dispute so that the chil-

(Continued from First Page)

PITTSBURGH GETS A JOLT FROM BIG FINANCIERS

$200,000,000 Taken from Pittsburgh by the Big Trust and Spent Elsewhere.

The greatest industrial center in the world and the city that "Promotes Progress" is to be handed another terrific financial blow notwithstanding the loss of $150,000,000 within the last decade, through vast expenditures in industrial expansion being invested in other localities at the expense of Pittsburgh.

In addition to the $150,000,000 already taken away from the Pittsburgh district by the United States Steel Corporation alone, $50,000,000 is soon to be expended by the big steel combine in Alabama.

The last appropriation of $50,000,000 for industrial expansion made by the trust was set aside or new plants and additional facilities. Of this extraordinary sum the Pittsburgh district is to get a meagre $5,000,000 while Youngstown gets an equal sum, but the remaining $40,000,000 goes to Garey, Ill., for additional trimmings to the $100,000,000 name plate to E. H. Garey, chairman of the world's greatest trust.

Mr. Garey is a resident of Wheaton, Ill., and his affiliations, connections, alliances and affinities, hopes and ambitions are located or directed westward and everything under the pretense of meeting trade conditions in the central west are going to Chicago or within easy distance east or west of the Windy City.

Mr. Garey knows not how long he may remain at the head of the big combine it is self-evident that while he is at the head every thing that can go west is being moved there or when new appropriations are made for increasing operations, facilities, or plants for output, Garey is the ideal spot, the Birmingham; the Pittsburgh of better days; the industrial monarch.

Garey is heralded as the Garden of Eden for school children. In Garey is the greatest public school in America. The taxpayers support it. The remaining part of Garey from car observations, is shacks, save the $150,000,000 which was made in Pittsburgh by the trust and surreptitiously dragged off for the benefit of the windy horde and the meat packers combine.

It was said Garey could furnish no foundation substantial enough to hold the monster engines. The engines have been built and the sandy beds are equal to any of the clay base along the banks of the Monongahela river. The mills are in full operation and Chicago financiers are wallowing in the benefits of at least $100,000,000 invested in new operations and are rushing things on the remaining $40,000,000 while they are looking with longing eyes toward the additional $50,000,000 promised to Alabama. The latter $50,000,000 is to be appropriated as soon as the court has definitely settled the pending suits.

The steel corporation is looking forward to a favorable decision and on this opinion depends Alabama's fate. This means the Tennessee Coal and Iron Company is to enjoy the products of a new coal field the equal of the Pittsburgh district and from the $50,000,000 appropriation for southern industrial developments new steel barges are to be built and these used to transport a product in competition with the Pittsburgh Coal Company, which at one time controlled the river coal trade, but which, through keen competition of the southern coal competitors, has been forced to relinquish its hold.

It is said among the financiers here that Mr. Garey was responsible for interesting western financiers in the United States Steel Corporation and in return he has thrown his support to transfering further operations to the west. This was the beginning of the town of Garey, and Garey has been well taken care of since Mr. Garey became the active head of the big trust, and Mr. Garey, it is said, is still determined to make Garey greater.

In order to combat the pretended arguments against Pittsburgh that freight rates are excessive and cannot be overcome, Secretary Bert Patterson, of the Lake Erie and Ohio Ship Canal Commission is completing arrangements for the Canal Commission to visit, during the approaching week, the Welland Canal, the purpose being to secure information regarding the grade, the capacity and other important details.

Secretary Patterson contends that the Lake Erie and Ohio Ship Canal is the only feasible argument to Mr. Garey and the western financiers who are determined to strip Pittsburgh of her industrial supremacy.

Mr. Garey with his western friends, have all the advantage and the Board of Directors of the United States Steel Corporation are not at all sentimental, nor are they influenced against Pittsburgh through any other motive than to give the stockholders substantial earnings on their investments.

If the money is to be spent on excessive freight rates the corporation is to go without earnings and to avoid this the town of Garey was established. Regardless of Mr. Garey's personal identity or his $100,000,000 name plate he had the argument with him when he started and the suggestion that a western plant be erected was easy when the success or failure of the corporation was to be determined by additional capital.

Mr. H. C. Frick, it is said, wants Pittsburgh, and being largely interested in the Pennsylvania Railroad, it is necessary that he look

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Lord Kitchener's Interest in Union Labor

Thomas Reece, Staff Correspondent.

London, June 15, 1916.

Among the many and great services given by Lord Kitchener as Secretary for War, was his able and tactful handling of the difficult problem of compulsory military service. Labor was at the outset almost wholly opposed to it in any form. Will Thorne (Labor Member of Parliament and General Secretary of one of our biggest trade unions, one voicing the interests of gas workers and general laborers, had for some years associated himself with the proposal for a civilian army embodying the principle of military training, but the scheme had failed to secure any real measure of support in the trade unions. The agitation for compulsory military service was regarded with undisguised suspicion by the trade unions, and the small but active pacifist section succeeded in accentuating the hostility of workers by the suggestion that it was the first step to industrial compulsion. So strong was the feeling pervading the ranks of the trade unions that a resolution protesting against the sinister efforts of a section of the Press to foist on the country that which had always proved a burden to the workers, and would divide the nation at a time when absolute unanimity was essential, was unanimously passed by the Trade Union Congress at Bristol in September of last year.

The danger which would have attended any premature resort to compulsion was happily averted by the action of Lord Kitchener at the private meeting with the leaders of the trade union movement. Lord Kitchener discussed the military situation with a frankness and sincerity which won the complete confidence of practically the whole trade union movement. "I am as much opposed to conscription as ever," remarked one of the strongest and most influential trade union leaders, "but I am prepared to accept it and work for it whenever Lord Kitchener says it is necessary. I have implicit confidence in him."

That fairly well represents the opinions of most trade union leaders who have been brought into personal communication with Lord Kitchener. His sincerity and rankness secured the whole hearted support of the general body of trade unionists for the Derby recruiting campaign, and later for compulsory military service. It is an undeniable fact that the confidence which the trade unions had in Lord Kitchener did much to smooth the path of the two Militry Service Bills in Parliament, and their ready and loyal acceptance by the workers of the country.

The Management Committee of the General Federation of Trade Unions have sent the following telegram to the War Office:

The Management Committee of the General Federation of Trade Unions hear with deep regret the report of Lord Kitchener's death by drowning. The committee had the fullest confidence in his ability as a soldier and appreciated his attitude towards labor. To them he was not only an able but a straight man.

W. A. APPLETON,
Secretary.

A special Trade Unions Congress will be held in London on Friday, June 30, to consider questions arising out of or in connection with the war, particularly the increases in the prices of food and fuel, the necessity for increasing old age pensions, and the effect of the Military Service Act on trade union organizations and administration.

J. E. Williams, the secretary of the National Union of Railwaymen has tendered his resignation on account of ill health, and it has been accepted. Mr. Williams will, however, continue to discharge his duties until the end of the year. Williams has been branch secretary for 25 years and for 14 years has acted as head office official.

Mention of this regretable resignation of one of our most important trade union officials reminds me that I must not forget to recall that a mass meeting of all grades of railwaymen, was held at Cardiff (Wales) on June 4, to consider the situation which has arisen through the constant rise in the cost of living. A resolution proposed that the National Executive take immediate steps in conjunction with the Miners' and Transport Workers' Federations to bring pressure to bear upon the Government effectively to prevent the continued rise in cost of living, or, alternatively, that the railway men demand an advance of wages to meet such additional cost. After a long discussion an amend-

(Continued on Eighth Page)

WILL GORDON BRING BACK THE MONEY?

Attorney A. M. Lee, With a Battery of Lawyers, to Break Up Alleged Labor Disputes.

The National Labor Tribune is determined that business men doing business in Pittsburgh or the Pittsburgh district so far as lies within its power and the power of the courts shall be protected in their business transactions or affiliations with organized labor, and to this end a battery of attorneys under the direction of Attorney A. M. Lee has been employed.

The first task to be undertaken is the right of M. Gordon, Business Agent of Electrical Workers Union No. 5 to force J. W. Marshall, business representative of the A. & W. Sign Company of Cleveland, to pay to him in cash $110.00

When the demand was made for this $110.00 Mr. Marshall refused to pay over the sum of money but M. Gordon went to the Liberty Theatre and ordered all electrical workers on the building to quit work.

The electrical workers obeyed the order of Business Agent Gordon and the work on the Theatre was practically at a standstill. This condition brought the management of the Theatre after Mr. Marshall of the A. & W. Sign Company and finally Mr. Marshall was forced to call his Cleveland office over the long distance 'Phone. After relating the condition of the building and the refusal of Business Agent Gordon to permit the electrical workers to proceed with the work of wiring the building, the A. & W. Sign Company sent a check the amount of which was $110.00 payable to M. Gordon, but the latter refused to accept a check and demanded the money in cash. "I will get you the cash in five minutes" said Mr. Marshall "if you will endorse this check." Gordon still refused to endorse the check or in any way accept it. "I will give you the cash if you will give me a receipt for the cash" said Marshall. "No, I will not give you any receipt." The controversy continued owing to Gordon's refusal to accept the cash. The dispute was finally ended through the H. E. Kennedy Company, Architects, handing the money to Gordon and receiving from him two receipts one bearing the name of Burke and another Sharpe. It is alleged that Burke received none of the money up to the present writing (Wednesday) and it is also alleged that Burke was working during the time this controversy was going on.

The A. & W. Sign Company have been employing Union Labor and the action of M. Gordon is regarded as the most outrageous proceedings ever inflicted upon a concern employing organized labor but this appears to be thoroughly in keeping with a course that has been in vogue in Pittsburgh for several years.

The original dispute began with an electrical sign sold to the Famous Store at McKeesport the structural work of which was erected by Union Structural Iron Workers and members of that International Union. After this work had been completed Gordon of the Electrical Workers demanded that the sign be taken down and erected by the Electrical Workers.

Mr. Marshall regarded this action as rediculous and refused to comply with the demands because the men who worked on it were union men. About the same time the A. & W. Sign Company through Mr. Marshall had sold to the Liberty Theatre an electrical sign and were erecting this sign on the Theatre. Here it was that Gordon demanded that the men quit work and remain out until the A. & W. Sign Company pay to him $110.00.

All the time this was going on Business Agent Moyer, of the Bridge and Structural Iron Workers Union protested against Gordon's actions and declared he had no right to pull the electrical workers off the theatre.

The trouble was referred to the Trades Labor Council but it is alleged M. O'Sullivan, the Secretary referred the communication back to the Secretary of the Electrical Workers Union No. 5, who is said M. Gordon. That is all the further the letter seemed to have gone.

The interesting portion of the outrage is that the original sign cost $94.00 and Gordon made the A. & W. Sign Company come across with $110.00 and Attorney Lee is preparing to bring such legal action against Gordon as is necessary to compell him to return the money. The proceedings are not to stop there. They are to be pressed to the extreme until this vicious procedure is broken up.

Mr. Marshall is disgusted with Pittsburgh and the manner by which building contractors are held up in the name of organized labor. He has just received a letter from President J. E. McGlory, International President of the Bridge and Structural Iron workers in which Mr. McGlory writes in part:

"I regret the way the electrical workers have hampered the progress of the work simply because of Union Structural Iron Workers to do there what they have been doing all over the country for years, namely the erecting of structural steel signs, that is the structural work only.

"And while at this time I have no knowledge of what the situation at McKeesport is now, I earnestly hope that the fact that I did not receive your letter sooner has not been the means of causing you any great inconvenience. I appreciate the fact that your firm has

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Harvest Gatherings and Siftings.

[The Tribune has received many requests to publish the following:]

(Continued from last week.)

AN IMPORTANT DISCOVERY.

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidence, he held that Christ's presence and the Harvest of the Gospel Age dated from the autumn of 1874. The answer showed that my surmise had been correct; namely, that the time arguments, chronology, etc., were the same as used by Second Adventists in 1873. It also explained that Mr. Barbour and Mr. J. H. Paton, of Michigan, a coworker with him, had been regular Second Adventists up to that time; and that when the date of 1874 had passed without the world's being burned up, and without their seeing Christ in the flesh, they were for a time dumbfounded. They had examined the time prophecies which had seemingly passed unfulfilled, and had been unable to find any flaw. Therefore they began to wonder whether the time was right and their expectations were wrong—whether the views of Restitution and blessing to the world, which others were teaching, might not be the things to look for.

It seems that not long after their 1874 disappointment, a reader of The Herald of the Morning, who had a copy of the Emphatic Diaglott, noticed something in it which he thought peculiar—that in Matthew 24:27, 37, 39, the Greek word parousia, which in our Common Version is rendered "coming," is in the Diaglott translated "presence" — evidently the correct translation of the Greek. This was the clue; and following it, they had been led through prophetic time toward proper views regarding the object and manner of our Lord's Return, and then to the examination of the time when the things indicated in God's Word as related to Christ's Parousia should take place. Thus God leads His children often from different starting points of Truth. But where the heart is earnest and trustful, the result must be to draw all together.

There were no books nor other publications setting forth the time prophecies as then understood. So I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagaments during the summer of 1876), to show me fully and Scriptually, if he could, that the prophecies indicated 1874 as the date at which the Lord's presence and the Harvest began. He came; and the evidence satisfied me. Being a person of positive conviction, and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that since we are living in the time of the Harvest, the Harvest work should be done; and that Present Truth is the sickle by which the Lord would have us do a reaping work everywhere among His children.

I inquired of Mr. Barbour as to what was being done by him and The Herald. He replied that nothing was being done; that nearly all the readers of The Herald, being disappointed Adventists, had lost interest and stopped their subscriptions; and that thus, with money exhausted, The Herald might be said to be practically suspended. I told him that instead of being discouraged and giving up the work since his newly found light on Restitution (for when we first met, he had much to learn from me on the fulness of Restitution, based upon the sufficiency of the Ransom given for all, as I had much to learn from him concerning time), he should rather feel that now he had some "good things" to preach, such as he never had had before; and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the Harvest period gave to me an impetus to spread the Truth such as I never had had before. I therefore resolved upon a vigorous campaign for the Lord and for the Truth.

THE BEGINNING OF THE HARVEST WORK

I determined to curtail my business cares and give my time as well as my means to the great Harvest work. Accordingly, I sent Mr. Barbour back to his home with money and instructions to prepare in concise book form the Good Tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, traveling and preaching.

The little book of 196 pages, thus prepared, was entitled, The Three Worlds, and while it was not the first book to teach a measure of Restitution, nor the first to treat of time prophecy, it was, I believe, the first to combine the idea of Restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses were met. After a time I conceived the idea of adding another Harvest laborer, and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same way.

By noticing how quickly people seemed to forget what they had heard, it soon became evident to us that, while the meetings were useful in awaking interest, a monthly journal was needed to hold and develop that interest. It therefore seemed to the Lord's will that one of us should settle somewhere and begin again the regular issuing of The Herald of the Morning. I suggested that Mr. Barbour do this, as he had experience as a typesetter, and could therefore do it more economically; while Mr. Paton and I would continue to travel and contribute to its colums as we should find opportunity. To the objection that the type was now sold, and that the new subscriptions that would come in would not for a long time make the journal self-sustaining, I replied that I would furnish the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage this as economically as possible, while Mr. Paton and I would continue to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England states, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the Message heartily during the week that I preached to his congregation. Subsequently I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another who, with study, would soon be a colaborer in the Harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh—a young man of activity and promise, who soon developed into an active and appreciated colaborer in the Harvest work, and is remembered by some of our older readers. Mr. Jones ran well for a time; but ambition or something else eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethern, be not many of you teachers, knowing that we shall have a severer judgment."—James 3:1, Diaglott.

SIFTING AS WHEAT

"Satan hath desired to have you, that he might sift you as wheat."—Luke 22:31.

Until then all had run smoothly onward. We had been greatly blessed with the Truth, but not especially tested in our love and fidelity to it. But with the summer of 1878, the parallel in time to our Lord's crucifixion and His utterance of the above quoted words, the sifting began which has continued ever since, and which must, sooner or later, test every one who receives the light of Present Truth.

"Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened to you"; for "the first shall try every man's work of what sort it is"—whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed Truth; or whether he has built it upon the shifting sands of human theories (Evolution, etc.), or has built it upon the solid rock, the Ransom, the only sure foundation, which God has provided. They who build upon that Rock shall be saved personally, even though they may have built up an illogical faith, which the "fire" and shaking of this Day of trial overthrow and utterly consume. But they who have built upon any other foundation, whether they have used good or bad materials, are sure of complete wreck. —Luke 6:47-49; 1 Corinthians 3:11-15.

The object of this trial and sifting evidently is to select all whose heart desires are unselfish, who are fully and unreservedly consecrated to the Lord; who are so desirous of having the Lord's will done, and whose confidence in His wisdom, His way and His Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others or by plans and ideas of their own. There in this sifting time will be strengthened and will increase their joy in the Lord and their knowledge of His plans, even while their faith is being tested by the falling into error of thousands on every hand.—Psalm 91:7.

The sifting thus began: It was regarding St. Paul's statement (1 Corinthians 15:51, 52), "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. We still held the idea which Adventists, and indeed all Christians, hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And now our acquaintance with time prophecy led us to expect this translation of the saints at the point of time in this Age parallel to the Lord's resurraction; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to—The Three Worlds.

We did not see then as we do now (see Studies in the Scripture, Vol. III., Chapter 7), that April, 1878, marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who were already asleep in Christ; and that the "change" which St. Paul mentions in 1 Corinthians 15:51 is to occur in the moment of dying to all the class described, from that date onward through the Harvest period, until all the living members ("the feet") of the Body of Christ shall have been changed to glorious spirit beings. But when, at that date, nothing occurred which we could see, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying—an erroneous view shared in by the whole Nominal Church, one which we had not yet recognized as an error and discarded.

Our present clear view was the result of the examination thus started. I soon saw that in the Apostle's words, "We shal not all sleep," the word sleep was not synonymous with die, though generally so understood; that, on the contrary, the expression "sleep" here used represents unconsciousness; and that the Apostle wished us to understand that from a certain time in the Lord's presence, His saints, though they would all die like men (Psalm 82:6, 7), would not remain for any time unconscious, but in the moment of dying would be "changed," and would receive the spirit body promised. Throhugout this Gospel Age, dying has been followed by unconsciousness, "sleep." This continued true of all true saints who fell asleep in Jesus," up to the time when He took the office of King (Revelation 11:17)' which we have shown was in the Spring of 1878. See Studies in the Scriptures, Vol. II., pp. 212-219.

Not only did the King at that date awaken in His likeness all the members of His Body, the Church, who slept, but for the same reason (the time for establishing the Kingdom having come) it is no longer necessary that the "feet" or last remaining members go into "sleep," or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the Crown of Life, and being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here—1878—Revelation 14:13 became applicable: "Blessed are the dead who die in the Lord from henceforth."

So this reexamination showed further light upon the pathway and became a good cause for encouragement, as evidence the Lord's continued leading.

(To Be Continued.)

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

markable personality reminds us of the great Newton, who, according to Spencer, was possessed of the greatest intellect since Aristotle, and whose work was hailed by Lapace as "pre-eminent above all other products of the human intellect." Newton's baby form was snatched from the jaws of death by a loving mother: quoted, "Sent before my time into this breathing world, scarce half made up," and left the mite to die. Does it not seem as if God would verify his word that "no flesh should glory in His sight?"

That St. Paul was expressing a truth that applied in Science as well as Theology when he said, "God hath chosen the weak things of this world to confound the things that are mighty?" Darwinism (the "Survival of the fittest") does not apply here.

Some of the many published defences of our modern Goliath against the vicious attacks of his enemies, have placed him on a par with the great Newton—the difference being in the field of application—one the physical universe, the other the theological. We are inclined to think that this is the expression of love for, or living too close to, the man, or the limitations of their knowledge of other men in the field.

In the first place none could be properly qualified to judge the proportions of two men unless they had the capacity to, and had absorbed the learning of both, and a knowledge of the conditions under which they labored. Spencer had evidently absorbed all that Aristotle and Newton had given the world and had placed Aristotle first. (Darwinism does not seem to apply here—Newton should have been the greatest—he came last.) Even Spencer could not get the proper estimate of Russell, not being familiar with the sphere in which he moved; for this reason it would be folly for those who are not properly qualified to venture any more than an opinion. So it is not our purpose in associating these two men of completely different types, with this one feature in common, to give the impression that the man from Long Island ranks intellectually with the Great Newton. But we have no hesitancy in concurring with the thought entertained by the members of the I. B. S. A. propoganda that Russell is the greatest Bible scholar the world has produced.

Russell and Luther had somewhat the same experience as regards health. Russell did not believe he would live past the opening of the twentieth century and had made provisions for the promulgation of his literature under the supervision of his wife—"man proposes, God disposes." Luther from the age of eighteen to thirty-five was a frail and sickly monk, living in the gloom of the monastery, with indigestion and all of its attendant evils. This was evidently brought about by living on the streets as a boy singing for pennies, half clad and not enough wholesome food to sustain life properly, as well as his perverted conceptions of "mortifying the flesh" in the monastery by lashing his body with straps and sleeping on beds of ashes until grewsome sores broke out on his body. His despondency was so marked that he made preparations for death and frequented the confession until his superiors became impatient with him and transferred him from the monastery to a school at Wittenberg and put him to work as a teacher and janitor. Russell, in common with Luther, has developed his body and maintained his health by hard work and enthusiasm. The following from the pen of Luther is demonstrated by the life of Russell:

"Only slaves die of overwork. Work a weariness, a danger, forsooth! Those who say so can know little about it. Labor is neither cruel nor ungrateful; it restores the strength we give it a hundred-fold and, unlike your financial operations, the revenue is what brings in the capital. Put your soul into the work and joy and health will be yours."

New Brighton, N. Y., June 23.

I have just renewed my subscription through the Watch Tower Bible & Tract Society. One of the many features I noice during the past year is the large clear type in which Pastir Russell's sermons are printed. I also appreciate the N. C. Nelson essays. May the Lord bless you for the service your paper has rendered for the cause.

Yours in the Truth,
M. FRITZ.

Chestnut Hill, Mass., June 20.

I appreciate your paper very much especially our dear pastir's sermons, and all the religious faatures and I hope to always be a subscriber as long as it continues to print these wonderful tidings. Wishing you much prosperity,

I am yours respectfully,
ANNIE KING.

Zipple, Minn., June 24.

My subscription has expired once again and I thank the dear friend who so kindly paid my subscription. I like the way you print our dear pastor's sermons and thank you for printing so much of the Truth in your most excellent paper.

Yours respectfully,
MRS. MINNIE PETERSON.

Stephenville, Texas, June 20.

I am renewing my subscription through the Watch Tower; my subscription was up to the 16th of this month and I do not want to miss a number for I appreciate the Tribune very much. I like the large type and the grand get-up of the paper. I enjoy Pastor Russell's sermon and Brother Nelson's essays and all the rest of the religious features of The Tribune. Hoping you succes with all good wishes I remain,

Yours respectfully,
WM. B. GUSTIN.

Ogden, Utah, June 23.

We have taken your excellent paper for many years, appreciating more and more the religious features; for the Gospel of Glad Tidings as preached by Pastor Russell is meat in due season to us and satisfies our longing as nothing else we have ever found could do. Your paper has given a faithful witness and no doubt has brought the harvest message to thousands whose hearts were hungering for just such a loving message from the Chief Reaper. May it continue the good work through evil report and through good report unto the end.

Yours in service of the Truth,
MRS. M. E. KINGSFORD.

Springfield, Ill., June 23.

We greatly appreciate your efforts to please the Truth people in publishing Pastor Russell's sermons in such good form. We thoroughly enjoy the sermons and believe they are the best subject matter that is to be found anywhere. Much good cannot help but result.

C. E. STEWART.

NEW PLANETARY THEORY.

Professor Chamberlain of the University of Chicago, has announced a new theory of the solar system. What is the sense of another theory? La Place's is good enough. It is reasonable and easily understood. It is not probably that we can be sure of any theory, but La Place's nebular hypothesis seems to answer every demand of a theory. It leaves some points unexplained, but so do all theories. But the old-time nebular hypothesis is good enough for us, says Ohio State Journal. It appeals to one as a sensible explanation of the formation of the solar system. One can see the same process in the skies any clear night he looks through a strong telescope. One of the "sweet influences of the Pleiades" is the formation of worlds which one can easily see in a powerful reflector. Before La Place proposed his theory, the big thinkers of the world had sensed the same. It should stand until another is proposed which is as easily understood, which is not the case with the Chicago professor's.

New light has been thrown on the legal side of arsenic poisoning. It has been found that arsenic compounds are absorbed by the hair of living persons though not absorbed after death In the hair of man arsenic has been known to reach a concentration of one to five parts in 100,000. The deposit takes place in the hair after it has been absorbed by the abdominal organs—liver and kidney in particular Therefore, in case of acute, quick poisoning a chemical analysis of the hair would show no arsenic while it would be found in the liver and kidneys, says Scientific American. On the other hand, if slow arsenic poisoning was suspected, analysis would show arsenic in the hair, but not in the liver and kidneys, and it could safely be assumed that the poisoning was not recent. The legal value of such evidence is apparent.

Keeping a soldier in the field fighting involves a vast deal more than putting a gun into his hands. He must be placed where there is fighting to do, must be fed, sheltered, provided with all kinds of paraphernalia, says New York Press. It would be positively dangerous to place a million soldiers along a fighting line where only half a million were needed, unless back of that million were transport facilities, stores, etc., to keep them in good condition. Mexico is teaching us a lesson not only as to inadequate numbers of troops but as to lacking essentials for troops.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

N. Y. City Temple	July	2
Toronto, Ont.	"	3
Elgin, Ill	"	5
Minneapolis, Minn.	"	6
Newport, R. I.	July	9-16
Winnipeg, Man.	"	7
Sioux City, Iowa	July	6-9
Newport, R. I.	"	16
Portland, Me.	"	23
Norfolk, Va.	July	22-30
N. Y. City Temple	Aug.	6
Cleveland, O.	"	13
Niagara Falls, N. Y.	"	20
Long Beach, Cal.	Sept.	2-10

ST. PAUL AT THESSALONICA AND BEREA

Acts 17:1-15—July 2.

Method of Indoctrination In the Early Church—Importance of Unprejudiced Study of the Bible—The Ransom the Pivotal Point of the Gospel—The Few Believed—The Majority Embittered.

"Him did God exalt with His right hand to be a Prince and a Savior."—Acts 5:31.

AFTER the magistrates had led the missionaries forth honorably from the prison, St. Paul and Silas returned to the house of Lydia, where they met the brethren and comforted them. Then, having concluded that God's providence was directing them elsewhere, they left Philippi, and went about one hundred miles to the southwest, to Thessalonica, now known as Salonica, the largest commercial city of Macedonia.

At Thessalonica the missionaries found a Jewish synagogue; and in harmony with their usual custom they attended worship there. For three Sabbath days St. Paul discussed the Bible with the Jews. The propriety of his course is evident. The Jews were familiar with the Messianic prophecies, and were continually hoping for the fulfilment of the grand promises made to Abraham.—Acts 26:7; Hebrews 6:13-19.

This form of preaching the Gospel is excellent. We have endeavored to revive it amongst the friends of Present Truth everywhere by commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of helps.

After telling us that the Apostle reasoned with the Jews concerning the Gospel Message our Study explains something of his method; namely, he opened the Scriptures to them, pointing out what they had not previously noted respecting Messiah—the fact that it was necessary for Christ to suffer death and to arise from the dead before He would be the King promised.

St. Paul at Thessalonia.

The Jews knew of the Scriptures which referred to Messiah's sufferings. But these they ignored, and grasped only those which referred to His Millennial Reign of glory. What they needed was just what the Lord sent them in the Apostle.

St. Paul showed them the connecting links between the two lines of prophecies pertaining to Messiah. He pointed out the fact that death reigned over mankind through the power of sin inbred, ingrained; and that none could be released from this condition without a Redeemer. Messiah would indeed reign over the world; but previously a redemption must take place, a lifting of the curse of death. Then he produced the facts of Jesus' death, "the Just for the unjust," and showed that our Lord's resurrection was exactly what had been declared by the Prophets, and was necessary for Him in order to carry out in due time the blessing of Israel under the New Covenant and of the world through them.—Gen. 3:19; 12:3; Jer. 31:31-34.

Then the Apostle showed that first, however, an elect class must be gathered, to be associated with Messiah in His Kingdom; and that these must demonstrate their worthiness by laying down their lives in consecration in His service. The sum of the Apostle's argument was, "This Jesus whom I preach unto you is Messiah."

The Effect of This Message.

A few Jews believed the Message and sided with St. Paul and Silas. With them were some devout Greeks and a number of prominent women.

St. Paul and Silas at Berea.

But the majority were embittered. Having no logic wherewith to overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, thus arousing prejudice, hatred, malice, etc. They even incited a mob to make an assault upon the house of Jason, where the missionaries were. Not finding them, the mob took Jason and others before the magistrates, and charged them with treason.

Apparently this attack was not permitted of the Lord until those who had an ear to hear had a good opportunity to hear the Message. The rulers put Jason and the other believers under bonds, to guarantee that these Christian missionaries should raise no further disturbance. St. Paul and Silas realized that their work at Thessalonica was ended; and they agreed to leave the city.

Their next stopping place was Berea; and as usual they went first to the synagogue. There they were agreeably surprised to find the Jews very honest-hearted. Professing to believe all that was written in the Law and the Prophets, professing to be looking for Messiah, the Bereans began to examine the Scriptures daily, to see how well the Apostle's arguments were supported by the testimony of God's Word.

But the Jews at Thessalonica learned that the missionaries were at Berea, and forthwith began to foment strife and to raise a disturbance amongst the people. Then St. Paul went to Athens, where Silas and Timothy followed.

Appreciations

Dayton, Ohio, June 23.

Pardon me for this line relative to the poem in the June 15th issue: "What is the Conclusion?" It seems, I perhaps was a little in haste. Since a few little changes were made which seem to make the meaning a little clearer. I inclose the same and if you wish it a place in your paper again it will be all right—thanking you for this trouble.

I hope to be a subscriber to your paper as I note its good features, especially Pastor Russell's sermons. I was quite interested in Pilate's Report.

I remain sincerely yours,
A. H. KURZEN.

WHAT IS THE CONCLUSION?

If men at one time were monkeys,
Protoplaun, microbe, fish and horse,
Mosquito, bug, bird and donkeys:
How do we account for the source?

Of the lost art of embalming,
Tempered copper, elastic glass,
Of the Pyramid—its planning—
How did the great structure amass?

When we draw aside the curtain
And view the scenes of the past day,
It all looks very uncertain;
Men sprung up on this earth that way.

True, the past shows somethings were crude,
Savage and fierce,—clear out of range,
Can the past be properly viewed
When facts are contrary and strange?

All we see of this present day
And all results because of men,
Seem no less strange, who would not say?
But what is the Conclusion then?

No monkeys now turn into men;
And, monkeys at no time were gods.
For the effect the cause has been—
(Thirty and three feet make two rods.)

Do we have the Conclusion then?
Is the question unanswered? When—
Cause and Effect now make it plain:
The Effect—Thought, the Cause—Brain.

Indianapolis, Ind., June 24.

I am renewing my subscription to the Tribune through the I. B. S. A. I enjoy reading the good things it contains especially our Pator Russell's sermons; also appreciate the stand you take in publishing the glad tidings. I also take another paper that publishes Pastor Russell's sermons, but none is as good as the Tribune.

MRS. D. KELLY.

Freeport, Ill., June 24.

Just a line to let you know we appreciate the Labor Tribune very much and especially Pastor Russell's sermons and the Sunday School Lessons. I am also sending in a renewal subscription for Mrs. D. Moore.

Respectfully yours,
MRS. E. H. COMSTOCK.

Jesup, Iowa, June 23.

Kindly discontinue The Tribune as my subscription expires this month, for certain reasons.

I have appreciated your paper very much especially your stand for righteousness and I am sure such inadherence to a good principle is pleasing in God's sight. Brother Russell's sermons to gether with Brother Nelson's essays upon Pastor Russell's Sphere in the Reformation and the "Voices of the People" make your paper good profitable reading.

Yours very sincerely,
D. E. ROGERS.

GO HEAL THE SICK

H. H. Von Schlick, of Pittsburgh, Helped One Hundred Thousand Suffering People in a Sensible, Old-Fashioned Way—His Fight Against Old Age and Disease.

Two years ago H. H. Von Schlick, of 306 Liberty Avenue, Pittsburgh, Pa., was unknown. Today tens of thousands worship him. They are grateful for new health, freedom from pains and aches.

Von Schlick at 60 has red cheeks and bright, sparkling eyes. Twenty years ago he was down and out physically. Then Boris Marokeff, an old Bulgarian friend, gave him a tea. Von Schlick recovered. He was a new man in mind and body.

Von Schlick's friend at 90 was the envy of younger men. He confided to Von Schlick the secret formula and process for making his native tea as used in Bulgaria. The 14 ingredients grow in forests, mountains, valleys and swamps throughout the world and include herbs, leaves, flowers, bark, seeds, plants, berries containing wonderful medicinal properties known to medical science. It regenerates blood and body and tones up liver, kidneys, bladder, bowels and stomach.

Amazing Results!

Von Schlick gave it to his child, an aenemic, and he became robust. His invalid wife is now healthy. His sick friends spread its fame and he was forced to place it on sale. Today hundreds of thousands are grateful users.

Bulgarian Blood Tea is recommended to all who require new vigor. For women and girls bright eyes and rosy cheeks will show beneficial results.

As a spring tonic Bulgarian style Blood Tea is being sent by parcel post to tens of thousands. For constipation, rheumatism, indigestion, sick and nervous headaches, impure blood, loss of appetite, insomnia and nervousness you should not suffer with this all nature opportunity for glorious health.

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How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh., U.S.A.

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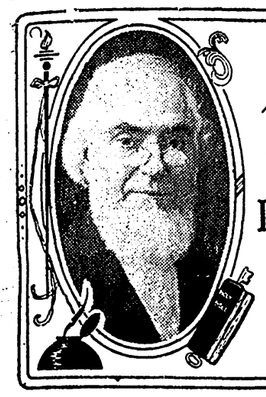

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

LOVING KINDNESS OF OUR GREAT GOD.

MISUNDERSTANDING OF GOD'S CHARACTER LEADS MEN INTO SKEPTICISM

Love of God Constrains—Many Made Agnostics by Erroneous Teachings—Very Little Gospel Preaching for Many Centuries—Heathen Bewildered by Unreasonable and Conflicting Creeds—Truth Now Clear to Earnest Bible Students—Majority of College Professors Know Nothing of the True Teachings of the Bible—Many Truth-Hungry Souls Stumbling Into Latter-Day Errors—To Know God Aright is Life Everlasting.

ST. LOUIS, June 25.—Pastor Russell spoke today before the I. B. S. A. Convention which is in session in our city. His text was, "Because Thy loving kindness is better than life, my lips shall praise Thee." (Psalm 63:3.) The Pastor said in part:

More and more are we noticing that the Bible presents to us a God of loving-kindness, and from that view-point calls upon us to render some return to Him. More and more are we impressed with the erroneousness of the creeds. How they misled us into thinking of our Heavenly Father as anything but the kind, loving Parent presented in our text! In harmony with this thought of the loving-kindness of our God, the Apostle says, "The love of Christ constrains us." (2 Corinthians 5:14.) Since Christ is the "express image of the Father's glorious person," God also constrains us—draws us to Himself by His love.

It is very probable that the reason why so many have been kept away from God is that He has been very seriously misrepresented to us all and by us all. When we read the Apostle's words to the effect that the heathen are feeling after God, if haply they might find Him (Acts 17:27), we ask ourselves, Why is it that the heathen have not found the Lord? Evidently St. Paul expresses the right sentiment here; for mankind are so constructed that the highest and noblest organs of our brain are those that call for reverence for the Almighty God. Therefore it would be the most natural condition for all men to desire to have a God, to have fellowship with Him, to have His favor and blessing, and to have the everlasting life which He has offered.

But we find the very reverse of this, not only Christian lands, but in lands where the Gospel has been preached to a very limited extent. Not only do we find many who neglect the Lord and care little for Him, but we also find many who have turned away from Him entirely and who are antagonistic to Him. They call themselves agnostics, a term which signifies persons who do not know anything definite about God, persons who demand proof of the existence of things supernatural. There is a difference, however, between an infidel—an unbeliever—and an agnostic. Some of the leading people of our day candidly confess that they are agnostics. They are feeling after God, trying to find Him. Then there are some who drift from one denomination to another; and others, such as Christian Scientists, who are outside of all so-called orthodox demoninations—all feeling after the Truth, but not having a knowledge of it.

REPELLED BY FALSE TEACHINGS

It is difficut to estimate how much harm has been done by the doctrines which misrepresent God's character. Erroneous teachings are responsible for the many denominations all calling themselves Christians, though knowing little about God and Christ—for the most part, merely formal professors. Only a few claim to be fully consecrated to the Lord. After all these centuries of preaching, we would naturally expect better results. The trobule is that during all these centuries there has been very little real Gospel preached. If we had been taught the simple Truth during the entire Gaspel Age, and not the "doctrines of demons," doubtless the results would have been more like those obtained in the early Church, when thousands turned to the Lord.—Acts 2:41; 4:4.

Noble Christians they were, not merely formal professors. The Apostle tells us of some who endured a great fight of afflictions, who suffered great loss; and of others who became the companions of such as were thus treated. (Hebrews 10:32, 33.) Under Nero, the Roman Emperor, and later under Diocletian, many Christians suffered for loyalty to God. It required a great deal of character to stand up and be willing to suffer even unto death for righteousness' sake. Had this spirit continued, where do you suppose Christianity would be today?

A few years ago, when I was in so-called heathen lands, some of those heathen people came to me one morning, just before my departure and said, "Pastor Russell, we are sorry that you are leaving us. We wish that you could stay longer. We did not get out to hear you last night; for we supposed that your teaching was something like that of the missionaries here. But we are told that it is very different; and we would like to hear you. We know that there is something in Christianity; but we cannot understand how it could be true, as the missionaries have told us, that thousands upon thousands are suffering in eternal torment because they did not know about God." Some said, "The gods of the heathen are better than your God. We are taught not to take the life of even a worm, and to be careful where we tread, lest we kill some little creature. How different from what the missionaries tell us about your God! Can you wonder that we are not Christians?'

You will perceive that these people are feeling after God and wishing to find Him; but they are bewildered by misrepresentations of the God of the Bible. Of course, we could converse only through an interpreter; and as my schedule placed a time limit upon me, I could not remain with them longer to tell them about the loving-kindness of our God, as I would have liked to do.

" YE KNOW NOT WHAT SPIRIT YE ARE OF"

When St. Paul was in Athens, he recognized the fact that the heathen were feeling after God and trying to find Him. On the street corners and elsewhere they had vain images erected to represent their multitudinous gods; and lest they should overlook even one, they had erected an alter to "The Unknown God." St. Paul noted the fact and preached to them the true God. But they were so steeped in superstition and error that when they heard of the true God and His Plan they were not ready to receive the Gospel.

If the truth had been proclaimed by the best of teachers all down the Gospel Age, the result might have been the same. Perhaps it would have been rejected; perhaps only a few would have been willing to receive the Message. But experience teaches that many people would like to know the truth about God. Even children of ten years of age and younger are interested to know about Him; and many at the age of twelve or fourteen years have a clear understanding of His Plan.

False doctrines have driven people away from the Lord; and Christian people, under the delusion of these false doctrines, have shown anything but a proper Christian spirit. They have not known what manner of spirit they were of, as was the case with St. James and St. John. You will recall that the people of a certain Samaritan village had refused to sell bread for the Master's use. St. James and St. John asked our Lord, "Wilt Thou that we call down fire from Heaven and consume them?" The Master replied, "Ye know not what manner of Spirit ye are of. The Son of Man came not to destroy men's lives, but to save them."—Luke 9:51-56.

Like these two disciples, Christendom has had a wrong focus. We have not understood our Father in Heaven, nor His Plan. We had a devilish idea, engendered by the doctrines of demons, (1 Timothy 4:1.) During the Dark Ages, men were burned at the stake and put through various forms of torture, all in the name of Jesus, in the name of religion. What a terrible mistake. Did not this drive the people away from the Lord and the Truth? Did it not do great injury to those who perpetrated such crimes as well as to the world at large? Yes; and it all resulted from the lack of knowledge of God.

But now, by the grace of God, the light is shining clearly upon the Bible. God's people today can appreciate our text, perhaps in a way not appreciated even by the early Church. Because of God's loving-kindness our lips shall praise Him. How far removed is this thought from what many of us were taught in childhood—that God was vengeful, ready to throw us to the Devil; but that our Lord Jesus stepped in and said, "Please do not! I died for these people. Allow Me to show them mercy!" and that then the Father would say, "For Your sake I will; otherwise I would throw them into eternal torment."

What a wretched picture! Where would God's loving-kindness be? But when we see that God arranged a wonderful Plan of Salvation before the foundation of the world, that He has a great Purpose in gathering out of the world a Church, a Bride for His Son, to become Heavenly beings of the Divine nature (2 Peter 1:4), for the blessing of all mankind later, then we begin to see His loving-kindness, His tender mercy.

RIGHT AND WRONG VIEWPOINTS

Now we have come to a time when our conceptions of God are growing clearer. We are awakening from the sleep of the past. We are getting our eyes of understanding open a little. We are looking and thinking, in the right direction. Many others are looking, also, but in the wrong direction. The great professors in our colleges are looking, and are seeing things, too; but they are not looking in the right direction, however. A former professor in one of our western colleges came into the knowledge of Present Truth recently. One day he remarked to one of the brethern, "It is not necessary to teach Evolution to the young men or women who come to college. They enter with their minds already prepared on that subject, having gained ideas along that line from their school books and elsewhere. They have already been taught that Evolution is the way by which man came into the world. Furthermore, nearly all of the faculty in all of our colleges and universities are Evolutionists."

Many of the thinking people of the world are looking about in the direction of Theosophy of New Thought or Christian Science. They are searching for light, not knowing where to go. The degree of light which we enjoy who have come to understand God's Plan is to be highly appreciated. "Blessed are your eyes; for they see." You have looked in the right direction—that which God has pointed out—in His Word. Higher Critics, Evolutionists, and others who lean to their own understanding are in darkness. Those who are looking carefully into the teaching of the Bible are being drawn closer to God, and are obtaining a deeper appreciation of Him as a personal God.

All who accept these theories of men regard God as a Principle without personality. If any who follow these cults still believe in a personal God, it is because they have not as yet gotten the idea of their leaders. The theory is that there is a principle of good which operates everywhere, and that principle is God. Hence they say that God is everywhere and in everything. To them, God is a great law of nature. Is there any intelligence in such a law? Is there any sympathy, any love, there? Not a bit! They worship the principle. They adore the law and not the great Author of law.

GOD'S LOVING-KINDNESS KNOWN TO FEW

Our text speaks to those who have learned to know God. Since the days of the early Church not many have known of God's loving-kindness. It has been lost sight of, even as the teachings of the Bible have been. Only through the Bible can any know of God's loving-kindness and tender mercy. The words of this text have been true of all who have been in close relationship with God throughout the Gospel Dispensation. More fully than ever before do the Lord's people realize His love and mercy today. More light is shining upon this class than ever before. Truly we know something of the loving-kindness of our God.

If this realization has come into your heart, it is having a transforming effect upon your heart and mind; for it is having this effct upon all of God's people. The Psalmist declares that this loving-kindness of our God is better than life—the present life, not the future. It is this loving-kindness which has provided for a future life for us. In view of this fact, we count what remains of the present life as a trifling thing, not worthy to be compared with what God has in reservation for us. As a training school for life to come, this life is very valuable, but not for its own sake. So we are glad to lay it down in the service of God. We have not been compelled to do so, however. God is not compelling any one to sacrifice. Whoever makes a sacrifice that is acceptable to God must do it of his own free will.

Our hope is built upon the loving-kindness of our God. As soon as we saw His loving character, we gladly surrendered our little all. It was the same with our Lord Jesus. Did He not, in appreciation of God's loving-kindness lay down His life? And so it has been with all who walk in His footsteps. Thus we appreciate God's provision for the future as far better than the present life, and are willing to surrender all of our earthly prospects, counting them as loss and dross, in order that we may secure the glorious things which God has promised to those who love Him.

WILLING SERVICE, NOT COMPULSION

Our text goes on to say, "My lips shall praise Thee." We praise God with joy in our hearts. He does not demand our praise; it is not that we MUST do this or that. We should not ask, "Must I do this?" or, "Will God require that?" This is not the right spirit; rather, it is just the reverse. Let us serve the Heavenly Father and do His will as our Lord Jesus did. He said, "I delight to do Thy Will, O My God! Thy Law is written in My heart." (Hebrews 10:5-9; Psalm 40: 7, 8.) We, too, will praise God with joyful lips for the privilege of service and of suffering for His name.

This spirit was exemplified in St. Paul and Silas, when on account of their loyalty to the Truth they were imprisoned at Philippi. There in the prison, with their backs smarting from the stripes which they had received, with their hands and their feet fast in the stocks, and with their bodies in a most uncomfortable position, these two faithful servants of God had so great an appleciation of God's loving-kindness that their lips gave utterance to songs of praise, telling the Good Tidings to others.

So it is with us, dear Brethren. We cannot keep God's gracious Message to ourselves. As the Phophet said, it is like a fire in our bones; we cannot stifle it. (Jeremith 20:9.) We must praise our God. We must declare our appreciation of the glorious things which He has in reservation for the Church and of the blessings which He has in reservation for the whole world of mankind. Because His loving-kindness is better than life, we praise Him with joyful lips.

WONDERFUL STORY OF GOD'S LOVE.

To know God is life eternal, the Master said, (John 17:3.) This being so, not many as yet have eternal life; for only a few know God. It is not sufficient to know that there is a God, nor to realize that He is a living Being, not a Principle. As the Scriptures say, "He that cometh to God must believe that He is (a personal God), and that He is a Rewarder of them that diligently seek Him." (Hebrews 11:6.) We first believed; then we sought to know His will concerning us.

Thus doing, we found that He had made a provision in His Love whereby we might come from under the condemnation of sin and death and be admitted into His family. We offered ourselves to Him through Christ our Redeemer. God accepted us and gave us the begetting of His Holy Spirit. By and by, if we are faithful, we shall be born on the spirit plane and have joint-heirship with Christ Jesus our Lord.

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NATIONAL LABOR TRIBUNE.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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The one sided feature of great men that Hubbard calls attention to applies to Russell as well, and to a marked degree; this departure from perfection of endowment exists in him physically and mentally. Wesley and Beecher were both gifted with strong bodies and well balanced mentalities out on their social, poetic and artistic sides, above that of their intellectual; nor is he gifted to the same degree with the beautiful sentiments that link us together and give permanence to society. Russell has not been endowed with a strong body, with all its attributes of rapid growth, as illustrated in Beecher, but leans more in the direction of Talmage, in that his genius is a flower of slow growth. He did not enter the field with his credentials, but proclaims his right to stay there by the laurels he won in the endeavor. ("Success consists in the climb.") His ordination is being recognized by the rank and file, the laity, whereas the routine products are ordained by the elect few, the clergy. We will note the distinguishing features of Russell and Beecher, first from a (a) mental point of view, then (b) physical:

(a) Russell is not what Beecher was, but is what Beecher might have been—Beecher's possibilities—"a Colosus that would have disturbed the equilibrium of the thinking world, and created a revolution instead of evolution." In not being what Beecher was, whose credentials and brilliancy commanded the attention of the influential, Russell did not disturb the balance outside of orthodoxy and created a revolution only amongst those that Providence guided. Russell is Beecher's antithesis. He posseses more depth than brilliancy; is more of a Seer and Teacher than a Philosopher and Logician; yet he has these above Beecher; although his genius consists pre-eminently in intuition, his writings are fused with a vein of logic that identifies him with the Apostle Paul as his prototype. He is not without deficiencies and faults. A well balanced man like Beecher or King David could not accomplish the work outlined for Russell. For a strong man to change the tendencies of those he serves, he must of necessity lean the other way—Russell is the right man, in the right place, at the right time.

Beecher was "too noble to quibble"; Russell is "too theological"; and St. Paul is 'the prince of theological quibblers." It is hard to please everybody. If avoiding quibbling is a mark of nobility then "condescend to men of low estate" as did Paul who did not quibble with the Jews for the sake of it. He indulged in it for their sake and in this he shows a mark of nobility: "I speak after the manner of men on account of your infirmity." Russell leaned in this direction in the morning of his manhood when he gathered up all the kernels of truth floating about and incorporated them into his literature that is now flooding Christendom. This literature now serves to arrest the attention of the People of God who are leaning on theological definitions to a degree that amounts to a weakness. The age in which we live is adverse to theological discussions which as late as fifty years ago flourished amongst stubborn and honest Christians of a pioneer life. But we are now in the dawning of a new age in which "All shall know the Lord from the least to the greatest," by another method, under the reign of the Messianic Kingdom. In this age "It pleases God by the foolishness of preaching to save them that believe." Pastor Russell has put the finishing touches to theological discussion; he has said the last word—Reformation by Doctrine ends with his mission. A new age is dawning.

This theological discussion, of which Russell's literature is chiefly composed, is by no means a reflection of the man. Strangers that know him theologically, and get into conversation with him, are often astounded at the contrast between the man and his literature. He will entertain and take part in conversation on any subject that you may choose—he never intrudes his views upon anyone. Yet if you broach the subject of his beliefs he will talk in a manner that inspires faith—no one will doubt his sincerity. A prominent Jewish editor who had no faith in the Old Testament, after an interview with him on the political phase of Zionism, left his presence with a remark something like this: "I entered that study a skeptic and came out a firm believer in the prophesies of the Bible": His personality is to strong that his office force shares all his moods, yet he has succeeded in keeping them out of his works. He has so thoroughly succeeded in keeping the "natural man" out of his "Studies in the Scriptures" that they can be literally said to be a work of art. The author of this serious, abstruse and profound literature is, like Beecher, a youthful, mirthful, personality, fond of jokes but not hilarious. His wit, inherited from his Scotch-Irish ancestry, is of a subtle nature that sparkles in gray eyes of slow movement, in which also glows a strangely open and childlike simplicity. In his society anyone can feel perfectly at ease, though at times he is severe. His wit does not consist of memorized jokes but is off hand discrimination in conversation and current incidents, and is one of his diversions; the only way he dissipates, and like the wizard Edison, the only vacation he has known anything about from the standpoint of experience for thirty-five years. Yet this amiable and decidedly entertaining personality, as a general, is a veritable Napoleon, who was a dictator, tyrant and egotist—the only kind of a general with whom any army would be safe. Russell in his official capacity is dictatorial but wise and reliable, a beneficent tyrant, and an egotist only in matters in which he knows he is right. He is a greater general than Napoleon in that he has mastered himself: his theology no Waterloo awaits, even though his enemies may temporarily stop his propaganda.

(b) From a physical point of view, Russell dwindles into insignificance as compared with Beecher and Wesley. Wesley would have passed the century mark had it not been for his unfortunate love affair. In comon with the noted philosopher Kant, Russell has pulled through a strenuous life with a weak heart and weak lungs and is still in the arena carrying a larger load of responsibility than ever, with a constant headache and a serious rectal disorder that will constantly sap his vitality until he rests from his labors. Such a frail body clothing such a re-

(Continued on Second Page)

IMPORTANT NOTICE

Berean study leaders and others desiring ready reference to Brother Russell's comments on Scriptures in the Towers from 1908, will find the "Scriptural Index", containing 2000 Scripture citations, indispensable. 25c per copy, postpaid. C. H. Zook, Elkhart, Ind.

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NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 32. PITTSBURGH, PA., THURSDAY, JULY 6, 1916. FIVE CENTS A COPY.

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BRING THE FAKERS TO SPEEDY JUSTICE

The National Labor Tribune Invites Employes Employers to Join in a Crusade of Extermination -- Lawyers Furnished Free.

Of all the falacious, deceptive, delusive, fraudulent and mendacious shams and fakes no necromancer or sorcerer ever had anything on the labor renegade, or that species of human degeneracy operating in the Pittsburgh district.

This species has manufacturer and employer of labor constantly hiding in the trenches and when he dares to venture out it is only when well fortified with a check book or a voucher.

Not only has the manufacturer, contractor, and large employer of labor been made a victim of this perfiduous and treacherous coterie but the laborer himself has suffered intensely through insideous schemes which he has succeeded in pulling off with the smoothness, clerity and cunning of the experienced safeblower and he performs his awful crimes with as little compunction for his victim as the most desperate highwayman.

Only recently an effort was made to hold-up the labor unions for $39,500.00, according to figures furnished by the chief participants in the spoils. This was to be done under the pretense of organizing a legal bureau for the purposse of fighting the employers and harassing manufacturers or contractors who refused to be shaken-down. No manufacturer, contractor or employer of labor was to be overlooked and the details were set forth in a circular sent out to the elect who were to put through the plans. The building contractors during the last decade according to estimates paid over $1,000,000.00 to be permitted to proceed with their work even after all wages according to the demands of the Union had been paid and no dispute existed between employer and employe. This $1,000,000.00 it is alleged, was tribute, to the grafting labor leader, who has extorted money and actually committed grand larceny on every contractor doing business in the Pittsburgh district. This alleged labor leader, the faker of the trades movement, has become such a menace to the business interests of Pittsburgh that the Tribune has undertaken to exterminate him and put an everlasting end to his foul and shocking deeds.

Before said labor leader attempts his nefarious work he plans well and leaves nothing unturned to poison the mind of those whom he claims to represent but misrepresents.

He works men into a frenzy by maliciously charging the employers with doing things which investigation finds to be absolutely false. He draws vicious pictures of fraud being practiced so that attention is directed from himself while he thrusts his hands into the pockets of the "Poor Man" upon whom he levies tribute by assessment which in the aggregate according to his own figures would amount to $39,500.00 annually. In order to introduce successfully a vicious graft plot necessary to portray the employer as a hideous monster exposing all his evil traits.

Lacking the necesssary ability the "Chief Counsellor at Law" is mustered into this exalted office. Said attorney now transformes himself into a real modern Leonardo Da Vinci, whose wildness of fancy and imaginative genius is to culminate in a frightful picture of the employer. Like Leonardo the swamps, river-mud, and sewers are drawn for hideous reptiles, adders, lizards, serpents and all the crawling and obnoxious things and out of these leaps a human moster or chimera which with eyes flashing fire and an aspect so fearful and abominable that it contaminated the very air around. This is the chamber into which the Union man is led and after a vision of this hideous and horrible monster his vote to levy a tribute of 52 cents weekly on 75,000 union workmen is easy.

All might have worked out well had not the editor of the National Labor Tribune cruelly kicked over a bucket of paint on the picture, threw the artist's palette into the junk heap and tearing the mask from the artist exposed the cunning plot, the purpose of which was to harass employers, cause discensions which the papers might print and thereby such may be used as a pretense for squandering the tribute which is to be divided among the "elect." who are riding around in expensive automobiles which it is alleged were bought with money collected from employers who were compelled to fork over cash to keep their operations going.

Before the grand smash-up of the project, preparations for a real carnival of crime were almost completed but in unmasking the plans, temporary relief has been afforded those who were to be subjected to the torture.

The peculiar feature is that since the disclosure responsibility for thwarting the tricky plan is being charged against others with the purpose of incurring ill favor for destroying something that might have been of value to the "poor man."

The National Labor Tribune assumes all responsibility. It will go further to aid the "poor man," and will not stand for even the "other" being deliberately and wilfully held-up.

In order to meet any and every condition the National Labor Tribune has organized what will hereafter be known as the Tribune's Legal Department. This Department will be prepared to

(Continued on Page 4.)

LATEST LABOR NEWS FROM MANY POINTS

News Items Picked Up Here and There Depicting the Status of Labor in Many Centers.

WASHINGTON, July 2.—A delegation of Mexican labor leaders, here to confer with American Federation of Labor officials on means for re-establishing harmony between the United States and Mexico, today outlined their views on the subject to the Washington correspondents.

Carlos Loveira of Yucatan, spokesman for the delegation, expressed the belief that an American army could occupy Mexico "after a short struggle," but Colonel Edmund E. Martinez of Mexico City declared a war would be long and difficult. They insisted that withdrawal of General Pershing's expedition would solve the whole difficulty and that Carranza troops then could prevent border raids.

Several of the labor leaders were emphatic in declaring that "Wall street interests with holdings in Mexico," were Villa's partners.

"You ought to send a punitive expedition into New York," said Mr. Loveira.

LOS ANGELES, CAL., uly 3.—The Moving Picture Operators' union has inaugurated a campaign for better ventilation for its members while working.

"It is indeed a difficult matter," says President Harden, "to explain to the layman the dangers of badly ventilated and unsanitary operating rooms, for few, if any, of the motion-picture patrons have the opportunity or inclination to visit the workshop of the man behind the gun—the man who daily sits hour after hour in a little cubby hole and causes the picture to flicker across the screen: The high rates charged us by the insurance companies, however, should be absolute proof of the hazardous nature of our work.

"Already we have had two deaths in our organization as a direct result of the confinement under which our men must labor ,and we are at the present time paying sick benefits in an effort to combat further fatalities. There are also several of our members who, while being in no immediate danger are, nevertheless, being constantly treated for affliction of the lungs, caused by the poisonous gases arising from the burning carbons of the arc lamps. It is to alleviate conditions such as these that we are pleading for better air in which to work."

PRESSMEN'S HOME, TENN., July 3.—In their report to the convention of the International Printing Pressmen and Assistants' union, this union's delegates to the last convention of the American Federation of Labor said:

"It is good to be able to advise that in all propositions appearing before the convention, the printing trades acted jointly, not only in the presentation of resolutions bearing upon matters of mutual consequence, but likewise in the support of them before the assembly. It is possibly the first time in the history of the printing trade unions where joint action in this respect has been carried out. It is reasonable to expect that this course will be followed in the future."

TRENTON, N. J., July 3.—The state department of labor has organized a workmen's compensation aid bureau and has opened offices in 12 of New Jersey's principal cities. The law provides that this bureau must keep in close touch with the administration of the compensation law and explain the workings and purposes of the statute to both employer and employe.

It is intended to give injured workers information without cost and secure their benefits under the law without the aid of lawyers.

GRAYS HARBOR, WASH., July 3.—Practically every shingle mill in this locality has re-established old rates and abandoned the attempt to reduce wages. Many strikes have been called by the Shingle Weavers' union throughout the northwest for this reason, and the solidity of the workers is proving effective.

LONDON, ONT., July 3.—At the convention of the Master Plumbers' association of Ontario it was acknowledged that the new workmen's compensation law was proving satisfactory, despite former claims that it would injure business.

Trade unionists say "We told you so," although the workers are complimenting these employers on their frank confession that they were mistaken.

YONKERS, N. Y., July 3.—Motormen and conductors of the Yonkers, Mount Vernon & New Rochelle street railway system have presented a request for a wage increase of 5 cents an hour. These workers are members of the Amalgamated Street Car Men's union.

SAN FRANCISCO, July 3.—The Labor Council has instructed its officials to ask the Washington authorities to arrange for a six-day work week for engineers and firemen employed at army posts and in federal buildings in the vicinity of San Francisco.

WASHINGTON, July 3.—"As a loving token from the Mexican workingmen to the workers oi America" is the principal inscription on a medal presented to the American Federation of Labor by Colonel Edmundo Martinez on behalf of Mexican organized workers at the quarterly meeting of the A. F. of L. executive council.

Colonel Martinez conveyed greetings of the Mexican workers and their earnest desire for international peace, good will and fraternity. President Gompers, on behalf of the executive council, accepted the medal and in appropriate terms reciprocated the expressions of good will tendered. Messrs. Carlos Loveira and Balthazar Pages, the labor delegates from Yucatan, and Mr. John Murray, accompanied Colonel Martinez at the presentation.

The medal is inscribed, "To the American Federation of Labor," with hands across a square and compass.

POTTSVILLE, Pa., July 3.—As a result of conferences between officials of the Mine Workers' union and the Reading Coal and Iron company several strikes have been settled. Short strikes have started throughout the anthracite region since the establishment of the eight-hour agreement. The miners insisted that wrong interpretations have been placed on same. These differences, however, are being rapidly adjusted and the number of work suspensions are diminishing.

DENVER, Col., July 3.—The convention of the Brotherhood of Locomotive Firemen and Enginemen has voted greater power to its president in cases where members are charged with criminal negligence in connection with wrecks. The delegates expressed no sympathy for the man whose neglect causes loss of life or property, but they intimate that there have been cases where public officials, at the instigation of railroad companies, would not be averse to prosecuting a fireman, thereby relieving the company of responsibility, if they were sure the fireman was not financially able to defend himself.

WASHINGTON, July 3.—Typographical union No. 101 has appointed a committee of 35 to act with the executive committee to arrange for a day of entertainment in honor of delegates and visitors to the Baltimore convention of the International Typographical union who will visit the nation's capital an entire day.

BALTIMORE, July 3.—The International Association of Machinists opened its fifteenth convention in this city last Monday. This is the first convention held by these workers since 1911. The Machinists' constitution provides for a referendum vote on the question of conventions.

BILLINGS, MONT., July 3.—Bakers have formed a union and received a charter from the international of this craft.

BOSTON, June 27.—Longshoremen's union No. 917 announces that agreements have been signed with the Savannah line, Clyde line, United Fruit, Maine coast line and the Plant line. A strike for higher wages against the Merchants & Miners' Trinsportation company is on, and about 300 strikers have joined the union.

DETROIT, Mich., June 27.—Nearly 200 Polish bakers affiliated to the international Union of Bakery and Confectionary Workers, struck to reduce hours and raise wages. About a score of shops have settled with the union.

Minimum Wage for Women Workers

Thomas Reece, Staff Correspondent.

LONDON, June 22.

It will be remembered that when, last July, Mrs. Pankhurst, sundry other notabilities, and a pageant of nations went to visit the Minister of Munitions, the Minister, David Lloyd George, promised to all women workers on munitions of war "a fair wage and a fixed minimum." That was more than ten months ago, but the problem of women's wages has not been yet solved, and the "fair wage" and the "fixed minimum" seem as far off as ever.

Something has, of course, been done, but it is clearly inadequate—thanks to one extent to the steady rise in the cost of living—to redeem the promise made last July. Women engaged on men's work are only assured a rate of a little above a sweated rate; women not on men's work are even nearer the sweating line; many women are still without the protection of any minimum at all. Moreover, a number are still not getting the rates to which they are legally entitled.

What is needed is a drastic and comprehensive minimum rate to be applied universally to all women on munitions work. This rate, of course, must not interfere with higher minima that have been, or may be, secured to special classes of women workers. The principle of such special higher rates requires to be extended, especially to those women who are doing the work of semi-skilled men. But the most urgant need of all is for a general minimum to be applied nationally to all clases of women who are engaged on war work. This minimum must be a 'fair wage," as Lloyd George promised. In view of the rise in the cost of living, it cannot reasonably be less than ten cents an hour. The fixing of such a flat rate, below which no woman on war work could sink, would set the artibration tribunal free to fix the higher special rates which many classes of women workers can justly claim.

Along with this general minimum must go a revision of the $5 a week minimum for women who are doing men's work. If women munition workers generally are entitled to a living wage, then clearly, according to our present standards of remuneration, women on men's work are entitled to something more, if only as a means of protecting male standards. When the famous Circular L2 was first issued many critics pointed out that $5 was too little, and the sum only found acceptance because of the scandalous rates that were being paid to many women who had taken the places of men. Now, the $5 minimum is worth in purchasing power only $4 as compared with last October and less than $3.25 as compared with July, 1914, and the least that can reasonably be done is to raise it to $6.25 which would about bring it level with the increase in prices since October. Moreover, since then women on men's work in the tailoring trade have secured a minimum of 10 cents from the Trade Board and women cloth workers a minimum of four-fifths of the men's rate and a guarantee that the aggregate wage paid to the women shall not be less than that of the men they displace. These rates are far beter than anything that has been won for women in engineering.

The problem of women's wages needs courageous treatment and the Minister of Munitions certainly does not lack courage. It is hoped that he will exercise his powers without further delay by declaring a fair national minimum for women on war work, by raising the minimum for women on men's work, and by insturcting the special arbitration tribunal to fix witout further delay special rates for women who are doing the work of semi-skilled men. These reforms are easy to bring about and the machinery for enforcing them already exists. Only a few strokes of the pen are needed to remedy one of the most crying injustices still remaining in the administration of the Munition Acts.

Several important annual conventions of trade unions have been held during the past week. The National Transport Workers' Federation met at Glasgow, Scotland, and dealt with a large number of transport workers' questions. Perhaps the most exciting debate was in connection with the resolution moved by a delegate pressing for the repeal of all the acts of Parliament imposing military service on people of this country and pledging the convention to oppose conscription unless it was coupled with the conscription of wealth. A hot debate resulted and the resolution was lost, voting being eighty-one thousand for it and a hundred thousand against it.

(Continued on Eighth Page)

GOVERNOR AND MAYOR ALREADY AGREED UPON

Babcock and Jamison Get the Magee Seal--Armstrong Also Gets Place and Magee is Big Boss.

Only the war spirit came to divert the attention from the real political activities that threatened to bring about a harmonious relationship that put a smile on every face, a song on every lip and started the joy bells ringing in every political soul.

It is the unadulterated, par excellence, and guaranteed by the expert political pharmaeutical dope compounder and injector—other that Sam Jamison—to be the article that makes the politician minutely observe himself in the mirror to see how he looks when he's feeling gladsome.

Its this way, Ex-Mayor William A. Magee, would like to be Mayor once again to break the record; to do the unprecedented, the novel, the unrivalled; that which will go down in history; that which everybody says can't be done and as the public views it, once a Mayor, thence to the slag heap.

If precedent is to be continued, then Magee is doomed. He has exceptional political friends who still speak kindly of him but Magee has also his enemies. Further let it be understood and impressed upon the minds of every one that the late Mayor has a keen, well settled and defined antipathy against the Pittsburgh Railways Company. Why this aversion, this awful dislike, this pronounced repugnancy, this strange abhorance for a company that is selling a ride for 5 cents, the cheapest the market affords, and what by taxi would cost $1.50, is something the public does not understand and if explained heretofore seems of so little apparent consequence that a gentle zephyr has presumably brushed it from memory.

Magee's friends are telling him to forget it. Others forebode evil if he continues; still others are pressing him to rid himself of that tantalizing, destructive and loathsome feeling otherwise the future holds for him nothing save disaster, ignominy and shame.

Here's the plot: The next Governor is coming from the western end of the state. Magee is allied with the Vares, the Philadelphia aggregation operating the trouble machine in the saintly city. The McNichol faction of contract fame and fortune will accept an honest man—that's going some—Penrose will bow to fate—that's humbling himself to be exalted. The quartette of compromise and harmony is composed of Mayor Joseph G. Armstrong, Coroner and former Straight Republican County Chairman Samuel C. Jamison, William Flinn and Ex-Mayor William A. Magee.

The ticket will be E. V. Babcock, for governor,
Samuel C. Jamison, Mayor,
Joseph G. Armstrong, Sheriff or something else.
Hon. Charles Kline, Judge Common Please Court,
Hon. James B. Drew, Judge Common Please Court.

The coroner's office and the remaining judiciary candidates are later to be selected with the candidates for district attorney. It is said the list of members of the Allegheny County Bar Association could be printed and with few exceptions would be an accurate list of candidates for judiciary honors. Hon. Thomas J. Ford, and Hon. John D. Shaffer are at present members of the judiciary but as to whether they are to receive an endorsement from the quartette is a matter that has not yet been reached. However, the conferes are to shape their plans so that Magee for his support of Babcock, Jamison and Kline is to remain as Public Service Commissioner and Magee is to name certain councilmen who shall have the unqualified endorsement of Mayor Armstrong and the Armstrong-Jamison combination. In addition Magee shall name certain members of the Jamison cabinet and shall also name some county officers including Judge Drew for Common Pleas Court and Sheriff Richards for an office to be selected later.

The candidate for District Attorney is to be decided upon later as well as the other offices and it is not yet definitely decided whether Mayor Armstrong is to be the candidate for Sheriff or accept an appointment, probably his old place as Director of Department of Public Works.

Magee is safe, practically so, for four years, after the expiration of the term of Governor Brumbaugh, but for the harmony adjustment he is to be given a preference between the Attorney Generalship, Secretary of the Commonwealth, to succeed Cyrus E. Woods, or continue in his present office.

Should he decide to remain in his present office he may name who shall succeed any of the latter present incumbents. There shall be an amicable settlement as to councilmen. Magee selecting John Daily, J. S. Herron and W. Y. English, and the agreement that all shall support the Mayor in the budget and other municipal matters of vital importance.

The campaign promises to be the most interesting in the history of the state and the line-up originally was Magee for Mayor, forming a combination with William Flinn and J. Denny O'Neil, the latter having been fortunate enough to land himself into the office of State Insurance Commissioner, a place for which he is well qualified, since he has the insurance mania. J. Denny insured the employees of Allegheny County, who were exempt from insurance, under the Workmen's Compensation act, merely, of course, to rec-

(Continued on Page Eight.)

Harvest Gatherings and Siftings.

[The Tribune has received many requests to publish the following:]

(Continued from last week.)

DENYING THE RANSON

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. Barbour seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away. But alas, how dangerous it is for any man to feel too much responsibility and to attempt to force new light! To our painful surprise, Mr. Barbour soon after wrote an article for The Herald denying the doctrine of the Atonement—denying that the death of Christ was the Ransom-price for Adam and his race, saying that our Lord's death could no more avail for the payment of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished; for I supposed that Mr. Babour had a clear understanding of the work of Christ as our Sin-Offering, our willing Redeemer, who, gladly cooperating in the Divine Plan, gave Himself as the Ransom, or corresponding price, to meet the penalty upon Adam, that Adam and all his posterity might in due time go free from sin and death.

A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the Plan devised and revealed by Infinite Wisdom, from the miserable caricature of the Ransom offered in Mr. Barbour's illustration. Either I had given Mr. Barbour credit for clearer views than he ever had, or he was deliberately taking off and casting away the Wedding Garment of Christ's righteousness. The latter was the only conclusion left; for he afterwards stated that he had previously recognized Christ's death as man's Ransom-price.

Imediately I wrote an article for The Herald in contradiction of the error, showing the necessity that "One die for all," "the Just for the unjust"; that Christ had fulfilled all this as had been written, and that consequently God could be just and forgive and release the sinner from the very penalty which He had justly imposed. (Romans 3:26.) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrines assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast.—Matthew 22:11-14.

Mr. Paton replied that he had not seen the matter in so strong a light before; for Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for The Herald, which in no uncertain tone would give his witness also for the precious blood of Christ. This he did. These articles appeared in The Herald from July to December, 1878.

"THE WATCH TOWER BEGUN"

It now became clear to me that the Lord would no longer have me assist financially, or be in any way identified with anything which cast an influence in opposition to the fundamental principle of our holy religion. Therefore, after a most careful though unavailing effort to reclaim the erring, I withdrew entirely from The Herald of the Morning, and from further fellowship with Mr. Barbour. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in a position to lead the sheep astray—and in that position, too, very largely by my individual assistance and encouragement, when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord's will that I should start another journal, in which the standard of the Cross should be lifted high, the doctrine of the Ransom defended and the Good Tidings of great Joy proclaimed as extensively as possible.

Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of The Watch Tower and Herald of Christ's Presence made its appearance. From the first, it has been special advocate of the Ransom; and, by the grace of God, we hope it will be so to the end.

For a time we had a most painful experience. The eraders of The Watch Tower and of The Herald were the same; and from time to time the former started, and the supply of funds from this quarter for The Herald ceased, Mr. Barbour not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of The Watch Tower the vilest of personal abuse, in order to prevent The Watch Tower and the doctrine of the Ransom from having due influence upon the readers. This, of course, caused a division, as such things always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the Ransom; and many turned from us.

OTHERS REPUDIATE THE RANSOM

But the Lord continued His favor, which we esteem more valuable than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour, and likewise forsook the doctrine of the Ransom. And true to our interpretation of the parable of the Wedding Garment, as given at the time, Mr. Barbour and Mr. Adams, having cast off the Wedding Garment of Christ's Righteousness, went out of the light into the darkness of the world on the subjects once so clearly seen; namely, the time and manner of the Lord's presence; from that time, onward, they expected Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we heard.*

During this ordeal, or we might truly call it, battle for the cause of Christ, we had the earnest cooperation of Mr. Paton, who, up to the Summer of 1881, was an appreciated colaborer and defender of the doctrine of coming blessings through Christ, based upon the Ransom for all given at Calvary. The book, The Three Worlds, having been for some time out of print, it seemed as if either another editor or a new book covering the same features should be gotten out.

Mr. Paton agreed to get it ready for the press; and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he coul sell, as remuneration for his time spent in preparing the matter, provided I would agree to advertise it liberally and gratuitously in The Watch Tower. (For this reason, Mr. Jones' address was, probably, the only one mentioned in our advertisement of it.) He well knew that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit (for those books did not sell at very low prices as we charge for the Studies in the Scriptures). I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, and as well paid part of the printer's bill, at his solicitation.

STILL FURTHER SIFTING

In the end, I alone was at any financial loss in connection with the book, Day Dawn, the writer and the publisher both being gainers financially, while I did all the introducing by repeated advertisments. We need to give these particulars because of certain misrepresentations and one-sided and partial statements of facts which were afterward published and circulated in tract form by Mr. Paton, who also became later an advocate of that 'other Gospel," of which the Cross of Christ is not the center, and which denies that He "bought us with His own precious blood." Galatians 1:6-9.) Mr. Paton afterward published another book, which, though called by the same name as the one I introduced, was on another and false foundation, which I could not and did not recommend, but which I esteemed misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the Ransom Rock.

The false foundation which this later Day Dawn presented is the old heathen doctrine of Evolution renamed, which not only denies the fall of man, but, as a consequence, all necessity of a Redeemer. It claimed, on the contrary, that not by Redemption and Restitution to a lost estate, but by progressive evolution, or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the Divine nature. Mr. Paton claimed that our blessed Lord Himself was a degraded and imperfect man, whose work on earth was to crucify a carnal nature (which it was claimed He possessed), and so thus show all men how to crucify their carnal or sinful propensities.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the Dark Ages, when contrasted with the light of intelligence which God is now letting in upon he world, have gradually led men to esteem present intelligence as merely a part of the precess of evolution. This view, as we have shown in Studies in the Scriptures, Vol. I., p. 162, though quite incorrect, is nevertheless the occasion of the great predicted falling away from the faith in the Bible during this Harvest period. (Psalm 91-7.) And few Christian people seem to be well enough grounded in the Truth to be able to withstand this trial of this "evil day," in which many will fall, while only the few will stand.

The little history of the way Mr. Paton came to turn from us and from the Ransom to oppose that which he once clearly saw and advocated, is important; for it became the occasion of another sifting, or testing, of The Watch Tower readers (by that time a much larger number), because Mr. Paton had been a respected brother and coworker with us, and because as a traveling representative of The Watch Tower and its doctrines (his expenses being met in part by Watch Tower subscriptions and renewals, as well as by money from myself), he was personally known to a larger number of our readers than was the Editor. It came about thus:

In the year 181, Mr. Barbour, still publishing The Herald, and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tebernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made the bullock and the goat typify one thing in one verse and another thing in each other verse in which either was mentioned. But I well knew that people in general are not close reasoners, and that with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of the Scriptures and their context.

After I had thought the matter all over, I reexamined the chapter. (Leviticus 16.) But while seeing the inconsistency of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading both The Herald and The Watch Tower would probably be misled if not helped out of the difficulty; and to merely say that The Herald's interpretation was inconsistent with itself, and therefore a misinterpretation, wiuld be misunderstood. Many would surely think that I opposed that view from a spirit of rivalty; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the Truth, regardless of persons.

*Mr. Barbour died some years after this article first appeared in print.

(Continued.)

Norfolk, Va., June 24.

Dear Sir:—As I have been a subscriber to your very valuable paper for a number of years, I am going to take the liberty of requesting a favor of you in the interest of the I. B. S. A. convention.

I wish to assure you that I greatly enjoy your paper, especially the sermons of Pastor Russell, and also all of its features relative to the teachings of "Present Truth," and I look forward to its visits with eagerness each week.

In view of the fact that the I. B. S. A. Convention is to be held in Norfolk Va., July 22-30, I wish to have you call special attention in your columns to some of the natural advantages we have as a Convention city.

In the first place, while Norfolk will be classed as a Southern city, the temperature here is superior to that of many of the Northern cities, being fanned as it is by ocean breezes, so that often the summer nights require light covering for comfortable sleep. In addition to this we are in close proximity to several very popular summer resorts, viz., Ocean View, Virginia Beach, Buckroe Beach and Old Point Comfort, either of which may be reached from within twenty minutes to one hour at a very reasonable fare, and those not desiring to witness the Photo-Drama could spend enjoyable evenings at these attractive resorts.

Additionally, we desire to have attention called to the Convention Hall, which the Chairman of our Convention Committee (Brother P. L. Derring) assures us is the finest he has seen at any of the many Conventions he has attended, being provided with ample electric fans and cushioned chair seats; and the acoustics are said to be excellent.

The hope of the Norfolk friends is, to make this the very best Convention yet held this side of "The Vail."

Those wishing to secure accommodations may do so at prices ranging from $1 to $5 per day by addressing Brother P. L. Darring, 216 12th St., stating just what is desired.

Yours very truly,
H. W. SNELLINGS.

Lyons, S. D., June 27.

We appreciate all the Truth features of your paper, which was our interest in subscribing, as well as the labor news, and your stand for honesty a justice.

May you be greatly blessed in thus serving these Truths now due..

Very sincerely
MRS. G. WEHLER.

Philadelphia, Pa., June 27.

I am renewing my subscription. I enjoy the Tribune very much as it is such a clean paper and stands for the Truth, but most of all, I enjoy Pastor Russell's sermons.

Yours respectfully,
ERNEST MELLOW.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

practical good-sense, and embraced in their topics the whole field of human society. He inspired others to do and become by his oratery they saw his limitations and apparent success in spite of them. His persistent and forceful denunciation of the evils of slavery brought him into the greatest prominence during the Civil War period, while his speeches made during his visit to England did much to disabuse public opinion there as to the merits of the struggle. These are the only grounds upon which he could be rated as a Reformer, just as was Theodore Parker and Windell Phillips, his contemporaries, who were rated Reformers by rendering a like service to the emancipation of the negro. As lyceum lecturer he ranks pre-eminent—his oratory is what distinguishes the man. The following from the pen of Hubbard may be a good description of Beecher's type of oratory:

"The limitations of the all-around man are by-products which are used by destiny in the making of orators. The welling emotions, the vivid imagination, the forgetfulness of self, the abandon to feeling—all these things in Wall Street are spurious coin. No prudent man ever made an orator—no cautious man ever made a multitude change its mind, when it had vowed it would not. Oratory is indiscretion set to music."

We use this citation from the pen of Fra Elbertus to assist in giving an insight to our Brooklyn Divine as an orator. Not because it gives a description of his style of oratory—but because it does not and at the same time proves that Russell is an exceptional orator to the rule here laid down. Hubbard, perhaps, has the truth stated as far as history records "that no cautious man ever made a multitude change its mind, when it had vowed it would not." Russell, a cautious, shrewd and far-seeing man, has accomplished this very thing—of swaying an audience of 4,000 Jews that had once for the avowed purpose of taking issue with him. Yet he was not the style of orator that accomplishes such feats, but was a practiced orator as was Lincoln.

The gift of experience goes hand in hand with emotion in all of its ramifications. Emotion and love in its various forms, of Platonics, friendship, benevolence, etc., promote the disposition to communicate. As, for instance, the chatting of friends. Even oratory is a love affair: the audience feminine and the orator masculine, and the success of the orator is usually due more to the audience drawing him out than the orator working himself up. When a misfit occurs, where the audience is masculine and the speaker weak, the audience assumes the feminine and extends its sympathy and helps matters along—otherwise the oration is a failure, dry, and the audience groans or falls asleep until the ordeal is over.

(To Be Continued.)

Boulder, Colo., June 29.

Am sending remittance through the Watch Tower Bible & Tract Society. Excuse the delay. Your continuance of the religious features and of spreading the Truth is very pleasing to me.

Yours very sincerely,
MRS. F. A. BACKUS.

San Pablo, Cal., June 27.

We wish to thank you for very kindly publishing dear Pastor Russell's sermons and also articles pertaining to the blessed Truth and pray that God's gracious blessing may rest upon you and your most excellent paper.

Yours sincerely,
G. L. ALLEN.

THE TRIBUNE'S CALL TO ACTION

A Great Chance for Subscribers or Boys and Girls During Vacation

The NATIONAL LABOR TRIBUNE offers One Dollar to any subscriber, or any boy or girl sending in FIVE NEW YEARLY SUBSCRIPTIONS AT ONE DOLLAR PER YEAR EACH.

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Newport, R. I.	July 9-16
Winnipeg, Man.	" 7
Sioux City, Iowa	July 6-9
Newport, R. I.	" 16
Portland, Me.	" 23
Norfolk, Va.	July 22-30
N. Y. City Temple	Aug. 6
Cleveland, O.	" 13
Niagara Falls, N. Y.	" 20
Long Beach, Cal.	Sept. 2-10

THE CHRISTIANS OF THESSALONICA

1 Thessalonians 1; 4:13-18—July 9.

St. Paul's Letter to the Young Church. The Power of the Gospel Amongst Them—Their Activities In Spreading the Truth—A Highly Figurative Description of Jesus' Second Coming and the Resurrection of the Church.

"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him."—1 Thessalonians 4:14.

VERY evidently the persecution which had come upon the Church at Thessalonica had caused them to grow rapidly, as evidenced by their love, not only for one another, but for all of the Household of Faith throughout Achaia and Macedonia. This love of the brethren, St. Paul declares, was a manifestation of the fact that they had been taught of God.

Under St. Paul's instruction, supplemented by Timothy's, the young Thessalonian Church had in a very short time attained considerable knowledge of the Divine Plan—much more than is enjoyed by a majority of Christian congregations today. For instance, they knew what very many today are ignorant of—that their hope centered in the Second Coming of our Lord Jesus Christ and in their being gathered to Him then; and that their friends who had died were "asleep in Jesus," to be awakened from that death sleep by our Lord at His Second Coming.—John 5:28, 29.

Respecting Unscriptural Thoughts.

The fact that the dead are asleep and cannot be awakened until the Second Advent has been lost sight of for several centuries. Consequently faith in the Lord's Second Coming has generally languished. In fact, many professed Christian people do not believe the Bible teaching that the dead sleep, but hold that they are more alive than ever—that at the moment of death they go to Heaven or to Hell, and that their condition is permanent. With such unscriptural thoughts before their minds, who can wonder that to such the Lord's Second Coming is an event without special interest, lightly regarded by some and wholly rejected by others?

"Asleep in Jesus."

Those who have been instructed by God's Word and who do not follow "cunningly devised fables" originated by the Adversary, find that the Scriptures as a whole are illuminated with the grand hope of the coming of Messiah in power and glory, to establish His Kingdom of Righteousness and to awaken and uplift those who have fallen under the hand of Death—as many as will accept His blessing, under the terms of the New Covenant.—Gen. 3:4, 5; Ezek. 18:4, 20; John 8:44.

"In Jesus" Vs. "In Christ."

As originally pronounced, the penalty against our race was not a sleep of death, but destruction. But God purposed a redemption from the death curse; and for this purpose Christ Jesus came into the world and died, "the Just for the unjust," that He might bring us back into Divine favor. Consequently it has been proper to regard the world not as wholly cut off from life, but as merely sleeping—awaiting the return of the Redeemer as the Awakener, the Life-giver. In this sense the world may be said to "sleep in Jesus." But let us not confound this with the very different expression, "the dead in Christ," which applies only to the Church.

In today's Study the Apostle delivers a special message to the Church, instructing them that at our Lord's Second Coming the sleeping saints will suffer no loss by reason of having fallen asleep, but that they will be granted a priority over the living saints, in that they will be raised from the dead and glorified before the living saints are "changed." In this connection we notice that the word translated "coming" in Verse 15 really signifies presence—after arrival—giving the thought that the Lord will be present before the dead in Christ are raised, and prior to the change of the living saints. This thought emphasizes the Apostle's subsequent remarks respecting the Day of the Lord, and that the world would not know of it.

"Dead in Christ."

Many careful Bible students hold that the "shout," "the voice of the Archangel" and "the trump of God" are all symbols, referring to events now in process of fulfilment. In this connection we quote from "Studies In the Scriptures," Vol. 2, p. 149:

"Note carefully, too, the fact that each of the three prophecies just referred to (Daniel 12:1; Revelation 11:15; 1 Thessalonians 4:16) declares the Lord's *presence* at the time when the events mentioned transpire. * * * If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should accept them as indications, not that the Lord will come soon, but rather that He has come and is now present; and that the Harvest work of gathering the wheat and burning the tares is already under way. This we shall soon see is abundantly proved by time-prophecies."

South Amboy, N. J., June 24.

Yours received. It was a great surprise. I wish to thank the dear brother or sister through your paper. I sincerely hope I shall not require it so long. I take this opportunity of expressing my appreciation of the Truth, your paper contains so many good features and our Pastor's Sermons. I look forward every Thursday when it is due. I am very thankful to our Lord for his favor in bringing me into his Truth.

MRS. J. DEDMAN.

Sumner, Wash., June 25.

I am sending renewal for Tribune through the Watch Tower office. My subscription expired November 9th last and I have received the paper each week to date for which I thank you many times and appreciate your kindness more than I can express. I have not been neglectful, it seemed the two dollars needed for the Tower and Tribun was a long time in coming.

Very truly yours,
MRS. B. H. SPRAGUE.

Towanda, Pa., July 1.

We have renewed our subscription through the Watch Tower office. We stil continue to enjoy your excellent paper. The religious features always appeal to us as the most reasonable, scriptural and satisfactory Bible interpretation to be had. We wish you continued success in your endeavors to give to the public, what seemed to be, a fair minded labor paper.

Very sincerely yours,
E. F. YORK.

Cleveland, Ohio, June 26.

I desire to express my admiration for the clean, fearless and well expressed paper, you edit. Rour nonpartisan spirit is to be commended. The spirit of God's Truth prevades the whole, Partor Russell's sermons thus have a proper setting. Yours is a grand work and worthy of support. With wishes of success.

I am yours truly,
ARTHUR R. JONES.

Geneva, Ill., June 24.

I have been a reader of your most valuable paper over a year and have enjoyed Pastor Russell and all the other good religious features. I hope you will continue to publish the sermons for the benefit of others who love the word of God. May the dear heavenly father bless you in the good work you are doing. I am sorry to have to ask you to discontinue the paper for a while. Please find inclosed amount due for over-time. Thanking you for this favor and wishing you every sucess.

MRS. J. A. MATL.

Cleveland, O., June 24.

I wish to inform you how much I appreciate your good clean paper—it's high moral tone, and also the religious features, which are the best I have ever read. Thanking you for prompt service—have never missed a copy.

I remain yours respectfully,
MRS. F. C. NILES.

Sauquoit, N. Y., June 24.

I am this day renewing my subscription through the Watch Tower. I thank you very much for sending me the paper so long after the subscription had expired through my neglect to renew, but you can count on me as one of your subscribers as long as I have the price and you print Pastor Russells sermons and such other grand articles of the present Truth. I for one certainly thank you for your efforts in giving us the good tidings in such large print. I am very sorry to notice that so many of the friends are dropping out and sincerely hope you will get other Truth people to take their places on your subscription list.

Yours in the one hope,
J. E. GREEN, JR.

GO HEAL THE SICK

H. H. Von Schlick, of Pittsburgh, Helped One Hundred Thousand Suffering People in a Sensible, Old-Fashioned Way—His Fight Against Old Age and Disease.

Two years ago H. H. Von Schlick, of 306 Liberty Avenue, Pittsburgh, Pa., was unknown. Today tens of thousands worship him. They are grateful for new health, freedom from pains and aches.

Von Schlick at 60 has red cheeks and bright, sparkling eyes. Twenty years ago he was down and out physically. Then Boris Marokeff, an old Bulgarian friend, gave him a tea. Von Schlick recovered. He was a new man in mind and body.

Von Schlick's friend at 90 was the envy of younger men. He confided to Von Schlick the secret formula and process for making his native tea as used in Bulgaria. The 14 ingredients grow in forests, mountains, valleys and swamps throughout the world and include herbs, leaves, flowers, bark, seeds, plants, berries containing wonderful medicinal properties known to medical science. It regenerates blood and body and tones up liver, kidneys, bladder, bowels and stomach.

Amazing Results!

Von Schlick gave it to his child, an aenemic, and he became robust. His invalid wife is now healthy. His sick friends spread its fame and he was forced to place it on sale. Today hundreds of thousands are grateful users.

Bulgarian Blood Tea is recommended to all who require new vigor. For women and girls bright eyes and rosy cheeks will show beneficial results.

As a spring tonic Bulgarian style Blood Tea is being sent by parcel post to tens of thousands. For constipation, rheumatism, indigestion, sick and nervous headaches, impure blood, loss of appetite, insomnia and nervousness you should not suffer with this all nature opportunity for glorious health.

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No medicine is as economical as Von Schlick's Original Marvel Bulgarian style Blood Tea. These precious herbs in your package will provide a five months' treatment. Taken hot at bed time in the good old-fashioned way. You will note improvement next day. Each package guaranteed.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh., U.S.A.

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WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

GOD'S BLESSING BRINGS RICHES

THROUGH CHRIST A GREAT BLESSING IS COMING TO THE WHOLE WORLD.

Blessings Future and Blessings Present—Blessings of Knowledge—Blessings of Wealth—Blessings of Mind and Heart—Special Blessings for the Church—the Bride of Christ to be Fabulously Rich—Blessing of Divine Favor and Fellowship Even Now.

New York City, July 2.—Pastor Russell spoke here today at the New York City Temple, W. 63rd St., near Broadway. His discourse, as usual, was both interesting and instructive. He said in part:

Our topic for this occasion is found in the wise man's words: "The blessing of the Lord maketh rich; and He addeth no sorrow with it." (Proverbs 10:22.) The blessing of the Lord is here put before our minds as in contrast with His curse. For more than six thousand years the whole world has been under the Divine curse pronounced in Eden. (Genesis 3:14-19.) When our Heavenly Father created man in his own image and likeness—"very good," as He declares—He was conferring a great blessing, one not sufficiently appreciated perhaps by Father Adam and Mother Eve—the blessing of Divine favor and fellowship, the blessing of living amongst the perfect conditions of an Edenic home, in which everything was favorable to happiness.

We have every reason to believe that God has a good purpose in connection with the creation of mankind as in connection with the creation of the angels, and that the present greatly different condition of man as compared with that of the holy angels is the difference between a condition of sin and one of righteousness. The angels who live in a state of holiness and happiness are those who kept their own estate. This some of the angels failed to do but left their own habitation. These God has restrained under chains of darkness to await the great Judgment Day. (Jude 6; Genesis 6;1-6) In his fallen condition man is sick, mentally, morally and physically. Because of sin he has come under a Divine curse—not, as once we thought, a curse of a devlish kind, a curse of eternal torment, but that which the Bible declares—"Dying, thou shalt die."—Genesis 2:17, margin; Ezekiel 18:4, 20; Romans 6:23; etc.

Our text suggests that a great blessing is to come from God to all men when the curse upon mankind has been removed. That a universal blessing is yet to come upon Adam's race is made very clear in the Scriptures. This blessing will come through our Lord Jesus Christ; "for as by a man came death, by a man also comes the resurrection of the dead. For as all in Adam die, even so shall all in Christ be made alove, every man in his own order."—1 Corinthians 15:21-23; Hebrews 2:9.

The curse pronounced in Eden was a world-wide sentence, which reached to all of Father Adam's posterity; and as the curse brought all mankind into condemnation through Adam, so it is the Divine purpose that a release from this condemnation shall come to all through Christ. Every man, woman and child of Adam's race, living and dead, is yet to experience an individual opportunity for life everlasting through the death of our Lord Jesus. But this blessing will be everlasting only upon certain conditions.

FEW SEEING EYES AND HEARING EARS.

The proposition which God has made is that all who have gone down, and all who are going down, to death through sickness and sorrow because of Adam's transgression will be brought up again, but will not be further blessed contrary to their wills. Let us illustrate this point by referring to condemnation under human law. Suppose that you had a friend in prison, and that in some way you had secured a remission of the penalty and an order for the liberation of that individual. The responsibility is then his. If he rejects the pardon and the release, the blessing will be of no avail. But before he can be responsible for the rejection of the blessing, he must KNOW that he has the opportunity to go free from condemnation. Even then he might be brought from the prison and told that he could could free, but if he should then say, "I prefer to remain in prison," he would lose the benefit of your friendly action entirely.

There are some Christian people who claim that the world's only opportunity for salvation is now. They cite the proclamation that whosoever believeth in Christ shall have everlasting life, and declare that this offer does not extend to any one beyond this life, and that thereby the responsibility to accept this offer rests upon all now. The Bible indicates, however, that not many now hear or see, not many understand, even the first principles of the great blessing which God has provided. The majority believe not because Satan has blinded their minds through ignorance, superstition and priestcraft. Moreover, vast multitudes have died without ever having heard of Christ. Since intelligent faith in Him as a Saviour is absolutely essential to salvation, according to the Scriptural declaration, how can these have any opportunity for salvation if the present life ends all hope?

To His disciples the Master said, "Blessed are your eyes, for they see; and your ears for they hear." (Matthew 13:16, 17.) The intimation is that now few hear or understand. Again, our Lord said, "To you it is given to know the mysteries of the Kingdom, but to them that are without all these things are spoken in parables and dark sayings, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and I should heal them." Here again, in our own day, we see that it is given to some to know the mysteries of the Kingdom; and to others, the majority, it is not given.

How inexplicable this is without the key! The explanation is that God's time to enlighten the world at large has not yet come. Only a few are now in the proper condition to be profited by the Truth. For others who are not in that condition of honesty of heart it is better that they do not know too much about God's arrangements; for the knowledge would give them the more severe condemnation. The Lord sees that this knowledge is not given to any except those who are in the right attitude of heart and able to exercise the necessary faith. Upon others God's Message makes little or no impression even if they should hear with the outward ear. Weakness of heredity or handicaps of training, or both, hinder them.

THE BLESSING COMING UPON THE WORLD.

"The blessing of the Lord it maketh rich." All who have the hearing ear and the understanding heart realize this blessing. Something has entered into their lives the like of which was never before known. During the next Age the blessing of the Lord will come upon the world, but will operate quite differently. The arrangement for the next Age, as we see from God's Word, is that, first of all, Christ will take the Kingdom, and will have absolute control of the whole world. His first step will be to bind that old Serpent, Satan, who has been deceiving the nations for 6,000 years. Christ will restrain him, that he may deceive the nations no more, that the people may be relieved from that deceptive influence, that they may the better appreciate the Plan of God, which will then be made known to all.

Will not that be a blessing from the Lord, a blessing of knowledge, when the world is shown that God, instead of being the greatest devil that they could imagine, is a God of sympathy and compassion? Will they not be glad when they learn that God has for a thousand years turned the whole world over to His Son, that our Lord may reign to the intent that the blessings of life everlasting may be granted to all who will receive God's gractious offer into good and honest hearts? God's blessing will make rich in body, in mind and in moral quality whoever receives it.

The Apostle Peter declares that these Times of Refreshment shall be "Times (years) of Restitution." (Acts 3:19-21.) Restitution means restoration." When Adam fell, he gradually lost his moral and physical perfection, and went down, down, down, into the tomb. So have all mankind, his posterity. Adam and all his race are to be offered restitution—a restoration from sickness, from sorrow, from death, a restoration from mental, moral and physical disabilities—back, back, back, to the image of God which Adam lost by disobedience in Eden, but which our Lord Jesus redeemed for all mankind at Calvary.

These wonderful blessings are all to be given to the race by Messiah's glorious Kingdom. Whoever will accept these blessings of God will receive riches beyond power of human pen now to portray. Just think what this will mean! Suppose that we had the power now to bring the world back from its selfish, mean condition to the image and likeness of God. Where would the European war be in two minutes? Where would all selfishness and sin be? The removal of all these evils is just what God purposes to do, not by magic, but along better lines. If such a change could be wrought by magic, it would go by magic.

WHY EVIL IS PERMITTED NOW.

God purposes that man must learn a great lesson—that sin burns and devours like a fire. The true Church of Christ have learned that lesson. The world is learning a similar lesson, and will learn it still more fully. The great Time of Trouble now coming upon the nations will enforce that lesson as it has never yet been realized. Then, under the Messianic Kingdom, the world will learn righteousness; they will climb the ladder back to perfection. The Lord sees that this will be far better than magical changes could be.

Now there are sin, sorrow, misery, poverty, all imaginable difficulties and even death itself. But then, the Lord tells us through His word, there will be no more curse, no more poverty, nor sorrow, nor crying, nor dying. The earth will become a paradise. The blessing of the Lord will make the world rich, and He will add no sorrow with it. If any should then have sorrows, it will be because they add the sorrows themselves. Whoever will be obedient to the laws of the Kingdom will be blessed of the Lord. All who will love righteousness and hate iniquity shall have the blessing of the Lord, making them richer and richer, until by the close of the Millennial Age they will be absolutely perfect, as perfect as are the holy angels—no more insanity, no more broken hearts, no more curse!

PRESENT BLESSINGS TO THE FAITHFUL.

Even in the present time it is true that the blessing of the Lord maketh rich His people now. "But," says one, "not many of them are very rich." I am not so sure about that. To be rich is to have all that one desires. If one is a true child of God, he will desire the things which God sees best for him to have. He will wish God to give him whatever Divine Wisdom approves. In proportion as he is yielding his life to God, in that same proportion he is getting his desire, and therefore he is rich.

There are plenty of people who cannot get the peace which they covet. Many rich people lack much that they crave. But those who get the riches of the Lord are rich indeed; for they have the peace of God, which passeth all understanding. It is the blessing of the Lord which makes His people rich—rich in the blessed sense of sins forgiven, in the realization that God no longer condemns us, that we are His children, joint-heirs with Christ, if so be that we suffer with him.—Romans 8:17; 2 Timothy 2:11, 12.

In harmony with the Call which God has been sending forth during the Gospel Dispensation. He has received us as His children. He has been calling out of the world a certain company. The Call goes to the world, but not with the purpose of gathering the world. God's purpose now is to take out from the world "a people for His name," (Acts 15:13-17.) To illustrate, if a young nobleman should come to this city to seek a bride, he would choose a young woman of especially desirable qualifications to bear his name. He would select her from amongst all others. Similarly God is now choosing a Bride for His Son, to take the name of Christ. (Jeremiah 23:6; 33:16; 2 Corinthians 5:21.) For more than eighteen hundred years this has been God's special work.

GOSPEL CHURCH ALMOST COMPLETE.

This work of closing the Church is almost complete. Probably there are a few more vacant places, but not many, so far as we understand the World of God. We must be very near the time when the last member shall have come into the Bride Class. In the parable of the Ten Virgins (Matthew 25:1-13), we read that when all the wise virgins had gone into the marriage, the door was shut, This does not mean, however, that when the door to the Marriage of the Lamb shall have closed, the door of mercy shall also be closed. As lang as there shall be any proper use for mercy, there will be mercy. Only the Church as yet experiences mercy from God. But during the next Age all mankind will receive it.

It is not the door of mercy that is closing now, in the end of the Gospel Age; for that door will be open throughout the incoming Age. Nor is it the door of opportunity for salvation that is about to shut. It is the door into the Bride class, into the Marriage of the Lamb, that is soon to close; and when once it is closed, no more will ever get into that class. No other class will ever receive offers as good as those now offered. The Bride of Christ will be fabulously rich. Hers will be the highest honors. She will have all the riches of grace promised in the Word, all the loving kindness which her Lord has provided for her.

But even while still in the flesh the Church class are greatly blssed. The peace and rest of heart which we enjoy is conducive to physical health. This does not mean that all of the Lord's children are well and strong physically, but that, all things considered, their health is likely to be better than it would have been with the same amount of activity had they remained in the world. Even in a temporal way the Master's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," have great force. This rest in Christ, this realization that we have the God of the Universe as our best and truest Friend, as our constant Helper and Guide, lifts a great load from the heart and brings a joy, a freedom from anxiety, that none others than the Lord's own people can understand.

We may not be richer in the sense that we shall have more wealth, finer homes or greater influence in the world. This will be very unlikely. Nor do we desire these things. But we have the true riches, which far outweigh all these other things for they cannot bring happiness nor peace of mind. The Heavenly riches give the spirit of a sound mind. This makes the brain clearer, the judgment more reliable, the nerves more steady, the heart more buoyant. We are keeping our eyes fixed upon the unspeakable blessings which await us; and so we rejoice as we go on our way.

"EYE HATH NOT SEEN NOR EAR HEARD"

The glories which God hath in reservation for His faithful, loyal children are things that eye hath not seen, nor ear heard. (1 Corinthians 2:9, 16.) Wonderful indeed will be the riches of the world when mankind shall have been fully restored to human perfection and to an Edenic home. But far more wonderful will be the riches of the Church, the Bride of Christ. She shall be made like her Lord in His present glorified condition—far above angels, principalities and powes—"partaker of the Divine nature,"—1 John 3:1-3; 2 Peter 1:4.

Our Lord was exalted to be the Head over the Church, His Body; and the Church is to sit with Him in His Throne. (Revelation 3:21.) What a wonderful blessing of the Lord is this! What earthly riches can compare with it? Then, dear brethern, "let us run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith."

HELP OTHERS' FUND.

The Tribune next week will publish a letter from a well-known Truth friend in Washington, Pa. This friend wants us to have a fund to help others to get the benefit and uplift of the weekly sermon of Pastor Russell and the other good things that appear week by week in the National Labor Tribune. We have decided to act on the advice of our friend and will have a fund devoted exclusive to the helping others to get the Tribune every week. We have decided to call this fund **"HELP OTHERS"**, and every week we will publish the receipts and expenditures of this fund. Who will be the first to start this worthy object?

EDITOR TRIBUNE.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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RUSSEL IS PREEMINENTLY A MAN OF ACTION.

It has been said of Lincoln that twelve of the best of the generally accepted talented men of today put together would not make an equal. We average well today but few excel. From a physical point of view Luther and Russell were inferior to Beecher and Wesley, but from a mental point of view it would require Beecher and Russell to make a Luther. Carlyle describes Luther as "A right Spiritual Hero and Prophet; one a true son of Nature and of fact." Of Beecher it could be said, "a true son of Nature and of fact", and of Russell it could be said, "A right Spiritual Hero and Prophet"; but both expressions could not be applied to either. Russell ranks superior to both in many respects. His distingushing features that place his power of thought and speech into the shade are his executive abilities, he is essentially A Man of Action, combined with the proclivities of the Modern Business Man. Dr. David P. Jackson (Ohio) confirms the description of Russell just presented in contrast to Beecher (Previously published in 1913); his intuitive powers exceeding his analytical and philosophical; and all these excelled by his executive abilities as set forth in our first essay, "A man of Action." Say Dr. Jackson:

"History shows that other men great in business and finance have not been richly endowed in other departments of the mind; but Pastor Russell, in addition to his financial talent, has remarkable mental talents of the most varied character. He has a frame of mind that may be described as a poetical mind, a mind that gets an insight into deep things by intuition, like a great poet or a Hebrew Seer; it is as if Isaiah and J. P. Morgan were united in one individual. Poets are not usually of a logical, scientific form of mind; but Pastor Russell has these talents also; that is, he has the acute discrimination and analysis of a great lawyer, that can test the truth and sift the evidence on which they are found . . . . He has the mind of an investigator and student, a scientific love of truth; . . the freedom from bias, the willingness to accept truth wherever found, willingness to be corrected, no difference how humble the instrument—in chort, a mind like Agassiz and Newton."

Prof. O. S. Fowler, the eminent Phrenologist, regarded Beecher as a fine specimen of manhood and complimented the orator's vital forces in describing him as a "splendid animal." Beecher, in reply to a question when about to sail for Europe, if he was going to travel for his health, verified Fowler's estimates, with the answer: "I have more health now than I know what to do with." Prof. Fowler also met Russell in his younger days and made an examination of his cranium, and pronounced it a splendid balance in the region of the intellectual faculties, which would give him the possibilities of success in many professions, were it not for two faculties that were deficient and necesary to make up an admirable combination. One of these faculties necessary to success was Secretiveness, which would give him a disposition to prattle all that he knew to others and not properly conceal matters that would better be kept out of sight. In line with this we note that Russell, like the great poets, takes the whole world into confidence by laying bare his head and heart; but that he has learned to keep a secret can be attested by many who have endeavored to ascertain matters that he purposely kept out of view. The other deficient faculty was Self Esteem, which, not being sufficiently developed, would hinder the full use of his endowment by not placing the proper estimates upon his possibilities. Russell has repeatedly referred to Fowler's examination and to these deficiencies in many of his addresses to Bible students. To the writer he referred to them in a remark: "When I know that the clock is two hours slow, I add it to the time it indicates." But there has been occasion when he failed to do this and admit that for that reason his newspaper publicity was fully two years late.

Prof. David Dall, a noted Mental Scientist of the British Institute of Mental Science, made an examination and character sketch of Russell when the latter was on a lecture tour in Scotland in 1911. It was made by Prof. Dall for his own pleasure and later sent to Russell. Prof. Fowler passed judgment upon Russell in his boyhood and indicated his possibilities in life; Prof Dall's sketch was made recently and it would be interesting to have the two reports analyzed by experts and an examination to see what extent his faculties have been developed beyond their natural size, or to what extent he is a greater man at the end of his career than the promises of youth indicated.

Prof. Dall's Phrenograph confirms our assertions, that great as is Russell's analytical and philosophical talents, these are excelled by his intuitive powers, and all these are placed into the shade by his remarkable activity, as indicated by his own remarkable accomplishments, thus making him pre-eminently A Man of Action, or as Emerson aptly denominates this type of man, a "Doer" as distinguashed from a "Knower" and "Sayer". Our descriptions are based on acquaintance with the man, his literature and his work, but Prof. Dall's is based on Science, and they being alike would indicate that Russell has made use of all his talents in his mission. We quote: "His temperamental development is very even. If there is a predominence of either, it is found in the mative, which supports an intense energy of mind that cannot dream life away, but must be practical . . . . An intense sense of duty, together with the conviction that each moment is precious and of important value, seems to prevade his entire nature."

Regarding his analytical and intuitive nature Prof. Dall says: "His perceptive region, as a whole, is exceeding active, an endowment rendering his range of observation extraordinary; while his memory of faces and forms is marvelous, as is also his power to analyze, compare and draw rapid inferences. Here is a mind able to steel itself against difficulty or attack, yet full of gentleness and amiability . . . In him dwells the soul or patient, charitable, but equally determined reformer—a practical mind, seeing far ahead, possessing large stores of philanthropy, discernment, judgment, talent and efficiency, giving him gifts as a teacher, yet also prompting him to natural desire after self-improvement."

Regarding Russell's vital forces which Luther similarly possesed yet both without strong bodies, indicating that their health was a case of mind over matter, Prof. Dall says: "I find the need of Pastor Russell to be a large one, and the brain gifted with an unconion degree of activity. A full basilar region is accompanied by the powerful endowment of the moral, intellectual and spiritual natures. His physiognomy gives a large face, a large, broad nose with ample nostrils, large mouth and chin—all that the face can indicate of a powerful constitution he has. The animal vital nature, as a whole, is ampy developed; his head also is broad, which indicates general force of mind, strength of feeling and stamina of character.

Russell's deficiences, as compared with Luther, Wesley and Beecner, as heretofore noted in the beautiful sentiments that link us with society, is made up for by others of a similar kind and are his best credentials; in the words of Dall: "Benevolence is a leading faculty, manifesting itself in liberality of sentiment to all mankind, deep desire for the welfare of others, combining warmth of sympathy with rare simplicity of purpose."

RUSSELL, THE ORATOR.

From all accounts Beecher's spiritual development was not near as high as several of the reformers of this story. This is due to the fact that he believed christianity to be, not a philosophical system, but an exalted rule of conduct. This made him intensely practical and his sermons abound with

(Continued on Second Page)

IMPORTANT NOTICE

Berean study leaders and others desiring ready reference to Brother Russell's comments on Scriptures in the Towers from 1908, will find the "Scriptural Index", containing 2000 Scripture citations, indispensable. 25c per copy, postpaid. C. H. Zook, Elkhart, Ind.

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MILL MEN ORGANIZE IN CHARTIERS VALLEY

E. V. Babcock Can Have the Entire Valley if He Wants It--A Big Day at Morganza.

BY J. S. VITCHESTAIN.

CANNONSBURG, July 10, 1916.

This town is enjoying the most strenuous activity and its industries are operating in full with orders sufficiently numerous to keep the various plants running almost double time if men could be supplied.

The most remarkable thing is how industries locate here when other sections seem to offer far better facilities and superior advantages but choosing this locality certainly exalts the characteristic thrift and extraordinary persistency of the people.

The Standard Tin Plate Co. is running better than full and the extensions only recently completed have doubled the capacity. This is an old concern and the highest type of men are employed. The Canonsburg Iron & Steel Co. is running full, but there is a disposition here among the men that forebodes evil to the management whom the men are inclined to criticize. In the death of the late John F. Budke, president and principle owner of the Canonsburg Iron & Steel Co., the workmen lament the loss of a good friend and they are resenting the harsh treatment of the present management. Today a meeting was held in Eagle Hall and the workmen were preparing a scale which is to be presented to the management within a few days. During Monday Assistant Secretary Davis of the Amalgamated Association of Iron and Steel Workers organized the men and they are once more under the jurisdiction of the association that at one time controlled all the iron and steel in the Chartiers Valley from Pittsburgh to Washington.

The pottery industries of W. S. George Pottery Company and the Canonsburg Pottery Co. are thriving even against the destructive tariff revision policies of the Democratic party.

The life of the pottery industries was extended only after special earnest pleas made to President Wilson for protection which gave only a brief respite and to the present European war goes the credit for the last and final hope.

It was the paralizing effect of the European industries brought about through the war that saved both Canonsburg and East Liverpool so far as the pottery plants are involved, and sad is the comment that such an ill wind should bring redress and stem a tide that men in the mills, shops, factories and mines here knew well, would not only play havoc with this industrious section, but destroy American industries throughout the land.

Well do the workmen here understand the demands made upon the industries here, as well as elsewhere, as reflected through the war orders.

The plants working on war orders are removed from the markets as competitors. Thus while others are working on war material the plants here are busy supplying a domestic trade. Men in the Fort Pitt Bridge Works are rushing orders and work is piled up. The bridge work's men will have enough to keep them busy until Hughes and Fairbanks are elected after which there will be such a breaking loose of order that the nation naturally will be thrust into the midst of a golden age.

The Chartiers Creek Coal Co., and the Pittsburgh Gas Coal Co. are busy on domestic trade and also rushing Coal to the Great Lakes for the Northwest.

Word reached here that the Pittsburgh Coal Company, the big combine, is transfering considerable of its river interests to the Kanawha river in West Virginia, owing to better working conditions. The real story seems to be the Pittsburgh Coal Company has been forced out of lower river shipments and the New Orleans trade has been absorbed by keen competition from Kentucky and Alabama.

The big Coal trust is now shipping principally by rail save the 1,000,000 tons contracted for by the United States Steel Corporation for which the latter pays but very little above the actual cost of production.

This bustling and energetic community is actually the political seismograph of Washington County. Here all the political upheavals and disturbances are recorded and here the analysis is made.

George McPeake will be the next member of the Legislature from this end of the county, while G. Plumer Baker will go from Washington and Dr. J. A. Sprowls will represent Donora in particular and the eastern end of the county generally speaking.

McPeake, a splendid man and good campaigner. T. M. Reese once a very influential member of the Amalgamated Association, also a valiant supporter of P. J. McArdle, when the latter was president of the great organization of Iron and Steel workers is here. Reese is no longer actively engaged in the tin mills, but he was Justice of the Peace here, later Postmaster under President Taft and last November was re-elected Justice of the Peace again, after being relieved by President Wilson, who gave the Postmastership to a Democrat. Reese is an amiable leader, a real diplomat and stands for right without being radical. He is forcible and practical. No man understands the men employed in the mills or mines better than Squire Reese and his popularity demonstrates the faith the citizens here have in his leadership.

Squire Reese told me he will be for E. V. Babcock for Governor. Reese's attitude on this matter will have a powerful effect throughout the county. Although on opposites sides at present, Reese is a staunch

(Continued on Page 5.)

GOSHORN'S TROUBLES COMING THICK AND FAST

Candidates for Sheriff Piling Into the Trouble Ring and a Big Time Now On.

Chairman Larry R. Goshorn, chairman of the Registration Commission is busy, exceptionally busy displaying more anxiety in this business matter than he has displayed for some time. But all agree that Larry is a diplomat and that eventually Larry will bring himself and his associates out into the open covered with smiles. Of course all who know Larry know that his is a master mind for evolving intricate problems and with his remarkable ingenuity he will be able through stratagetic moves to land on top of the heap. As it is the newly appointed Registration Commission which begins its business with L. R., as chairman, D. L. Lawrence, secretary, J. Scott Morgan and W. L. McCullagh as the real audience finds itself almost overwhelmed with applicants for district registers and by the way these candidates are moving upon the new board the impression may be gained that the entire voting public is seeking office. There are 1,656 registers to be appointed and these are to receive $10.00 per diam. There are 414 districts and this is on a ratio of four to the district. The first instalment of an appropriation during the term of the new board will be approximately $50,000.00 and the remaining $150,000.00 comes later.

To whom this first $50,000.00 shall be given is the monumental task Larry, with shirt sleeves rolled up is now working on, and Larry is more popular today than he ever dreamed he was. The acquaintances of old are being renewed and memories that were long since forgotten are being refreshed. Every one seems to be moving toward Diamond street, the headquarters of the Registration Commission, and by August 15 when the time for the appointment expires there will be haystacks of petitions. No one is being overlooked as a signer and after the petitions are filed the applicants return to seek the influence of the individual signer which is directed either in personal calls or telephone messages upon Mr. Goshorn or some one or all his associates.

Manufacturer, labor leader and politician are all getting in touch with Larry and the unfortunate thing about it is that Larry has made so many friends during his career as a newspaper writer. However those who have never had the pleasure of an acquaintance are looking up avenues of contact. By August 15 Larry and the entire Registration Commission will be at the pinacle of fame. None will predict what will be the extent of the damage after the fifteenth, but leave it to Larry. All are looking forward to some soothing words.

Some predict that this may have some effect on the municiple and county campaign next year, but the indications are the thrill given to the disappointed will wear off by that time. However, the candidates will be so numerous that incidents so trivial will be unable to survive in the shuffle.

There is a terrific battle to be waged for Sheriff and the line-up is promising of extraordinary events. Mayor Joseph G. Armstrong, according to those pushing his candidacy, is a full fledged candidate for Sheriff and he will have the backing of the organization.

The Mayor's popularity should not be questioned when he is an omnipotent factor in the distribution of offices. Whether there is unwavering loyalty or not the impression prevails that he has sufficient following to elect any candidate whom he chooses to support. For this support he will be able to name the office for which he cares to become a candidate and he can command, through his organization, the loyalty, essential to his success, to the moment of going to the polls. He will be the supreme power in choosing a candidate for Mayor and a candidate for Governor. This does not indicate there will not be a faction who will oppose Mayor Armstrong but factions opposing will not remove the important fact that his prestige and his personal influence will not be alluring to candidates who may exhibit the greatest strength.

Thomas O'Shell, who in 1913 received 41,000 votes for Sheriff is again a candidate and O'Shell's friends declare he can hold his own and may increase this splendid showing. If these predictions are true then O'Shell may be the next Sheriff of Allegheny county. The office of District Attorney offers a candidate in the person of E. E. Clark, Chief County Detective and Clark has been leading some of his admirers into a strange labyrinth and they do not hesitate to declare they are somewhat mystified over matters which to them keeps them in a dizzy atmosphere. However, as Clark approaches the firing line what now seems incongruous and intricate may crystalize into a new and startling phenomena.

Hon. W. J. Burke, alias Big Bill Burke, alias Railroad Bill, alias Bill, the Poor Man's Friend. He who was the saviour of the railroad men's hopes and aspirations. He who fought most ferociously for the Full Crew Bill, and who to the last, the very last held on and assailed viciously and without fear or consideration for the feelings of a poor and emaciated corporation with its hundreds of thousands of "Poor Widow Stockholders." He, Bill, Hon. Bill Burke, is said to be a candidate for Sheriff. See the ephemeral bubble of the other candidates burst.

The very announcement of Bill in the field shatters all hope of others securing a single vote from railroad men. Bing! Off goes railroad men from the calculations of any other candidate. There is record of one congratulating O'Shell for his work in behalf of railroad men, but

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Railwaymen in Annual Convention

Thomas Reece, Staff Correspondent.

LONDON, JUNE 29.

The annual convention of one of our most important trade unions, the National Union of Railwaymen, is sitting this week, sixty delegates being present representing three hundred thousand members. A strong attack was made at this convention on the food rigging and cornering that is going on in this country. J. H. Thomas, an important official of this union and also a Labor Member of Parliament, declared that if the railwaymen got an additional $2.50 weekly war bonus they would soon find themselves as badly off as ever owing to the increase in food prices. He went on to say, however, that the problems of the moment were as nothing compared with the preblems which they would have to face when the war was over. He referred especially to the way that women have come into industry, no fewer than 1,750,000 having apparently entered productive work since the beginning of the war, although the actual Board of Trade Employment Information Bureau only gives about 560,000 women as having become wage earners since the outbreak of war. Was there any sensible man who believed that if the war ended tomorrow the women were going to be driven out of industry? If any did so believe they were living in a fool's paradise. No leader dare blind himself to the facts. Indeed, viewed from the moral standpoint, would any man contemplate with any degree of satisfaction the knowledge of any intention of throwing out of the industrial arena one and three-quarter millions of women? He said, "No." Therefore, it was their duty to meet the situation and to deal with it in a practical way. They had no right to set up a sex war; but they had a right to say that no employer should be allowed in future to take advantage of women's labor as a means of reducing the value of men's labor. There was only one way, and that was to insist that wherever women were doing the work of men they should be paid the same rates as men. That was the surest safeguard as far as the workers were concerned.

The discussion as to what is to happen to labor after the war now waxes hot and strong and there is certainly every need for taking time by the forelock in this matter. I cannot do better in this case than quote the views of a well-known labor educationist. His remarks were devoted not so much towards a complete solution of the question as towards the necessity for everyone thinking along the lines which ought to find a solution. It has to be borne in mind that when the war is over there will be some millions of soldiers freed for industrial work. Many will find their places filled and the trouble may be intensified if the expected prosperity boom does not materialize.

Many kinds of trade which were good in times of peace had been slowed down, our trade with foreign countries had been slowed down, and what was going to happen after the war was likely to be that the nation which could readjust itself the quickest was going to have the best look-in from the material point of view. This gentleman addressing a meeting of men generally interested in the labor question said that they wanted to think out the matter beforehand, knowing that it was of importance that we should be more prepared for peace than we were prepared for war. In his talks with secretaries of big trade unions and large employers he had found prevalent, far too often, a sort of fatalistic feeling, which said, "I am afraid we are going to have an awful time in industry after the war." We ought instead of feeling the trouble to be inevitable rather to try to spread the feeling that the community is not going to have it.

He then proceeded to discuss what was likely to happen at the end of the war, and remarked that the large Government orders which had kept people busy had obviously got to cease; and, whereas at the beginning of the war a large number of people were taken off the labor market, at the end they would have millions coming on to the labor market. Against this one had to set several factors which were all to the good. In the first place there were a great many ordinary private demands for trticles which people quite properly in many cases had not put forward during the war, and to relieve the situation they would have all these orders released. This showed how extremely important it was that people should not go to spending money now. The time for buying from the point of view of the country was after the war. There were

(Continued on Eighth Page)

FAKE FURNITURE MEN TRIMMING THE PUBLIC

Country Towns Suffer Intensely Through Frauds--How the Victims are Worked Through a Chain of Stores.

By J. H. Vitchestain.

CANONSBURG, PA., July 5.—There are victims here of Pittsburgh's fake furniture dealers and the plundering of the unsuspected is a sad commentary on a city that boasts that it "Promotes Progress."

If selling a defective mattress or a second-hand bedstead for new or selling certain articles and delivering inferior ones in their stead is advancing a city as a commercial center, it is entirely new in the catagory of business ethics. The fakers do not practice their frauds so deliberately on the residents of Pittsburgh as they do on the unfortunate victims residing in country towns. On this class they prey with a vengence and seem to strip them of everything they have with them.

The trickery is worked with greater ease when the prey lives a distance from the city. The average purchaser who has been duped is not a ready correspondent and unable to properly phrase a letter. Then, too, it costs considerable to make frequent trips to the city. Procrastination also wears the patience of the purchaser and the business knave knows well the tricks which work most effectively in his interest.

I called at the home of a prosperous family here and was told of an experience through which a member of the household has passed. It is the story already published. In searching for a legitimate furniture house the shopper falls into the hands of an infamous swindler, who is tricked, but does not realize the scoundrelism until articles other than those selected reach the purchaser. The fraud is not then disclosed until effort has been exhausted to secure the articles originally chosen have failed.

Upon this revelation the purchaser hesitates to seek redress through the courts and after exhaustive argument gives up in despair.

Captain Archibald Mackrell is determined to go the limit with any purchaser defrauded, but Captain Mackrell vigorously protests against the Police Department becoming a mere collecting agency.

Captain Mackrell declared he would act quickly on any case brought to his department provided the victim would make information and stand by the Department until the case went through the courts. The complaint of Captain Mackrell is that the unfortunate victims only want to ge their money back and they immediately agree to drop the case. This is an injustice to others. The case should be pushed to the limit and the diabolical villian would soon be landed where he belongs.

I saw a woman go into a furniture store along Penn avenue to purchase presumably one of the articles marked half the price of a similar article in a legitimate store.

She was taken across the street to another store which I was told was one of a chain from the second store. I followed her and a salesman, to a third store, some distance from the last store. I waited across the street and soon saw the salesman returning to the store, he having left his victim with what I was later informed was the expert trimmer.

I left this corner and was informed that around the corner on Liberty street was another of this chain of stores where fraud and deception was practiced. I was told if I entered the store to make a purchase I would not be sold any article, but taken to another store which was regarded as the principle store at which trickery was the chief practice. I went to the store and standing outside viewing a dining room table on display in the window, I was invited in.

I spoke of the table, its value $12.50. It was surely worth $25.00. Come in I'll show you, said the salesman or the one who might be regarded as the owner. I followed in but I had scarcely entered ten feet from the door when the salesman, reaching for his hat, said, "Come with me." "Where are you going?" I asked. "Just around the corner," said the salesman." I excused myself and left. It was as I had been told. A chain of stores all operating to one large store, held to be, when most advisable, the wholesale house.

Ligitimate stores are suffering through these frauds and the victims in towns in the Chartiers Valley are complaining.

The duped in other sections are beginning to realize the extent of the frauds and the National Labor Tribune has offered its services through a legal department which promises redress.

STOCK HELD BY BROKERS.

NEW YORK, June 27.—It is stated in Wall street that from April 1, 1915, to April 1, 1916, the number of United States Steel Corporation common stockholders of record dropped from 56,825 to 41,910. This is the smallest number of common shareholders in many years.

This information does not sustain the claim that the steel trust's stock is being purchased by its employes, thereby "settling" the differences between capitalists and laborers.

It is also claimed that 50 per cent of steel common is now held by brokerage houses. The trust would create the impression that this stock nestles in the humble homes of laborers, working 11, 12 and 13 hours a day, and who are partners in this great concern.

Harvest Gatherings and Siftings.

[The Tribune has received many requests to publish the following:]

(Continued from last week.)

"TABERNACLE SHADOWS OF BETTER SACRIFICES."

I went to the Lord with this, as with every trial; I told Him just how it seemed to me, how anxious I felt for the dear sheep, who having their appetites sharpened by the Truth, were by their very hunger exposed to Satan's deceptions. I told Him that I realized that He was the Shepherd, and not I, but that I knew also that He would be pleased with my interest in the sheep and my desire to be His servant and to declare the Truth, the Way and the Life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be His due time to have the truth on the same subject made clear, that the worthy ones might be able to stand, and not fall from the Truth.

Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices which all Christians see were typical of "better sacrifices," and trusting that the Lord would grant the insight as soon as I got into the attitude of mind best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if He were willing to use me as His instrument to declare the Message to His dear family, I might be able to rid my heart and mind of any prejudice that might stand in the way, and be led of His Spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the Epistle to the Hebrews, and in looking to the Lord for wisdom and guidance. But no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long. But on the third day, near noon, the whole matter came to me as clear as the noonday sun—so clear and convincing and harmonious with the whole tenor of the Scriptures, that I could not question its correctness, and no one has ever yet been able to overthrow it. (The matter has been published in several editions in pamphlet form, under the title, Tabernacle Shadows of the Better Sacrifices, and can still be had by addressing The Watch Tower Office at Brooklyn.)

Then I knew why the Lord had led me to the solution so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained; and I was all the more assured that it was not of my own wisdom; for if of my own, why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths—not in that it overturned old truths or contradicted them, but that, on the contrary, it set them all in order and harmony, and straightened out little knots and twists.

For instance, the doctrine of Justification by Faith had always been more or less confused in my mind—as it has been in every mind—with the doctrine of sanctification, which calls for self-sacrifice and works. This was all made clear and plain at once; for the types show that we all, as sinners, needed first of all Christ's Ransom-sacrifice, that we must appropriate its merit to ourselves by faith; that thus we are justified (reckoned free from sin), when we by faith accept of Christ's sacrifice on our behalf and consecrate ourselves to God. The type shows, too, that it is only after being thus cleansed in God's sight (by our acceptance of Christ's finished work as our Ransom-sacrifice, and the imputation of Christ's merit to us) that God is willing to accept our offering and receive us as joint-sacrificers with Christ; and that if faithful to the end, following in His footsteps, we shall be granted the favor of joint-heirship in the Kingdom.

STILL FURTHER LIGHT ON THE SCRIPTURES.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with Him of the Divine nature is confined exclusively to those who would share with Him in His sacrifice and service of the Truth. And here, too, I saw for the first time that the Lord was the first of these sacrifices—the Sin-offering; consequently, that none of God's servants, the Prophets and faithful ones who lived and died before Christ, were priests after His order or sharers in the sacrifice with Him, even though some of them were stoned, others sawn asunder, and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ in the Kingdom, at and since Pentecost.

Here, too, I first saw that the Acceptable Day of the Lord signifies this Gospel Age, the time during which God will accept the sacrifice of any who come to Him through Christ, the great Sin-Offering; that when this Acceptable Day ends, the reward of joint-heirship and the Divine nature ends; and that when this great Day of Sacrifice, the Gospel Age (the real Day of Atonement), has closed, when all the members of the Body of Christ shall have participated with Him in the sacrifice of their rights as justified men, and shall be glorified, then the blessings shall begin to come to the world—the Millennial blessings purchased for them by their Redeemer, according to the grace of God.

This first brought me to a clear recognition of the distinction of natures—of what constitues human nature, what constitutes angelic nature and what constitutes Divine nature, as shown in Studies in the Scriptures, Vol. I., Chapter X. And whereas I had used the word Restitution in a general way to mean some sort of a blessed change, now, under the clear light, I began to see that the great work of Restitution could mean only what the word implies—a restoration of that which was lost (Matthew 18:11), a restoration to the original condition from which man once fell.

Then I saw that God's Plan, when carried out, would not bring all of His creatures to the one level of the Divine nature, but that He purposed to have an order of beings called angels, who, though perfect, would always be of a different order, or nature, from the Divine nature; and that He likewise purposed to have a race of beings of the human nature of whom Adam was a sample, or pattern; and of whose future earthly home—Paradise—Eden was a sample, or pattern. I also saw that God purposed that Christ and His joint-sacrifices and joint-heirs are to be God's instruments for blessing the fallen race and restoring them to the perfection enjoyed by Adam in Eden, a condition which God said was "very good," and in which man was an image of his Creator.

When all these things unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blesing; and to Him I render praise and thanks. All my faintness of heart and all fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that "shines more and more unto the perfect Day." I saw at once that these new developments would probably prove a stumbling-block to some, as well as great blessing to others who were ready for them. Instead, therefore, of publishing it in the next Watch Tower, I determined to first present the matter privately to the more prominent brethren; remembering the Apostle Paul's course in a similar matter.—Galatians 2:1, 2.

OTHERS WITHDRAW FROM US.

Accordingly, I sent the invitation and money necessary for the traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton, from Michigan, was one of the four, and the only one who rejected the first rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent, or to quote any passage of Scripture thought to be in conflict. There were none; and every question demonstrated the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the Plan of God must be the Truth and ought to be confessed and taught, especially when it arranged and ordered all the other features of Truth so beautifully.

I pointed out, too, how necessary it was to a logical holding of the Ransom to see just what this showed, namely, the distinction of natures—that our Lord left a higher nature and took a lower nature, when He was made flesh, and that the object in that change of nature was that He might, as a man, a perfect man, give Himself a Ransom for the first perfect man, Adam, and thus redeem Adam and all lost in him. I also showed how, as a reward for this great work He was given the Divine nature in His resurrection—a nature still higher than the one He had left when He became man.

But either Mr. Paton's mental vision or his heart was weak; for he never took the step; and before long, he, too, forsook the doctrine of the Ransom. Yet he still used the word Ransom, while denying the idea conveyed by the word; nor could he give the word any other definition or otherwise dispute the correctness of the meaning which we attach to it—which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him, he drifted farther and farther away. I was obliged to refuse his articles for The Watch Tower for the same reason that obliged me to refuse to spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book, Day Dawn, which I had purchased last were all that were left; and announcing it so that no more orders for it might come to the Tower Office, I took occasion to promise Millennial Dawn, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle.

About this time Mr. Paton concluded that he would publish another book under the name Day Dawn, revised to harmonize with his new views, which ignored the Ransom, ignored justification, and the need of either, and taught that all men will be everlastingly saved—not in any sense as the result of a sacrifice by Christ, but as the result of each one's crucifying sin in himself—the law under which the poor Jews tried to commend themselves to God, but which justified none. Many and severe were the calumnies heaped upon me because I exposed this change, told that the original Day Dawn was out of print, and that the new book was on a different foundation from that which I had recommended.

(Continued.)

AKRON, Ohio, July 9.

For some time I've thought of writing to you and expressing my appreciation for your valuable paper which I enjoy reading each week especially the sermons of Pastor Russell, also for the type you are printing them; the letters from the friends, in fact all religious features. I will be counted as one of your subscribers as long as these features are printed in your pages.

Yours in Christian love,
MARVIN FOSTER,
439 McGowan St.

The "Help Others'" Fund.

Washington, Pa., July 9.

I wish to express to you my continued appreciation of your good paper. Its coming is always looked forward to with pleasure. I get several papers containing Pastor Russell's Sermons, but prefer to read them in the Tribune because of the clear print, and probably because of a little prejudice in favor of it. I enjoy Bro. Nelson's articles and hope to have them in pamphlet form sometime.

There is one thing, however, which always makes me feel sad, and that is when reading the Appreciations, to hear so many say they will have to discontinue their subscriptions because they are unable to pay for them longer. One can hardly imagine any one who is in good health not being able to raise a dolar by some means, but we are not able to judge, as we do not know the circumstances. But when we think of any of the dear ones being so situated that they cannot any longer afford to take the Tribune, which they evidently love to read, those of us who have health and strength, and ability to earn our living, with a few bones buried for the future, should feel very charitable toward them, and have a desire to help them, and to serve the Lord at the same time; remembering that he said, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me." So I have been wondering if there is not some way in which they can be helped.

I believe it would be a good plan for the Tribune to start a relief fund, and I feel sure that all of the classes where the paper goes would be glad to contribute to it; then those who need help could make their request known to the Editor, who would be able to judge of their worthiness, and their request would not need to be published, as it certainly does not make interesting reading. Further, I feel that there are opportunities for the "one talent" ones among us to help to hasten the coming of the Kingdom. I am sure that many of us could find time to do a little outside work, thereby earning the needed dollar to help some one to get the sermons, and by that means we would be preaching to them. If we cannot do big things let us do little things, which are needed to help the big things along. If we are housekeepers we could make some pies for our neighbors, or something else which they might need, and which we have a talent for doing. Or we might do without something we need and thus make a sacrifice. I earn some money by sewing, and have already renewed several subscriptions. I cannot write the Plan of the Ages, as Bro. Russell did; I cannot take a subject and go into it so deeply that you can scarcely see to the bottom of it, as Bro. Barton can, for instance, nor analyze it, and dissect it, until you can see every phase and angle of it, as Bro. Johnson can, yet I doubt if any one of the three of them could sit down at a sewing machine and sew a straight seam, or make a pie to save his life. So if we can only do little things and can be the means of sending those fine sermons to others, the Lord will give us as much credit as though we had actually gone and preached them, and our "one talent" would have been made use of. When a paper like the Tribune takes up "Truth," and gives space to the sermons, it is sure to suffer loss at the hands of prejudiced people, and to incur the displeasure of the "Dumb Dogs," and of the "Hireling Shepherds" in general. So it is only fair that it should be given every encouragement and support by those who wish to see the good work go on. I believe the Editor can help some by always having some good articles from different brethren, and by inviting more letters from friends.

In the beginning I said that by making use of our talents we might hasten the coming of the Kingdom. I imagine some saying we cannot hasten the Kingdom. God has a set time for everything, and nothing we could do would change it. Then I ask why does it say "hasten the coming." See 2nd Peter 3-12, margin, common version; and in the Emphatic Diaglott it reads, "Expecting and hastening the presence of the Day of God." In 1st Corinthians we read, "See that ye come behind in no gift (talent) waiting for the coming of our Lord Jesus Christ." Some have thought a mistake was made by those who thought the Kingdom would be fully set up in 1914, but if we look back we can see how everything seemed to indicate that it would be so. Our Pastor nor anyone else pretended to give Scriptural authority for it, but there seemed to be no reason why it should not be so. Nothing seemed to intervene. The Chronology taught that date to be the end of Gentile Times. Events seemed to be shaping themselves to that end. Church Federation and the regathering of Israel were making rapid strides, but all at once, and from some seemingly unaccountable cause, seemed to receive a "set-back," and almost come to a standstill and to cause a delay. Why was it? It would seem that the Lord, according to some of his parables, gave just enough time and enough material (talent) to complete the work on time, but as foretold some did not use their talents, so when the Lord came he found the work not completed because some of the workmen had gone "off the job," and he had to give the unused talents to others to use in order to get the work completed. The Lord evidently foreknew it would be so, and permitted it for a test, as many tests have come along the lines of time, and it surely has been a test of faith, and loyalty to the Lord and his appointed Servant. But "they that wait shall not be ashamed.' And so the Lord, foreknowing the conditions, has sent us word through the Prophet Habakkuk, 2-3, that though it tarry, wait for it; because it will surely come, and will not tarry. And also through the Apostle in Hebrews 10-37, "For yet a little while, and he that shall come will come, and will not tarry."

We are told there will be another testing time at the end of the Messianic reign, when Satan shall be loosed, and who knows but that it may also be along the lines of time. About the year 2914 some may begin to reason that according to Chronology the Kingdom should have been established in 1914, and was to continue for one thousand years, and now since the time was up they should not be kept under the iron rule any longer, but should have the Kingdom turned over to them, and every man be a King himself. That they will prove themselves disloyal at heart, after being brought to perfection outwardly, and with sufficient knowledge to enable them to stand every test, is certain. In Psalms 49-30 we read, "Man that is in honor, and understandeth not, is like the beasts that perish." This is explained in Tower 1895 P. 23, to mean the condition of man after having been brought to perfection, by restitution processes. But not being loyal at heart, he fails to understand that his eternal life depends upon his perfect obedience. Again we read in Proverbs 2-21, "The upright shall dwell in the land, and the perfect shall remain in it." Showing that even when they are brought to a condition of glory and honor they will not be considered perfect until they have stood the final test. "Then the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Just how Satan is to be bound, and then loosed again we are not told, and anything anyone might have to say about it would necessarily be mere conjecture, but the thought expressed by a Pilgrim Brother has appealed to me as being the most logical and reasonable. The thought was that it would be a knowledge of the Truth that would bind him, and we know that he has been deceiving the people all of these years by substituting all manner of error and superstition for the Truth. We also know that so far as the true Church is concerned, he can no longer deceive them with his errors, and to that extent he is bound. He cannot tell us that there are three Gods in one, or one in three, that the soul is immortal and "cannot surely die;" nor that the wages of sin is eternal torment, because we know better. And it says he is to be bound so that he can deceive the nations no more until the end of the thousand years, when he is to be loosed a little season.

Some might say that if knowledge is to be instrumental in binding him, that in order to loose him, it would be necessary to take away knowledge, but I do not think so, for they would have to have full knowledge before they could stand the final test, which would surely be something to test their sincerity of heart. Adam failed because he did not have knowledge, gained by experience, and was therefore, more excusable, but in the final testing there will be no excuse, for they will have had every opportunity to know right from wrong, and have had sufficient experience with "the exceeding sinfulness of sin."

With best wishes for your continued success.

Very truly yours,
BIBLE STUDENT.

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OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

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CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Newport, R. I.	July 9-16
Winnipeg, Man.	" 7
Sioux City, Iowa	July 6-9
Newport, R. I.	" 16
Portland, Me.	" 23
Norfolk, Va.	July 22-30
N. Y. City Temple	Aug. 6
Cleveland, O.	" 13
Niagara Falls, N. Y.	" 20
Nashville, Tenn.	August 27
Long Beach, Cal.	Sept. 2-10

Appreciatons

Brewton, Ala., July 10.

I would like to say to the Truth friends, through the Tribune, that the Official Postal Guide, which heretofore we have had to pay $1.50 for, can now be had of any postmaster at 15c per copy without the supplements, or 50c to include the supplements for a year. This Guide is indispensable to those doing much mailing. The publishers of this Guide have been grafting the public for thirty years, but our good friend Gen. Burleson has come to the rescue and now puts the Guide in the reach of those to be benefited by it—the patronizing public. General Burleson has done numerous good things for the people since he got control of the P. O. Department, for which he has the gratitude of millions of his countrymen.

And our Labor Tribune also has done many things for the protection of the people in its exposure of fakes and crooks. For this the people are also grateful. We also appreciate the religious instruction we get from the Tribune; it is so much better than anything offered us in the pulpits generally.

Very truly your friend,
ELSTON LUTTRELL.

Haliburton, Canada, June 26.

I again have the pleasure of renewing my subscription to the Tribune for another year and am sending it to you direct this time, because I want to request you to change the name and send it now to Mrs. Eliza Holland, instead of me. I will get it the same, but as all my mail goes in another box and I'm away a lot of the time, Mrs. Holland hardly ever gets my Tribune, as I want her to, for the postmaster evidently overlooks, continually, the fact that it has been sent in care of her. So you making this change will oblige us both. We love the Tribune because of the same thing. We saw one fellow order his discontinued for "Too much Russell". We think it hard to get too much of a good thing, and the elucidations of truth from God's word, that comes from the Bible House, that your paper contains so much of, is certainly good, grand. We wish you every success and are glad that we have not had to, as yet, discontinue our Tribune, as apparently, so many have.

Yours, for the Truth,
F. G. HAMMES.

BEACON, N. Y., July 10.

Kindly discontinue The Tribune as my subscription expires this month. A kind friend of ours subscribed for us the past year but I do not feel that we can afford to pay the subscription price for the year. I and my family have appreciated your paper very much. Brother Russell's sermons and Brother Nelson's essays upon Pastor Russell's Sphere in the Reformation and the Voices of the people make your paper very interesting reading.

Yours very sincerely,
WM. R. WILLIAMS.

YOUNGSTOWN, O., July 10.

Please excuse delay in renewal. Will try to do better in future. We thank you for publishing Pastor Russell's sermons in such large type and all other features of Present Truth. The Lord will surely reward your Labor of Love for His cause. I shall continue to take the Tribune so long as I can afford to.

THOS. MOUNTFORD,
Route 2.

COLUMBUS, O., July 10.

I am enjoying the "Tribune" as much as ever and hope to continue taking it so long as you take an interest in publishing the "Truth" on religious affairs. Enclosed find $1.00.

Respectfully,
MISS EMMA L. LINKE,
693 Park St., South.

MINERAL RIDGE, O., July 7.

Find inclosed check to cover back subscription, place same to my credit and oblige. I am renewing my subscription through the Watch Tower. We consider the Watch Tower and National Labor Tribune household necessities. Thanking you for the boldness with which you proclaim Truth, I remain your much pleased subscriber and reader.

Very truly yours,
M. M. RAUDEBUSH.

ST. PAUL AT ATHENS

Acts 17:22-34—July 16.

The Intellectual Center of the Old World—Images of Gods Everywhere. Preaching In the Parthenon—Basic Difference Between Greek Philosophy and the Scriptures.

"In Him we live and move and have our being."—Verse 28.

WHILE Silas remained to strengthen and establish the Bereans, as Timothy had at Thessalonica and Luke at Philippi, St. Paul went on to Athens, then the center of the world's intelligence, a college city, where resided the most eminent philosophers of the world. Jerusalem had been the center of true religion; Rome was the center of the world's imperial authority; and Athens was the world's intellectual capital.

We can imagine St. Paul walking through the streets of that great city, admiring its wonderful architecture, listening to some of the scientific teachers, and noting the numerous monuments with which the city was crowded—statues of gods, demi-gods and heroes. Every gate post carried its protecting god. Every street had its sanctuary. No wonder his heart was stirred within him as he beheld so intelligent a city wholly given over to idolatry!

As usual, the Apostle found the Jewish synagogue, where he reasoned with the Jews and with devout persons. Daily in the market-places he talked with all who were willing. Some called him a babbler, implying that there was neither sense nor reason in his presentations. Others thought more favorably, and were curious to have a formal discourse.

St. Paul on Mars Hill.

So in the Lord's providence the way was opened for him to deliver a discourse on the Plan of the Ages amongst the wise men of the earth, probably in the great structure known as the Parthenon, on Mars Hill. However, the curiosity of the Athenians was superficial. They wished to keep abreast of every new theory, that they might the better defend their own position.

Our Common Version reports the Apostle to have begun by accusing his hearers of being too superstitious. However true the statement might have been, it would have been unwise; for it would needlessly have offended his hearers from the outstart. We do well, therefore, to translate the word "too religious." This translation fits well with the discourse which followed; for the Apostle proceeds to show that by the images erected they recognize innumerable gods, and that additionally he had seen one altar to the unknown God. This was being too religious in one sense of the word—unwisely so.

Basic Doctrines Contrasted.

The inscription, "To the Unknown God," became the Apostle's text. He preached the true God and Jesus Christ, whom God had sent. He showed Divine Justice and its requirements, which Adam's fallen race cannot meet. He pointed out that consequently all mankind are under condemnation as unworthy of everlasting life, but that God has sent His Son to redeem our race from death and to grant us resurrection privileges. He drew their attention to a greater God than they had thought of, and showed the length and breadth of Love Divine—that it is not confined to one nation, but that God had made of one blood all nations, to dwell on all the face of the earth.

Anticipating the question, "Are we responsible for not having worshiped Him whom we knew not?" St. Paul declared that heretofore they had not been responsible for not having worshiped the true God. Such ignorance God "winked at"—overlooked; for until now His great Plan had not reached that stage of development which authorized the sending of His Message to the nations. But now God commands all men everywhere to repent; for He has appointed another Judgment Day.

In the first Judgment Day Adam was found unworthy of everlasting life and was sentenced to death. His entire race shared in his penalty. But Christ had redeemed Adam and his race from that death penalty, and thus opened the way for another trial for life or death everlasting. This second trial would not merely be for those living at that time, but for the entire race—"all men everywhere." This implied the awakening of the dead. Otherwise, the millions already dead could never participate in God's grace. The proof that this was God's purpose had been demonstrated by the fact that Christ had risen from the dead.

He is Risen!

But the Athenian philosophers, like those of our day, sneered at the doctrine of the resurrection of the dead. Some denied a future life; others held that human life is indestructible. All were in opposition to the Bible teaching of a sentence of death, a redemption by death, and a resurrection from death. All interest in the Apostle's teaching vanished for the majority when they learned that the entire philosophy rested upon the resurrection of the dead. Few can receive this.

WEST MEDFORD, Mass., July 9.

I have sent today my renewal for the Labor Tribune for another year. I am still enjoying Pastor Russell's sermons in your paper; they are so helpful to a critical mind and the more you study the sermons in order to prove their error, the better satisfied you are that they are correct, and what we read and study squaring all by the Word of God we know must be so and we do not have to hire a man to tell us, and no one can make us believe otherwise. I have noticed that Pastor Russell's sermons are very clear, and only simple language is used so all can understand, also he gives you Scriptures to back up his thoughts and I have noticed that they are all placed in their proper order, not getting the times and seasons all mixed up, but the things that are spiritual are put upon the spiritual plane, and the things that are human are put upon the earthly plane, and these things are so reasonable that they appeal to me, and must to every right minded, sober man. May the Lord continue to use you and your paper for His work.

Yours truly,
W. H. KIMBALL,
255 Arlington St.

TOWER CITY, Pa., July 9.

I highly appreciate the Tribune for the psace it gives to the "Truth" as promulgated by that fearless man of God, Pastor Russell; as well as for the noble stand it takes against all kinds of fakirs in defense of right and equity.

From an old subscriber,
GEO. W. LONG.

KUTCH, Colo., July 10.

Some time ago I requested the discontinuance of the esteemed Labor Tribune thinking I could not afford it this year but I find the Dear Lord has provided a way for us to have it for some time to come; as I find it is still coming to my old address, Rush, Colo. Will you kindly change my address to Kutch, Colo. Crops are all dried up here. Even the grass. Have had to feed stock dry feed up to the present time with no prospect of feed unless it should rain soon. People discouraged and bitter. Many thanks to the Dear Loving ones who have helped me to the Dear Tribune.

AARON HUFF.

BIG SANDY, Tenn., July 8.

I see my subscription expires July 10th, so I hasten to renew. I don't want to miss a copy, so don't stop it. I am a lifetime subscriber or as long as I have the cash. I look forward to Friday morning as that is when I get the paper. I want it above all other papers. So I inclose check direct to you instead of through Watch Tower office.

Respectfully,
J. C. DAVIS.

GO HEAL THE SICK

H. H. Von Schlick, of Pittsburgh, Helped One Hundred Thousand Suffering People in a Sensible, Old-Fashioned Way—His Fight Against Old Age and Disease.

Two years ago H. H. Von Schlick, of 306 Liberty Avenue, Pittsburgh, Pa., was unknown. Today tens of thousands worship him. They are grateful for new health, freedom from pains and aches.

Von Schlick at 60 has red cheeks and bright, sparkling eyes. Twenty years ago he was down and out physically. Then Boris Marokeff, an old Bulgarian friend, gave him a tea. Von Schlick recovered. He was a new man in mind and body.

Von Schlick's friend at 90 was the envy of younger men. He confided to Von Schlick the secret formula and process for making his native tea as used in Bulgaria. The 14 ingredients grow in forests, mountains, valleys and swamps throughout the world and include herbs, leaves, flowers, bark, seeds, plants, berries containing wonderful medicinal properties known to medical science. It regenerates blood and body and tones up liver, kidneys, bladder, bowels and stomach.

Amazing Results!

Von Schlick gave it to his child, an aenemic, and he became robust. His invalid wife is now healthy. His sick friends spread its fame and he was forced to place it on sale. Today hundreds of thousands are grateful users.

Bulgarian Blood Tea is recommended to all who require new vigor. For women and girls bright eyes and rosy cheeks will show beneficial results.

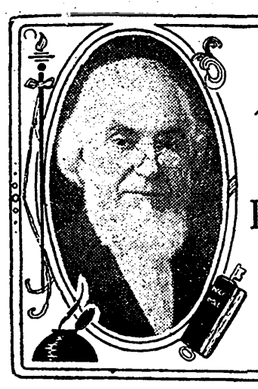
As a spring tonic Bulgarian style Blood Tea is being sent by parcel post to tens of thousands. For constipation, rheumatism, indigestion, sick and nervous headaches, impure blood, loss of appetite, insomnia and nervousness you should not suffer with this all nature opportunity for glorious health.

Germs which afflict children will soon reap a harvest. Get your child in condition to fight colds, croups, diphtheria and fever. Von Schlick's original Bulgarian style Blood Tea, the great nature germ preventative, will eliminate body poisons and keep stomachs and bowels in order.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian style Blood Tea. These precious herbs in your package will provide a five months' treatment. Taken hot at bed time in the good old-fashioned way. You will note improvement next day. Each package guaranteed.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh., U.S.A.



WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

CHURCH HUMILIATION PRECEDES GLORY

"WEEPING MAY ENDURE FOR A NIGHT, BUT JOY COMETH IN THE MORNING."

Our Earth the Only Part of God's Universe in Rebellion—How the Rebellion Came About—Divine Permission of Evil for Six Thousand Years—Reign of Sin Soon to End—The Church's Present Experiences of Suffering Violence a Preparation for Future Glory—Apostate Systems, Claiming Present Right to Rule, Not the True Church—Distinction Soon to be Clearly Seen—Church in Glory to be Known and Honored of All.

SIOUX CITY, Iowa, July 9.—Pastor Russell is in our city, in attendance upon the I. B. S. A. Convention here. Today he delivered a powerful lecture based upon Matthew 11:12—"The Kingdom of Heaven suffereth violence, and the violent take it by force." He said in part:

According to the Bible, our earth is the only province in all God's Universe that is in rebellion against the great Creator. We will not recount the history of this rebellion, save to remind you briefly that our father Adam was created in the image of God, in perfect harmony with his Maker. He was abundantly supplied with suitable food, delightful surroundings, and everything needful to his welfare and happiness. The terms under which he might have life and its accompanying blessings continued everlastingly were most reasonable. But the temptation to disobedience came; and in his inexperience Adam succumbed to the Tempter. He became a rebel against his Creator, and brought upon himself the sentence of death—not eternal torment. That sentence was, "Dying, thou shalt die"—NOT "Living, thou shalt live in torment."—Genesis 2:17; 3:19; Ezekiel 18:4, 20; Romans 6:23.

This is the plain statement of the Scriptures, no matter how much we have been taught to the contrary. That rebellion, which set in more than six thousand years ago, has continued ever since. During this period, God has not interposed to stop this rebellion in the human family. Ever since the fall of man, Death has reigned over all of Adam's posterity. God purposed to permit sin to take its course, for a certain limited period, in order that mankind's experiences with sin should be a great lesson, not only to themselves, but to all of God's intelligent creatures throughout eternity.

The angels have been very deeply interested on-lookers regarding what has happened upon this planet, as the Scriptures plainly show. Some of the angels followed man into sin; others remained true to their Creator and His laws. But while the holy angels have not transgressed at any time, yet they have beheld the transgression of mankind, and are noting how it has turned out. They perceive that in its very nature sin brings a sure penalty; that its only possible effect is mental, moral and physical decay; and that misery, pain and sorrow are its inevitable accompaniments, ending in death.

DIVINE PLAN OF THE AGES.

But our wise Creator does not purpose to permit sin to continue indefinitely. Why should He permit sin to mar His great Universe? Before deciding that nothing can be done for humanity, God purposes to give the whole human family an opportunity to return to harmony and fellowship with Him. This opportunity, the Apostle Peter tells us, will be given during the "Times of Restitution." "Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the Heavens must retain until the Times of Restitution, which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-21.

There have been no Times of Refreshing since Father Adam's sin of disobedience; for there the curse began and has continued even until now. St. Peter tells us, however, that in God's great Plan our Lord Jesus Christ is to be sent to earth, to accomplish the great work provided for in His death over eighteen hundred years ago. For a thousand years he will reign for the purpose of eradicating sin, of helping mankind up out of their fallen condition and bringing back to the image of God all the willing and obedient. That will be the time when Messiah will take to Himself His great power and reign. First of all, He will bind Satan, so that the nations will no more be deceived by him.

In His own due time God sent forth His Son to be the King, sent Him into this world, this rebellious province, to tell mankind that the great God who had condemned them has mercy on them and wishes to bless them. Our Lord Jesus came to the most favored nation of His time; but they rejected Him and crucified Him. He who had come into the world as its rightful King, as God's Representative, suffered violence even unto death. Since He represented the Kingdom which God purposed to set up on earth, when He was crucified, violence was done to the Kingdom.

These things have not taken the Lord by surprise. God foreknew it all from the beginning. It was a part of the Divine Program to permit His Son to be crucified; and knowing that it was the Father's will, the Son permitted His life to be taken from Him by wicked men. He humbled himself and became obedient unto death, even the death of the cross. "Wherefore God hath highly exalted Him, and given Him a name above every name," next to His own. He who came into the world as its rightful King was crucified. But His death as a man was the gateway to glory, when He was resurrected by the power of the Almighty, and sat down at the right hand of the Majesty on High, there to remain until He should come to earth again to take His rightful authority as earth's Ruler for a thousand years.

WHY THE SAINTLY ARE MISUNDERSTOOD.

God foretold the death of our Lord Jesus through the Prophets hundreds of years before He came to earth as a man, in order that we might be able to see that all things have worked according to the counsel of the Divine will, and that sin and evil have not been permitted in any wise to frustrate His plans and purposes. And as it was the Father's design to permit the great Head of the Church to suffer violence, even so has it been His design to permit those who have followed the Master in the way of sacrifice to suffer violence. "If they have called the Master of the House Beelzebub, how much more shall they call them of His Household?" (Matthew 10:25.) In these, as representatives of the Heavenly Kingdom, the Kingdom of Heaven has suffered violence throughout the Gospel Age.

How comes it that so false and unjust an impression of Jesus and of His saints could exist? Why should good appear to be evil to many and the evil apear to be good? We answer, "The god of this world hath blinded the minds of them that believe not." (2 Corinthians 4:4.) The religious leaders of Jesus' day said that He had a devil because He did not join in with the Scribes and the Pharisees, because He would not teach the traditions of men, because He would not endorse their theories nor walk in their ways. Had He joined in with them, He would have been popular. They would have praised Him and pointed to Him as one of themselves. But He would not do this because they were wrong. Our Lord stood for God and the Truth; therefore He could not and would not endorse the theories of the religious leaders of His day. He would not teach their doctrines. As a result, the leaders opposed, maligned and persecuted Him. And thus it has been with all who have followed in His steps ever since.

There was a time when Christ's true followers were put to all manner of gross indignities, were tortured on the rack, were roasted at the stake. We may not today suffer in the same manner; for such physical tortures are out of style. Tormenting, burning, crucifying, etc., are no longer practised. Now the Lord's faithful servants are held up to public opprobrium. This is called "roasting." The former kind of roasting has become unpopular; and so we now have this more modern method.

Many newspapers and preachers seek to dishonor those who follow the Master and have His spirit. What shall we do when thus misrepresented and defamed? Shall we return evil for evil? Oh, no! Our Lord Jesus did not do so. (1 Peter 2:21-23.) Although He had the power to do so, yet He would not use that power. He could have saved Himself from the cross; but if He had done so, He would not have been the Saviour of the world. He knew that His enemies did not realize what they were doing. This was the testimony of the Apostles.—Acts 3:13-17; 1 Corinthians 2:8.

SUFFERING PRECEDES GLORIFICATION.

Thus it has been all down the Gospel Age. The members of the Kingdom class have suffered violence from those who knew not what they were doing. Had they realized that they were persecuting the true Church of Christ, they would surely have refrained at once. But the Lord's faithful followers are to put up with this ill-treatment with good grace, knowing that it is working out for them a great blessing, and that in due time a blessing will come even to our persecutors.

This is God's arrangement for all whom He has called to be of the Gospel Church. If the Head of that Church, our Lord Jesus Christ, had not suffered, even unto death of the cross, He would not have received the high reward of exaltation to the right hand of the Majesty on High. The same principle is operating toward all the Kingdom class. If we miss the persecution, we shall also miss the blessing, the reward. (Romans 8:17; 2 Timothy 2:11, 12.) We cannot change God's Plan.

The Scriptures assure us, however, that this matter of suffering violence under present evil conditions will ultimately work out for the good of the saints of God. It is written, "We know that all things work together for good to them that love God, to the called according to His purpose. (Romans 8:28.) How reasonable a proposition, that He whom God has purposed shall be the great King to bring the fallen race of man back to harmony with Himself should first learn sympathy for those whom He would uplift and restore! How reasonable, too, that those called to be associate rulers and blessers with Him should learn the same lessons!

THE MASTERPIECE OF DECEPTION.

There has been a great mistake made regarding the nature of the Kingdom of God and the time for its domination of earth. We have not properly understood the matter. We have thought that the Kingdom of God was already here, that its rule had already begun. Some have thought that it was set up when our Lord arose from the dead. Others have supposed that it was set up at Pentecost. But long after Pentecost St. John prayed for this Kingdom to come. (Revelation 22:20.) Still others have thought that it must have come with the destruction of Jerusalem. But it did not come then.

Many people believe that the Kingdom of God was established on earth in the year 800 A. D. Then the Roman Catholic Church had become very powerful, and the European Kingdoms very weak. Religious leaders said, "We have waited eight hundred years for our Lord to return and set up His Kingdom. He has not come. But the Church is growing strong and influential. Surely it must be the will of God that we should set up the Kingdom."

According to this conclusion, the Holy Roman Empire was established about the year 800, with the Bishop of Rome as the Vice-regent of Christ—His earthly representative. Doubtless the leaders of this movement thought that they were following Divine instructions regarding the establishment of the long-promised Kingdom; but the Adversary deceived them. The Bible tells us that He has deceived the whole world. (Revelation 20:1-4.) For centuries this pseudo kingdom of God made and unmade kings, as appointees of God's Kingdom. For a while the kings had to walk very humbly and quietly; for if they displeased the Pope, he would depose them and appoint their successor. History records many humiliating experiences which disobedient European sovereigns were compelled to undergo as a result of the Pope's anger at their course.

COUNTERFEIT VS. REAL MILLENNIUM.

Surely the Kingdom which had such power was not the Kingdom of Heaven which, according to our text, was to suffer violence at the hands of men throughout the Gospel Age! In the light of the Scriptures we cannot believe that the Kingdom of God has been reigning on earth for the past 1,100 years. If it has been in power, we would be greatly disappointed; for the Word of God leads us to expect that Kingdom to accomplish something far greater and far more lasting than anything that has been accomplished during these centuries. That Word assures us that when Messiah reigns, He will reign in righteousness and in judgment; that His control will extend over the entire earth, for the uplift and blessing of the whole world, for their deliverance from sin, sorrow and death.—Isaiah 32:1-4; 35:1-10; Psalm 72; etc.

We have seen nothing like these blessed results during the Papal Millennium. For the past 1,100 years the records of history reveal nothing but a reign of corruption and violence, not a reign of righteousness and peace. All evil-doers have not been cut off; neither have the righteous flourished. Speaking through the Prophet David, the Lord says of this present evil time, "I have seen the wicked in great power, and spreading himself like a green bay-tree." "Their eyes stand out with fatness." (Psalm 37:35, 36; 73:3-12.) But to the righteous our Lord Jesus says, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake." Of the same class the Apostle Paul declares, "All that shall live godly in Christ Jesus shall suffer persecution."—Matthew 5:11; 2 Timothy 3:12.

All this is in harmony with our text, which declares that during the present life the Kingdom of Heaven, the true Church of Christ, suffereth violence, and the violent take it by force. The meek have not yet inherited the earth; they seldom get even a good slice of it. Are the righteous blessed and the wicked punished today? No; just the reverse. Those who are living godly lives in Christ Jesus are misrepresented, persecuted and put out of the synagogues. All manner of evil is spoken against them falsely, for Christ's sake. And all this is being done in the name of Christ!—John 16:1-4.

REIGN OF TRUE KINGDOM AT HAND.

For centuries the true Church has suffered violence at the hands of the rulers of this world. Some have done this under one name, some under another; but the persecution has been done under the direction of Satan, whose object it is to destroy the true saints of God. But when the true Kingdom is set up, there will be a great change in this respect.

God's times and seasons are absolutely fixed. No one can hasten them. Everything is in the Father's power. Now we see that God wished the world to have six great Days of a thousand years each, during which to learn certain necessary lessons; and that these six Days were to be followed by a Seventh Day, during which Christ and the Church will occupy the office of Prophet, Priest and King, in order to teach, help and uplift the world, restoring them to all that was lost in Eden and redeemed at Calvary.

The present order of things will not last. Our Lord will set up the Kingdom of God (Daniel 2:44), which will do away with this present order and will bring in the New Order. At that time He will have associated with Him all those who have been loyal to Him and His Cause, and who have proved themselves faithful even unto death. Only such will be His joint-heirs in the Kingdom.

Seeing these things, perceiving the fulfilment of the prophecies of the Scriptures all about us, and knowing from the sure Word of God the outcome of present events, the Lord's faithful people may well wait in patience for their deliverance, may well lift up their heads and rejoice. (Luke 21:28.) Daily we are getting ready for that Kingdom by proving and manifesting that we have a thorough-going loyalty of heart to the coming Kingdom and its principles of righteousness. If we are willing to suffer violence for the Kingdom and its righteous principles, God will know that we are loyal to Him; and He will reward us openly. The deliverance of the suffering saints of God draws near.

HELP OTHERS' FUND.

The Tribune this week publishes a letter from a well-known Truth friend in Washington, Pa. This friend wants us to have a fund to help others to get the benefit and uplift of the weekly sermon of Pastor Russell and the other good things that appear week by week in the National Labor Tribune. We have decided to act on the advice of our friend and will have a fund devoted exclusive to the helping others to get the Tribune every week. We have decided to call this fund **"HELP OTHERS"**, and every week we will publish the receipts and expenditures of this fund. Who will be the first to start this worthy object?

EDITOR TRIBUNE.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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To class Russell under any of these emotional features would be a misfit, except, perhaps, it be benevolence—he has a genuine sympathy for all that are out of the way—the paternal sympathy of a father, a patriarch. His debut upon the platform was in a small mission in Pittsburgh, Pa., and grew into a calm, deliberate and conversational lecturer of international fame that holds his audiences spellbound for two hours in his public addresses. His personality, as well as the message, has to do with this; an expert's account of his power is: "His natural refinement, taste and imagination, with large language, qualify him to express himself in a free, easy, graceful style, enabling him to present many unpleasant truths in a pleasing and acceptable manner. . . . He has great magnetic force, is full of electricity, and consequently he imparts life and vivacity to every word he utters, whether in public or in private. Pastor Russell impresses and controls the mind of his hearers without making any effort to do so, for his utterances are like sparks that kindle a fire in the souls of those who listen to him."

To this we must add that his sincerity and simplicity is a drawing power, and in this respect he resembles Wesley whose sterling honesty and reverend air infected his hearers. Wesley spoke to enormous audiences in the open that reached beyond the limits of his voice. Russell's audiences are limited to the capacity of the largest auditoriums procurable. Beecher, the brilliant and gifted magnet, was obliged to charge for admittance to keep down the rush on his lecture tours. Beecher collected $240,000 at the doors. Russell donated $250,000 into the movement and will not lecture where admission fee is charged. His oratory, like his genius, was a flower of slow growth. His attainments as a public speaker makes up for his deficiencies in literature from the classical point of view. St. Paul's "bodily presence was weak, his letters only were mighty;" invert this order and you have Russell whose dignified, striking and extraordinary appearance commands the respect and attention of his audience and this eliminates the necessity of the clever ruse of Talmage in playing weak at the beginning of the lecture to get the audience to underestimate him and then surprise them by his powers on the home stretch. Pranks of this nature are not indulged in, but he will digress at intervals to relieve the tension of a weighty discourse, with an incident of his own experience with others on the subject of discussion. He handles heavy matter yet he uses no notes—he is an extemporaneous speaker with not less than two sermons weekly, one of these new for the press. He has a message to deliver and his discourses need no padding with little stories of pathos—he never appeals to sentiment.

An Unprecedented Feat.

The orator is characterized in the following language by a correspondent of the New York American in the news account of the famous Jewish gathering in the New York Hippodrome. It serves to show the distance he has travel in oratory since he emanated from the commercial life of Pittsburgh, Pa., to the rostrum, with no training as a public speaker and yet not a gifted orator like Luther, Ingersoll or Beecher. The message, more than the man, swayed this enormous audience. The account follows:

"The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

"In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one. He won over an audience that had come—some of it, at least—prepared to debate with him, to resent perhaps, what might have appeared like a possible intrusion. 'Pastor Russell is going to try to convert the Jews to Christianity,' was the word that many had received before the meeting. 'He wants to prosolyte us.'

"In the crowd which filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticism ready for him. He was received at first in a dead silence. But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: 'Hatikva—Our Hope.'

"A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious-minded Hebrews to hear what it was an alien, a gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well-dressed, thinking men and women. Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the Auditorium. The men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism.

"There were no preliminaries. Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, 'Zion's Glad Day.' But still there seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the Pastor. When he began to talk, however, they gave him respectful attention. With a powerful yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were 'warming up' to him. It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader—who, the speaker declared had been raised by God for the cause—brought a burst of applause.

"From that moment on the audience was his. The Jews became enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecution and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth—not merely a people any longer, but a nation. By a system of deduction based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would be over and peace and universal happiness would triumph.

"As he brought his address to a conclusion the pastor raised his hand again to his choir; this time they raised the quaint foreign sounding strains of the Zion hymn, 'Our Hope,' one of the masterpieces of the eccentric East Side poet, Imber. The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could hardly believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then with the second verse, joined in by hundreds."

(To Be Continued.)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

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JUL 21 '16

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 34. PITTSBURGH, PA., THURSDAY, JULY 20, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave

HOW THE FAKIR WORKS HIS GAME OF PLUNDER

Offers a Victim Furniture of Great Value for One-Fourth the Price--The Articles Bought are Never Shipped but Substituted With Cheaper.

There is ample legislation against the ordinary thief; the people are also protected by laws against the burglar, the pickpocket and the safeblower, but why the fake furniture crook should be immune is the most startling revelation that has been brought to the attention of the police department in this great municipality.

The way the shopping public has been robbed by the furniture fakir is the most startling discovery that has been uncovered in this city for many days and why these trimmers have escaped so long is to be laid at the feet of the victims.

No sneak thief, no pickpocket, no cheap crook worked with such open deliberation as the furniture fakir is permitted to operate and the complaints pouring into the office of the Tribune has brought about a personal investigation in which the revelation would put Jesse James and the experienced surething man to shame.

Here is a statement from the lips of one of the salesmen who had been one of the chief "trimmers" in the largest fake establishment operating in this city and the story would equal that of the best hold-up man in the country.

"You do not sell customers" he said "you merely rob them." From the time the victim is caught by the barker on the outside of any one of these fake stores operating to the "wholesale" store which is the largest of the chain, the sole motive is plunder. Workingmen are actually browbeaten; even poor widows, who come with the last few dollars left to them through a small insurance policy are deliberately robbed and all their pitiful entreaties for fair dealings are laughed at and cast aside with contempt only befitting a tyrant.

"During my connection with a fake store I caught an actor who was playing at one of the local theatres. He was walking along Penn Avenue and I practically siezed him. I asked 'looking for furniture?' I suspected the lady with him was a young bride. 'I'm only looking around but not prepared to buy at this time.' 'Would something, 50 cents on the dollar, interest you? I have something I know it's a bargain. Let me show you?' He bit—when he decided to go up stairs I knew I had him interested. That's half the trick. He came to the showroom and I showed a bedstead. 'See that?' It was a beauty. 'Take it for $50.' Any sucker would have bought that for fifty, it was actually worth $200 or $250. Before he was through I had sold him $450 worth of furniture for cash. One hundred was paid at once, the remaining $350 was to be paid before the goods were shipped. Some weeks later the actor called and paid the remaining $350 on the furniture, and everything EXCEPT the bedstead was shipped.

He wrote, but could get no satisfaction. He called and kicked terrifically, about the articles he received; he knew he had been duped. He demanded his bedstead. By this time the bedstead had been removed from the display room to the basement. My explanation to him was this: 'In removing the bedstead from the display room to the elevator something got wrong with the elevator and it fell to the cellar injuring the bedstead. We were compelled to send to the factory for a new bedstead. Just as soon as it arrives from the factory we will ship it to you.' That was good dope for another month; we got away with the small stuff on which we made a great profit. We had 'trimmed' him for $350 without the bedstead and we were not worrying much, we were now more interested in new victims. A month passed and no bedstead. He had grown tired writing and kicking, so he made another visit. He tore things up lively in roasting the house and after a burst of indignation he demanded his bedstead. We laughed at him. He was a joke. We kidded him and told him to beat it. He finally went to the police department and complained. The police department called us up and we returned ONLY $50. We were $400 to the good on him."

"I have watched the suckers come back after we had their money to kick about the furniture. Their complaint fell upon deaf ears. If they were persistent, the Boss put it all over them. He cursed them in the most abusive fashion, and if he felt it was necessary, he smashed them in the face at the same time filling the air with blasphemy. While the scene was being enacted the 'salesmen' in the roll of the rough necks sympathized with the Big Boss. It was necessary to pull off some pretty rough stuff at times and I have seen men carried out of the 'wholesale' house. Women who kicked were thrown out by the 'nigger' and the 'salesmen' look upon the visits of complaining shoppers as only incidents to the great business. It is estimated that $500,000 worth of business is done through this chain of fake stores. One big fake is the pretended sale of unclaimed railroad goods. This is worked off on the general public as a bargain proposition; the inference given out, the store has some connection with the big railroads. In this institution the shopping public is robbed right and left and no crook is permitted to work in the open like this aggregation of fakirs."

Mayor Joseph G. Armstrong is said to be making an investigation and Council is being aroused to the necessity of protecting legitimate business houses. The Tribune has began a campaign

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SHERIFF RICHARDS MUST FIGHT FOR CORONER

Friends Preparing to Wage Strenuous War for Mill and Factory Vote. Big Battle Looked For.

Hon. George W. Richards, Sheriff of Allegheny County, is on the eve of closing his term in this office and not being eligible for re-election, the High Sheriff is being pushed forward by his energetic friends as a candidate for Coroner of Allegheny County to succeed Coroner Samuel C. Jamison, whose office becomes vacant at the same time.

Sheriff Richards has done splendid work since his induction into the Sheriff's office, and during the last half year he has passed

HON. GEORGE W. RICHARDS,
Sheriff of Allegheny County.

through a most strenuous seige. It is not generally known but there has not been a month since Sheriff Richards was elected that he has not been called upon by some manufacturing concern or employer of labor for the protection of property against what in the opinion of said employers seemed to indicate a desire on the part of some one to destroy property.

In response to such calls Sheriff Richards showed that in many instances the impression was imaginary and that no evil was intended at all nor were there any property rights threatened. The Sheriff holds a most peculiar and delicate office. Corporations need only, according to law, notify the Sheriff and that is all. Should any destruction to property occur after the notice has been delivered in person by the manufacturer or employer, the taxpayers are held responsible and every home in Allegheny County may be either mortgaged or sold to pay for the destruction wrought either through fire or riot.

During the last few months there were no less than 72,000 men on strike at one time and to keep peace during such time is no small task. It must be understood by the citizens, the Sheriff has a sworn duty to perform and any refusal on his part may subject him to severe punishment through the courts. There is no question about the corporations not pushing him; and should he do anything to antagonize the workmen his whole political career may be wrecked. Sheriff Richards, it is said by the most conservative labor leaders, has acted wisely in all labor disputes and passed through the difficulties with remarkable success.

The whole Pittsburgh district early in May was threatened with a disagreeable strike situation but had the wiser heads ruled in some sections there would have been no trouble whatsoever and all would have passed off smoothly. The strike fever was high, and the temperament of the more radical boiling, but had the latter not interfered the workmen would have won every point for which they contended. As it was a private police force had to be restrained by the Sheriff and this brought upon the Sheriff an unnecessary burden. To a feeling aroused by private agencies may well be attributed the interference of the District Attorney's office who found it necessary to prosecute those who were responsible for the

(Continued on Page 5.)

International Labor Convention to Meet

Thomas Reece, Staff Correspondent.

LONDON, July 3, 1916.

An important conference of allied Labor federations will take place at Leeds, England, on July 5 and 6, to consider a lengthy programme on general Labor subjects affecting trade unions in the Allied countries. Representatives of the General French Confederation of Labor, the Italian, Russian and Portuguese confederations will attend as the guests of the British General Federation of Trade Unions, whose annual conference will be held during the same week.

Among the subjects to be discussed are: An international eight-hour day, a general Saturday half holiday, the Sunday cessation of Labor, the industrial protection of women labor, and an international approximation of laws relating to labor. There will also be considered the question of stopping immigration from enemy countries, and the appointment of a Government committee representing all sections of industry and Government departments.

An important joint Labor Deputation waited on Lewis Harcourt, acting President of the Board of Trade, and Dr. Addison, Under-Secretary for Munitions, at the Board of Trade last week. The deputation, which consisted of the Parliamentary Committee of the Trade Union Congress, the Executive Committee of Engineering and Shipbuilding Trades Federation, the National Labor Advisory Committee on War Output, and district representatives of the federation, made three requests to the Ministers for submission to the Government.

(1) That the State should regulate food and fuel prices in the interests of the community, as wage advances commensurate with the enormous increases in the cost of living cannot be obtained, even by the skilled and highly organized trades, as a result of the Cabinet's "limitation of wages increase" decision.

(2) That the Government decision withdrawing Board of Trade grants to societies paying unemployment benefit should be rescinded.

(3) That official steps should be taken to provide that trade unionists should pay contributions to their societies and should not be able to utilize the Munitions Act for escaping their obligations.

The proceedings were private, but an official report issued by Mr. Mosses, secretary of the National Labor Advisory Committee, stated: "Mr. Harry Gosling, president of the Parliamentary Committee, introduced a deputation, and the chief speaker with regard to food prices was Mr. John Hill, president of the federation, who was followed by Mr. Fred Bramley, Mr. Griffith (Liverpool), and Mr. Odgen, representing the Lancashire textile trades. Mr. Harcourt, who replied, pointed out the extreme difficulty of regulating food prices, but promised sympathetic consideration for the proposals placed before him. He intimated that the minute of the Cabinet of November, 1915, on the limitation of wage advances was not intended to prevent advances in wages being given, and as a matter of fact a number of advances had been made since the minute was issued, especially to the lower-paid trades.

"The question of workmen who had failed to pay trade union contributions was submitted to Dr. Addison, who intimated his intention of consulting with the National Advisory Committee as to certain proposals put forward with a view to remedying what the workmen's representatives evidently considered a great grievance."

The National Union of Railwaymen, at the conclusion of their annual conference at Bath, England, on June 22, declared for railway nationalisation, on the ground that private ownership is no longer compatible with social progress, and especially in view of the grave dangers which will confront the country after the war if such ownership be maintained. Mr. W. Hudson, M. P., said nationalisation was necessary in the interest of commerce even more than that of labor. The only satisfactory solution of existing difficulties was national control of the means of transit both by land and water. Dumping had been brought about by low tonnage rates from foreign countries and the existence of special rates for freights within our own shores—and this could not happen in future with the means of transit in the hands of our own Government. They did not want "protection."

(Continued on Eighth Page)

COUNTY JAIL MUST GO; THE MORGUE TO FOLLOW

Cost More to Keep Juveniles Than Send Them to Washington and Jefferson College--State to Handle Big Charities.

By J. H. Vitchestain.

The Allegheny County Jail is to be moved and a plot of ground now valued at $1,000,000 is to be put to a more useful purpose than housing the riff-raff of a great city.

The morgue is to be transformed into a power building for the new City-County building, instead of using the property for a show case, where the morbid constantly keep up a pagaent viewing the remains of the unfortunate in whom they have no interest.

The Juvenile Court which is costing the taxpayers of Allegheny County more money to guard and protect innocent childhood and the adolescent than it costs to educate and keep a student at Washington & Jefferson College, is to be placed under the supervision of the State.

The charitable institutions, particularly for the care of the insane and feeble minded, are to be turned over for State bossing and supervision and to be subjected to State aid instead of support of local taxpayers.

The foregoing items are some of the big things to be legislated for and against the next session of the General Assembly and the creation, invention and realization of these magnanimous undertakings are to be the latest sensations to burst upon the County Commissioners, Coroner Samuel C. Jamison, Judge Way and his coterie, as well as those who have been chiefly directing their efforts to arranging budgets for the care of the insane or seeking appropriations from the State through the State Board of Charities.

It is said the jig is up for many of the politicians, as well as those enjoying soft snaps, or dispensing large State appropriations.

The jail which represents, it is estimated, nearly $2,000,000, is nothing more than the Tramps' Castle, where sometimes 1,500 drunks are stored to sober-up. This institution is not only regarded as a burden but an imposition on the taxpayers. The methods of providing for the inmates are antiquated and barbarious; they belong to the ancient days. The jail where it is, is of no more service for convenience than the Workhouse at Claremont. It is an expensive luxury. There cruelty is practiced in the extreme and the unfortunate derelicts are turned loose after serving their time only to return later.

Warden John Lewis is not brutal, neither are his keepers, clerks or attendants.

These men are kind, considerate and generous. The barbarity is in the confinement. Men sentenced to jail, it is said, are locked up in a small, very small apartment, with only one hour a day for exercise and recreation. During the remainder of the time unless, perchance, some small task should become their fortune they stretch their bones on the stone floor or struggle along the best they can. Men who are accustomed to do work would prefer to labor at something rather than eak out this existence in solitary confinement.

The jail could be transferred to Claremont and this valuable property used for something else. The prisoners on trial or waiting the calling of their case may well be kept at central station where there are conveniences in abundance and ample space.

The jail prisoners, it is said, should be used on the farm to raise the provisions they use and to aid in the raising of provisions that is lacking at Marshalsea and which costs the city about $40,000 annually. These prisoners, too, it is suggested, should be able to raise enough provisions to care for the poor who are provided for in the city through the Department of Charities. There are almost innumerable reasons for the change and but few that can essentially combat the movement to move the jail.

The health of the prisoners from a sanitary point is guarded and the utilitarian advantages both to the County and the inmates stand out prominently.

Then, too, it is an economical proposition and will be of tremendous saving to the taxpayers.

The transforming of the morgue to a power building is another big proposition.

J. Denny O'Neil, when County Commissioner, permitted the most useless and extravagant plans to be accepted as a lighting and power proposition and unless these plans are revised the County's light and power bill will rise up to haunt the present County Commissioners. These, if permitted to go, will eventually be the Golden Calf that will topple over to crush their present sponsors.

The Court House at the present temperature of 92 degrees is burning 500 cubic feet of gas per minute or 30,000 cubic feet per hour and doing this each of the 365¼ days in the year. This costs Allegheny County taxpayers 15 cents per one thousand cubic feet.

"What's the difference?" is the ejaculation of the custodians of the peoples' business "the money don't belong to us anyway" and the extravagance goes on.

The new Act of Assembly to be introduced eliminating the

(Continued on Page 8.)

Harvest Gatherings and Siftings.

[The Tribune has received many requests to publish the following:]

(Continued from last week.)

FOOD FOR THINKING CHRISTIANS

During this time I was busied with an immense work, known to some of you—the issue and circulation of over 1,400,000 copies of two pamphlets; one entitled, Food for Thinking Christians and the other, Tabernacle Teachings. The united matter of these two pamphlets was about the size of that of Scripture Studies, Vol. I. Besides this, I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and were asking questions and more reading matter. To add to our pressure, financial complications came; and thus for four years I was hindered from fulfilling my promise of Millennial Dawn, now called Studies in the Scriptures. Nor is our promise of the complete set fulfilled even yet. Six volumes are out, but the Seventh Volume is not yet issued. During these four years, however, we were struggling through an immense amount of labor (all cheerfully undergone for the sake of our Lord and His saints); and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of Millennial Dawn. And the same great Adversary of the Truth later hindered other volumes of the Series.

Some who have The Three Worlds or the old edition of Day Dawn would perhaps like to know my present opinion of them—whether I still think them profitable books to loan to Truth seekers. To this I reply, Certainly not; for the very immature views of God's Truth therein presented fall far short of what we now see to be God's wonderful Plan. Things which are now clear as noonday were then cloudy and mixed. The distinction between the perfect human nature, to which the obedient of the world will be restored during the Millennium, and the Divine nature, to which the Little Flock, the sacrificing Elect of the Gospel Age are soon to be exalted, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages in Studies in the Scriptures, Vol. I., which have assisted so many to distinguish between justification and sanctification and to determine their present relationship to God.

And the time reckonings which those earlier books presented, lacking point and leaving the reader in doubt as to what the author is attempting to prove to them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I answer most decidedly, I would not recommend or use either of those books today. Once I was much less careful about what I circulated or commended, but I am learning every day to be more and more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or paper. Even the book, Food for Thinking Christians (now out of print), published, and circulated during the year 1881, I no longer commend, because it is less systematic and therefore less clear than later publications.

STILL ANOTHER SIFTING

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start another paper on the same lines as The Watch Tower, to republish some of the simpler features of God's Plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the Ransom, I bade him Godspeed and introduced a sample copy of his paper, Zion's Day Star (now for many years discontinued), to our nearly ten thousand readers, only, as it soon proved, to stumble some of them into rank infidenity, and others into the rejection of the Ransom. For though The Day Star steered a straight course for a few months, and maintained the same position as The Watch Tower, with reference to the Ransom, and for the same reason refused the no-ransom articles sent in for its columns by Mr. Paton, yet within one year it had gone boldly into infidelity, and totally repudiated all the rest of the Bible as well as those portions which teach the fall of Adam and the Ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ—how Christ died for our sins, and rose for our justification.

These shaking and sifting processes continued to progress, and are not yet over; for all must be thoroughly tried and tested. It is not a question of who may fall, but of "who shall be able to stand?" as the Apostle puts it. And we have need again to remember the Apostolic admonition, "Let him who thinketh he standeth (who feels very confident, as did St. Peter when he said, 'Lord, though all deny Thee, yet will not I') take heed lest he will."

THE TEST OF ALL CHRISTIANS

This doctrine, of another way of salvation (and salvation for all, too) than by the Cross of Christ, is not only the error which since 1874 has been sifting all who come into the light of Present Truth, but it is the trial that has come upon the whole of Christendom to try them. (Revelation 3:10.) It has spread among all classes of Chritian people, especially among ministers of all sects. The number who believe that Christ's death provides the Ransom-price for Adamic sin is daily getting smaller; indeed there has been an actual stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the Man Christ Jesus." (1 Timothy 2:5, 6.) As the Psalmist prophetically pictured it, a thousand shall fall to one that shall stand.—Psalm 91:7.

The time has come for each one to declare himself boldly. Whoever is not for the Cross and the Ransom there effected, is against it! He that gathereth not scattereth abroad! Whoever is on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear or shame or of indifference, is not worthy of the Truth, and will surely be one to stumble quickly. Whoever from any cause sits idly by while the banner of the Cross is being assailed, is not a soldier of the Cross worthy of the name, and will not be reckoned among the overcomers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not overcomers, and to test and manifest the Little Flock, who like Gideon's band, will, though few in number, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethern and sisters? The armor of Truth has been given you for some time past; have you put it on? Have you made it your shield and buckler, your defense, against all the wily arts of the Evil One?

Do not be deceived by the agents whom the Adversary often uses. In this matter he will be as cunning as in his presentation of the deceptive misrepresentations of Truth.

Aptly indeed did the Prophet liken this infectious poinson to a pestilence. (Psalm 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. In like manner a spiritual pestilence will flourish, not only because all will be epoused to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life; therefore the most needful of all things to be in right condition is the heart. How is your heart? Is it pround, boastful, independent, self-conscious, self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be.

"A heart resigned, submissive meek,
My great Redeemer's Throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the Cross, where God Himself opened the Fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU?

We presume that this article will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. "Who shall ascend into the Hill of the Lord (into the Kingdom offered), or who shall stand in His Holy Place? He that hath clean hands and a pure heart (who is diligently fashioning his life after the principles of holiness), who hath not lifted up his soul unto vanity (who cultivates no earthly ambition or pride, but patiently waits for the glory to follow the course of present self-sacrifice), nor sworn deceitfully (ignoring or despising his Covenant with God). He shall receive the blessing of the Lord (the Kingdom glory and jointheirship with Christ), and righteousness (perfection, full deliverance from present infirmities, etc.) from the God of his salvation." (Psalm 24:3-5.) "Seek righteousness, seek meekness; it may be ye shall be hid in the Day of the Lord's anger (this evil day—this day of snares, pitfalls, flying arrows and destructive pestilences)." (Zephaniah 2:3.) "Watch and pray, that ye enter not into temptation"—that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour. And while many are putting stumbling-blocks in the way of the "feet" of the Body of Christ, let each soldier of the Cross be vigilant, not only to stand, but to assist others to stand—bearing up the "feet."—Psalm 91:11, 12.

(The End.)

DENIED ADMISSION TO CANADA.

The Tribune has been informed by our friends at Winnipeg, Canada, that Pastor Russell was denied admission to Canada by the Immigration authorities. He was to have addressed a convention of Bible students at Winnipeg on July 7. No reason was given, but we suppose it was because he preaches peace instead of war. It was a small piece of business any way.

THE "HELP OTHERS" FUND.

The Tribune has the first response this week for a fund to pay for subscribers and others who are unable to pay for the paper. The first remittance from Canonsburg, Pa. The second came from a friend at Quincey, Ill.

The following is the standing of the fund:

Amount received	$9.00
Paid out	5.00
Balance	$4.00

SALEM, O., July 9.

I have appreciated your paper very much especially your stand for righteousness and I am sure such adherance to a good principle is pleasing in God's sight. Pastor Russell's sermons and voices of the people make your paper good profitable reading.

Yours very sincerely
JOHN CHALKER, M. D.

Aberdeen, Miss., July 13.

A few days ago I sent you money for my renewal to the Tribune which affords me no small degree of pleasure, I shall never do without it as long as I am able to purchase it; I also enjoy Brother Russell's sermons so much I have spoke to quite a number of families concerning it so I think in short I will have you some new subscribers. Nothing more at present so I will close by saying I am as ever in Present truth,

SALLIE M. GRIFFIN.

SOME REMINISCENCES OF OUR DEAR BRO. BARTON.

Washington, Pa., July 14.

I am very sure that all of the dear friends everywhere feel that in the passing beyond the vail of our dear Brother Barton we have suffered a great loss; but we also feel sure that our loss is his great gain. For if ever anyone of the Lord's faithful servants was ready to go, he surely was.

I imagine that when his guardian angel appeared in the presence of Jehova, with the information that Brother Barton was in danger of being fatally stricken, He said, "Let him come, he has done enough." Almost a score of years in the service he never seemed to weary of it, but loved it more and more, and took but little time to rest, and then only when he had to. Surely he sought the kingdom of heaven first, trusting the Lord to provide the other things needful.

In the fifteen years that I have known him, and the many times I have heard him speak, there have been many things that remained in my mind and which have done me much good, and have served to show his deep humility, his lowliness of mind, and his complete self-effacement. So I feel like recording some of them. No doubt others will remember the same, and many other things. The first time I met him was when he came to speak to our class and was entertained at our house, and I remember about his telling us about how he found the truth. He said he was a great reader, and did nothing much except read, outside of business hours.

But he said he never had any use for religion, but thought it one of the most foolish things any one could bother his head about.

But one Sunday after reading everything he had at hand, and just for want of something better to do, he took up the "Plan of the Ages," which was lying on the table, where his father had left it. He thought he would look at it, and see what was in it. All can guess the rest of the story.

On another occasion he told something which showed that his humility was not altogether natural, but was cultivated by the exercise of the Spirit of the Lord, and of a sound mind. He said he was very proud, and recognized his abilities, and when he went into the service he would find himself thinking after he had given a discourse, that it must have sounded quite well. "I must have done that fine," and that it was a year or more before he could overcome that disposition, and feel that he could render acceptable service.

He utterly refused to gratify the flesh beyond what was actually necessary. I remember on one of his visits to us, that he refused to sit in a rocker, for fear he would grow to like it, and again that he wanted to work for the Lord so badly that he begrudged the time which he was compelled to give his body to rest in sleep.

Many years ago at a convention in Toronto, Canada, I heard him give a discourse on Israel's typical sacrifices which brought me down considerably in my own estimation. He was showing the picture of the bullock, with its perfection and its fat and vitality, as representing our Lord Jesus, and the goat representing the church, and remarked that if the members of the body represented by the goat wanted to know how big they were in comparison, just to imagine that poor lean goat cut up into 144,000 pieces. I was not very well versed in the "Tabernacle Shadows" at that time, but had the idea that each member of the body was a whole goat in himself. Other things I have heard him say showed how high his ideals were. As we all know he was an architect by trade, and in one of his discourses he said of all the beautiful buildings he had ever seen and of the pictures of buildings in other countries, none ever came up to his ideals, but something was always lacking to make it appear perfect to his mind. And so in books, he said he never read a book but it seemed full of discords, and he no doubt had read from many noted authors. But when he got the Scripture studies it was all different: all was perfect harmony, and he could find nothing to pick flaws about.

I was very much impressed by that, as it seemed to show the difference between the wisdom of God and the wisdom of man.

Those books written in such simple language that a child could understand them without any attempt at fine oratory, or rhetorical flourish, yet containing the sweet song of Moses and the Lamb, in all of their beauty and harmony which appeals so strongly to the mind in tune with its creator.

Nothing could ever make me more thoroughly ashamed of myself than one of his discourses and his manner of life. And since we cannot have him any longer, I feel that it will benefit us all to meditate upon the things he has said to us. I enclose a little poem of which he is the author and which I would like you to publish. It is so like him. He surely was one of the ones here and there."

Very respectfully yours,
MRS. M. C. KENDALL.

39 N. Main street.

ONE HERE, ONE THERE.

Of all we meet in life's great stream,
There's but one here and there
Who treasures most the better things;
Each man to self most tightly clings,
For self he toils, for self he sings,
Except one here, one there.

The world would be a desolate place,
But for one here and there,
Whose heart with self hath not been filled,
Whose love for God hath not been killed,
Whose thankful praise hath not been stilled;
There's one such here and there.

And this hath been the Lord's wise will,
To find one here, one there,
Who counting earthly gain but dross,
Would daily take the Christian's cross,
E'en at the risk of any loss:—
God finds one here and there.

'Tis not the numbers that He seeks,
But just one here, one there;
He seeks not souls, but jewels fair,
For those who will His suff'ring share,
And for His sake reproaches bear;
They're few, one here, one there!

But oh! the grandeur of the work
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!

—BENJ. H. BARTON.

Acushnet, Mass., July 13.

Your paper, sent by an unknown person to me, I should have expressed my appreciation long before this. Poor health and weekness have caused me to excuse myself, with many thanks to the giver. I believe the Heavenly Father will reward such a gift. Of all the papers, this would have been my choice, particularly on account of Pastor Russell's sermons and all the religious writings.

Wishing you success,
MRS. A. H. HOWE.

Albmarle, N. C., July 14.

Our continuing as a subscriber proves we appreciate your valuable paper. Nevertheless we wish to assure you that we especially appreciate the sermons of Pastor Russell and the other religious features. It is a wonderful privilege to serve the Lord and His glorious cause. The Lord is a rich provider and rewarder and will not overlook your noble efforts to serve His people.

Yours in His service,
C. F. BULLARD.

West Medford, Mass., July 13.

We are so much impressed with the good work your paper is doing. The extra large print of Pastor Russell's sermons being such a blessing to many. Then Brother Nelson's articles are especially enjoyed, as they indeed are quite an education to some.

Your sincere well wisher.
MRS. F. RILEY.

THE TRIBUNE'S CALL TO ACTION

A Great Chance for Subscribers or Boys and Girls During Vacation

The NATIONAL LABOR TRIBUNE offers One Dollar to any subscriber, or any boy or girl sending in FIVE NEW YEARLY SUBSCRIPTIONS AT ONE DOLLAR PER YEAR EACH.

This dollar may be deducted from the five dollars collected before sending in the name or names of the New Subscribers with four dollars.

Remember, any one of the above may offer the NATIONAL LABOR TRIBUNE, America's greatest labor paper, to any subscriber for the small sum of ONE DOLLAR A YEAR. These subscriptions may be sent in at once with the one dollar each and when the fifth subscription is collected the last one dollar may be retained by the solicitor.

The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Portland, Me.	" 23
Norfolk, Va.	July 22-30
N. Y. City Temple	Aug. 6
Cleveland, O.	" 13
Niagara Falls, N. Y.	" 20
Nashville, Tenn.	August 27
Long Beach, Cal.	Sept. 2-10

Appreciatons

Leon, Oklahoma, July 12.

I am renewing my subscription for the Tribune through the Watch Tower, and I thankfully congratulate you for your manly stand in defense of the Truth. I am amazed, and amused at the blind attacks that is being made upon Brother Russell, by all worldly sects, for his Christian defense of the Bible and its deep Christian truths. These attacks are mostly personal abuse—learned from Parson Russ' great cyclone twister book?—and sounds extremely vulgar from a pulpit. They are not answers, or explanations of what Brother Russell proves the Bible to teach—in a reasonable Christian spirit—but bitter denunciations in a round-about haphazzard, cowardly spirit,—calculated and intended to poison the minds against any and everything coming from the Brooklyn Tabernacle.

Are the folks to blame for getting scared and afraid of a man that proves from the Bible that God is a God of love and justice and not the great black roaring Moloch erected in all pulpits centuries ago, to carry out and perpetuate the devils lie told to Mother Eve in the Garden of Eden? Well, not entirely. Reasoning faculties based upon common sense, has ignored and smothered over Bible truths, and taken up fables and the roaring and poundings of the leaders, it is taught and emphasized on every funeral occasion that death is our friend and God's way of transferring us to Heaven; of course, all are landed in Heaven! That death is a ficticious boogaboo, that we are just beginning to live,—What a shame! It is a noted fact that the vast majority, look at Christ and the writers of the Bible as English—just as we are—of course they know better, but that's just how they view things, and smother their common sense and reasoning faculties, and sit as it were for hours—blinded?—with funnels in their mouths, and swallow all the "truck" that's poured in. The majority of preachers blackens the name and character of God, with his shameful, hideous blasphemious hell-fire doctrine and rolls it as though it were a sweet morsel under his tongue, and makes and chinches his subject with roaring, waiving and pounding—"God will damn your immortal soul in hell fire." You can hear the Amens! sounding through the congregation.

Ask them where they find in the Bible that man has an immortal soul, and the only answer you get is, "lots of places, lots of places."

I believe some preachers are sincere, and don't know any better, while others do, and use it as a cudgel to force people to swell their church register. I recently attended a protracted meeting and heard a preacher exclaim, "It's the duty of a preacher to preach hell-fire and damnation with all his might, vim and vigor." I never heard any of the large audience disputing it, hence I take it for granted that the above is the sectarian view of a preacher's duties.

You speak in a mild Christian spirit of their hell-fire doctrine and generally they go off like an alarm clock. "My father and mother believed this, and I know they are in Heaven, and if it was good enough for, and saved them, it's good enough for and will save me." They forget that their fathers plowed with ball tongue cast plows, and knew nothing about automobiles, phones, etc. Tell them we are entering a new age-era just dawning, and they will say, "away with your nonsense, you fellows have been saying, the world was going to be destriyed in 1914." You can't reason or explain, they won't listen, but get mad, swell up and walk off, or use insulting language if you press the subject too far.

I once begged a kind neighbor and dear friend to read the Plan of the Ages. He said he would not believe it, I told him to mark all subjects not in harmony with the Bible, he said he had no pencil, I furnished a pencil, I never heard the book mentioned again. He moved to Arkansas (and is there a Sectarian preacher now). After he vacated the house, I was making some repairs and found the book in a fance corner among some high weeds.

Another preacher used to roast me fearful; after he left this place, I met him on a train, and he asked me if I was still denouncing the hell-fire doctrine? I told him yes, and he said, "Why of course you are correct, everybody with common sense knows that, but it won't do to let the people know it, for we can hardly control them now."

My observation has been that all the most criminal and murderous firmly believe this devilish, fiendish, monstrous, blasphemous doctrine, so what good has it accomplished? Just let a preacher announce that he will preach on hell; and the house won't hold the crewd. It reminds me of the old "doodle bug racket"; when a child I was convinced "doodle bugs" understood the fire racket; if I didn't believe it just find a funnel shaped hole in the sawdust, stoop down, and yell with all my might, "Doodle bug, Doodle bug, your house is on fire," and just watch them move out. Of, course I know better now; it was the noise and yelling that alarmed them, and caused them to move out. After the noise subsided they invariable returned to their funnel dens where they were at first. Just so with the hell-fire preachers, they use it to make people "hit the sawdust trail." It's the noise, tremendious yelling, roaring and pounding with horrible pictures of hell, that temporarially excites and sways the congregation and causes them to rush to the "sawdust trail," for without this, the majority of preachers are dumbfounded, and can't emphasise their clinches and pounders. After the excitement subsides the vast majority gradually backdown the "trail", and land on the old "stamping ground." Do I believe they are lost? Certainly not; but they will have to stand a trial before Christ—and His Church and give an account for their refusal to use reason and common sense, and the sacrifice of their jobs as sectarian hirelings.

The Symbolic language of Matt. 24:19-31 is getting in full force now, I think I can see it plain. The Sectarian System is with child, (and don't know it of course, won't listen) and the sucklings is personal abuse of Brother Russell—and theBible doctrine and you can see the "load" swelling, described in Rev. 16:10-14. Snarling, growling, howling, etc. May God through Christ, show the people, the straight and narrow path—speedily—and save them from the second death—not the first death—is my prayer.

PETER BYRON ARTHUR.

THE NOMINAL CHURCH.

The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands
And solemnly answered, "Nay.
I will not give you my hand at all.
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true."

"Nay, walk with me but a little space,"
Said the World, with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
The way you walk is a narrow way,
But mine is amply wide;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
And the old World clasped it and walked along,
Saying in accents low:
"Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes
And then at the dazzling World.
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure, white garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks,
Roses and gems and pearls;
While over her forehead her bright hair fell
Crimped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine.
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house,
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there;
Laughter and music and feasting were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and gay,
To sit in their pomp and pride;
While the poor, who were clad in shabby array,
But seldom came inside.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money, and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food,
Buy the rarest and costliest wine;
My children dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held fast the strings of her purse
And modestly lowered her head,
And simpered, "No doubt you are right, sir;
Henceforth I will do as you've said."
Then the sons of the World and the sons of the Church
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease and said:
"I am rich and my goods are increased;
I have need of nothing, nor aught to do,
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve,
And mockingly said aside:
"The Church is fallen, the beautiful Church,
And her shame—is her boast and pride."

The angel drew near the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church
From Him who sat on the Throne,
"I know thy works, and how thou hast said:
'I am rich'; and hast not known
That thou art naked, poor and blind,
And wretched before My face;
Therefore, from My presence, I cast thee out,
And blot thy name from its place."

Portsmouth, Va., July 12.

I note from the wrapper on my paper that my subscription to your very good paper expires this date, I need not say how much I have enjoyed your paper, except to join with the many, who have from time to time, expressed their appreciation of the religious features of your paper, but we have reached a time when it becomes necessary for me to ask you to discontinue sending it, for the present. Thanking you for all past favors, and praying the Lord's blessings upon all your future efforts in the Harvest work, I remain,

Very cordially yours,
JAS. M. JEWETT.

GO HEAL THE SICK

H. H. Von Schlick, of Pittsburgh, Helped One Hundred Thousand Suffering People in a Sensible, Old-Fashioned Way—His Fight Against Old Age and Disease.

Two years ago H. H. Von Schlick, of 306 Liberty Avenue, Pittsburgh, Pa., was unknown. Today tens of thousands worship him. They are grateful for new health, freedom from pains and aches.

Von Schlick at 60 has red cheeks and bright, sparkling eyes. Twenty years ago he was down and out physically. Then Boris Marokeff, an old Bulgarian friend, gave him a tea. Von Schlick recovered. He was a new man in mind and body.

Von Schlick's friend at 90 was the envy of younger men. He confided to Von Schlick the secret formula and process for making his native tea as used in Bulgaria. The 14 ingredients grow in forests, mountains, valleys and swamps throughout the world and include herbs, leaves, flowers, bark, seeds, plants, berries containing wonderful medicinal properties known to medical science. It regenerates blood and body and tones up liver, kidneys, bladder, bowels and stomach.

Amazing Results!

Von Schlick gave it to his child, an aenemic, and he became robust. His invalid wife is now healthy. His sick friends spread its fame and he was forced to place it on sale. Today hundreds of thousands are grateful users.

Bulgarian Blood Tea is recommended to all who require new vigor. For women and girls bright eyes and rosy cheeks will show beneficial results.

As a spring tonic Bulgarian style Blood Tea is being sent by parcel post to tens of thousands. For constipation, rheumatism, indigestion, sick and nervous headaches, impure blood, loss of appetite, insomnia and nervousness you should not suffer with this all nature opportunity for glorious health.

Germs which afflict children will soon reap a harvest. Get your child in condition to fight colds, croups, diphtheria and fever. Von Schlick's original Bulgarian style Blood Tea, the great nature germ preventative, will eliminate body poisons and keep stomachs and bowels in order.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian style Blood Tea. These precious herbs in your package will provide a five months' treatment. Taken hot at bed time in the good old-fashioned way. You will note improvement next day. Each package guaranteed.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh., U.S.A.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

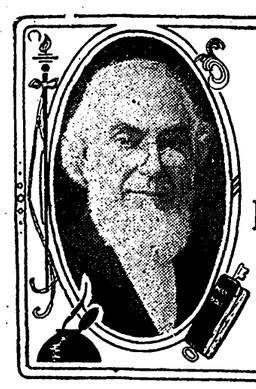
Remember today: 'Behold, how pleasant it is for brethren to dwell together in unity.'"

A NEW PHASE OF BIBLE STUDY

The remarkable meteoric shower of November 13, 1833, said to be "the greatest display celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history", and of which it was also said, "no philosopher or scholar has told or recorded such an event", set the world to thinking. Secular newspapers commented on it at length, with the religious press, and a few scientists, applying it to our Lord's great prophecy of Matt. 24:29. This introduced a new phase of Bible study—that of Time Prophecy and Chronology as related to Christ's Second Advent. Prof. Bengel of Germany; Dr. Joseph Wolff, the noted misionary of Asia and Josiah Litch of England, aired the prophecies of Daniel in public and created a general interest and evidently paved the way for the "Miller Movement." Miller centered on chronology and Time Prophecy over five years before he publicly advocated the date 1844 as the end of the present order of things. The religious zeal of the "Millerites" spread over the world and amounted to a general excitement.

"As I was fully convinced", says Miller, "that all Scripture given by inspiration of God is profitable; that it came not at any time by the will of man, but was written as holy men of old were moved by the Holy Ghost, and was written for our learning, that we through patience and comfort of the Scriptures might have hope. I could not but regard the chronological portions of the Bible as being as much entitled to our serious consideration as any other portion of the Scriptures. I felt therefore that in endeavoring to comprehend what God in his mercy had seen fit to reveal to us, I had no right to pass over the prophetic periods."

(To Be Continued.)



WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

NATIONS BEFORE GOD'S JUDGMENT BAR.

"WEIGHED IN THE BALANCES AND FOUND WANTING," WILL BE THE VERDICT.

Great Judgment Day of the Nations Now Begun—Professedly Christian Kingdoms Showing Their True Character—Responsibility Proportionate to Light and Apportunities Ignored—Vast Majority Christian Only in Name—The People Have Not Been Properly Taught—Empty Forms of Godliness—Selfishness Behind All the Trouble—True Christians Also Being Judged—Deliverance of the Faithful Near.

NEWPORT, R. I., July 16.—Pastor Russell delivered a forceful address today before the I. B. S. A. Convention being held here. His text was, "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deuteronomy 13:3.) He said in part:

While this text is applicable to the Lord's people in a special way, yet as we look out over the world today we can realize that the Lord is surely judging the nations, especially those that have been greatly blessed with His favor. Consider Europe, for instance. How wonderfully Europe has been favored with opportunities for coming to a knowledge of the Lord! Eever since the days of Jesus and the Apostles Europe has had Gespel privileges, more or less. Of course we are not to hold the people of today responsible for everything in the past. To do so would be unfair. But we are to consider that in a general way the influences of Christianity have spread over the world, especially in Europe. After an era of blessings would follow persecutions, thus developing a loyalty of heart amongst the people; and in those early years seeds were sown that have had good opportunities for being watered and bringing forth good fruit.

Gradually the world has come to esteem itself to be Christian. The nations of Europe are generally styled Christendom. Nevertheless the Bible declares that the world is not Christian, and has not the spirit of Christ in its activities. The world therefore is self-deceived. To the extent that the nations have had light, to that extent they are responsible. The Bible does not show, however, that the world has full responsibility. Only those have full responsibility who have taken the step of entire consecration to God through Christ, only those who have been begotten of the Holy Spirit. These have been illuminated and have come into the highest place of opportunities and blessings in the Lord. These have a deep insight into His Word that no others possess. Accordingly these have had an amount of light that brings a life or death responsibility.

THE WORLD'S JUDGMENT HAS BEGUN.

But so far as the world is concerned, we can readily see that in proportion as they have been they should be required to do. We can feel quite sure that God would expect more of the people of Europe than of those of Asia and Africa, who have little knowledge of Him. So just at this time, when Bible chronology shows that God's lease of power to the Gentile governments has expired, we see exactly what we should expect—that He is permitting these nations to pass judgment upon themselves, so to speak. He is permitting them to show themselves, to manifest their real condition of mind and heart, to demonstrate whether or not they have made proper use of their oportunities and blessings in the way of development in righteousness.

The nations of Christendom have had much to say about the Lord. His name is to be found in all these countries. The nations have held aloft the cross of Christ in an outward way. They have many places for prayer and worship. They have abounded in forms of godliness. They have had much wealth and treasure. They have had hosts of priests and preachers of all denominations. With all the advantages and experiences of the past nineteen centuries, we might have expected Europe to be in a much better condition than it is—that it would have learned much more than it has as to what is the spirit of the Lord and what is not.

The Apostle Paul tells how we may know the Lord's spirit. It is manifested in gentleness, meekness, patience, godliness, self-control, brotherly-kindness, love. (Galatians 5:22, 23.) Wherever we find true Christianity we find these fruits of the Holy Spirit. With the sole exception of Turkey, these people of Europe claim to be Christian. Now the Lord would prove these nations, not that He might Himself know their condition, but that they might know. Both the Father and our Lord Jesus well know that the nations are Christian in name only, that the vast majority have not taken the steps necessary to bring them into the family of God. The Bible shows that no one has a right to approach God except in His appointed way—through Christ as the Redeemer and Advocate. And Christ will be Advocate of only those who come to God in His appointed way.

God has arranged that whoever would come to Him must first accept by faith Christ's finished work on Calvary, and that they surrender themselves fully to God, to walk in the footsteps of Jesus. "If any man will come after Me, let him deny himself, take up his cross daily and follow Me." (Luke 9:23.) The Lord knows that the masses of the people have not done this, that comparatively few have accepted these terms. When people are asked whether they have taken these steps, they admit that thy have not. They say, "We have never had it preached to us that we must be begotten of the Holy Spirit before we can become children of God."

LOOSING THE FOUR WINDS

The people have not been taught how to approach God in the right way. Therefore the vast majority are not His children at all. They have never passed from darkness to light, from condemnation to justification, through faith in Christ Jesus and consecration to God. Consequently they are still in their sins. They seem to have no proper conception as respects their privilege of presenting themselves living sacrifices to God, which is their reasonable service. (Romans 12:1, 2.) Judged by what they themselves tell us, not many have taken the Scriptural steps here pointed out. The Bible assures us that only a "little flock" enter the straight gate and walk the narrow way.

God forbid that we should be understood to say that there are no saints in Europe! We believe that in all these nations God has a true people, those who are fully trusting Him and are fully consecrated to Him, those who are desirous of knowing Him and of doing His will even unto death. We are not speaking of these, but of the other class—the mass who are outwardly professing Christians and who compose the great majority.

The Bible speaks of these as having "a form of godliness, but denying the power thereof." They are walking contrary to godliness—contray to what they would if they were true Christians, if they were living up to their profession. (2 Timothy 3:1-5.) Now God is bringing to their knowledge their true condition. In this great "Time of Trouble," in this death struggle of the nations, He will show them that they are not in the right way. He will demonstrate to both men and angels that the Christianity of the masses has been largely an empty form, a meaningless ceremony.

God is now letting loose the winds of strife. He is letting the nations take their own course, in order to prove to themselves and to others that they are not what they claim to be, and to humble them into the dust. Thus they will be brought to realize their own helplessness and their dire need of God.—Revelation 7:1-3.

As we look back over the past thousand years, we can see that God has been holding the people of earth more or less under restraint, qermitting them to go only so far at any time. Otherwise they would have destroyed themselves long ago. The hearts of fallen humanity are so selfish that, had mankind been permitted to go their full length, the race would have been annihilated long before now. But God's deu time has come to let loose the winds of strife, with the result that the long-expected storm has burst in fury upon the world. The trouble is spreading from nation to nation; and it looks as if ultimately every nation will become involved—surely every one which formed part of the old Roman Empire. (Daniel 2:44.) Whether the strife will extend beyond the boundaries of the Roman rule we do not know—whether it will involve America.

MINDS OF THE PEOPLE ASTRAY

These United States have had many advantages over other countries. Our temporal blessings have been multiplied on every hand. Nevertheless, we must confess that there is much of mere outward forms of godliness here, much of ceremony, hypocrisy, dishonesty and crime. Great light has been given and largely ignored. Therefore it would seem that sooner or later our land may become involved in turmoil. There is much of Christian profession here, an outward form of godliness devoid of its power. Consequently it seems hardly possible that America will fail to have a full share in the judgment of the nations.

There is much restlessness among the people everywhere. Indeed, the whole world is becoming crazed as the angry passions of men are being stirred up against one another. In the countries at war, where the soldiers in the trenches are killing one another by the thousands—sometimes sixty thousand in one day—necessarily a hardening influence goes with this course of action. The soldier must become more or less benumbed in their sensibilities, as a natural result. As a whole, the world today seems to be telling the Lord, telling His people—who are not of this world—and telling the angels—who are looking on—what their spirit really is, and demonstrating that it is not the spirit of the Lord.

It reminds us of the spirit of James and John, the two Apostles whom our Lord surnamed "Sons of Thunder," because of their courage and fiery zeal. On one occasion they wished to bring down fire from heaven to destroy the people of a little Samaritan village because the villagers had refused to sell bread to our Lord and The Twelve. But the Master reproved them, saying, "Ye know not what manner of spirit ye are of"; that is, they had become His disciples, but had not yet realized what is the spirit of a true disciple. It was therefore no wonder that they did things contrary to the Lord's spirit.—Luke 9:51-56.

After the disciples received the begetting of the Holy Spirit at Pentecost, they would not have even thought of doing such a thing; for then they received the Heavenly illumination and could discern that the spirit of Christ prompted its possessor to help others, not to destroy them. Previous to Pentecost these disciples were zealous Jews, courageous in defense of what they thought right as against wrong. And so it is now in Europe. Many are zealous, and are trying to find some good reason for what they are doing.

The leaders tell the people various things. In some cases the people are told that their liberties and the development of their country are held in check by jealous neighbors. On the other hand the people are led to think that militarism is their greatest foe and therefore must be crushed. On both sides of the question at issue the people seem to have hypnotized themselves into thinking that theirs is the righteous cause. But more and more it is being manifested that some great wrong is being promoted, that some great misconception is influencing the people.

SELFISHNESS THE ROOT OF THE TROUBLE

The true explanation is that the Lord is judging the nations—letting them manifest their real condition. More and more the world is revealing just what is behind all this trouble which is spreading everywhere—SELFISHNESS. Note the case of Greece, for instance. What pressure was brought to bear upon that country to force her to enter the war contrary to her own will! Bribes have been held out to the various kingdoms—offers of certain territories, etc.—to induce them to take part in the conflict. There is almost an insanity behind it.

None of these nations see what Bible students see. They do not know that the Kingdom of God is just at the door, that the Reign of Righteousness is at hand. Therefore they do not have the degree of responsibility that we have who do see. All know, however, that it is wrong to take life; and yet they are plotting both to take and to surrender life in order to hold a little more territory or to gain some commercial advantage over their rivals. Everywhere selfishness is manifest. It has kept up rivalry between the nations for cerfuries. It has cost them millions of dollars in the way of preparation for war, and now it is costing them millions of dollors more to fight it out—besides the appalling loss of life, etc.

DESOLATION AND DESTRUCTION

This great war is far from Christian. Each nation is fighting for its own selfish interests. What an impressive lesson it is for the world! How boastful the nations have been! The Lord now says, "Let loose the winds, and let the nations show what they can do!" The nations are manifesting to themselves that they are not Christian, and all the world is taking knowledge of the fact. Everywhere Christian people are wondering what these current events may mean.

We are not able to foretell all that will take place; and so we leave the matter, merely knowing that the Lord has arranged to grant this great opportunity for the world to deceive themselves and to destroy themselves. The people are all more or less deluded. Many noble souls are going down into death under the impression that they are doing a good work for the coming generations.

Poor humanity! Oh, that they know what we know about God's great Plan of the Ages! That they knew about the coming Kingdom of Messiah, which is just at the doors! But as yet the knowledge is hidden from them. It is just as when our Lord Jesus wept over Isreal, saying, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee! How often would I have gathered thy children together even as a hen doth gather her brood under her wings; and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see Me until ye shall say, Blessed is He that cometh in the name of Jehovah."—Luke 13:34, 35.

Just so now it is with these professedly Christian nations. Desolation is coming upon them even as it came upon the Jews in the end of their Age. Bible students have expected this state of affairs to develop; for the Bible long ago foretold that it would be thus in our day.

JUDGMENT OF GOD'S PEOPLE

If then, dear friends, God is now judging those who are only nominally His people, and permitting them to demonstrate that they are not His, will He not judge also His true people? Indeed, He has been judging this class for more than eighteen hundred years, in order that they might not come into condemnation with the world. But now, in the end of the Gospel Age, He is especially judging them; for "judgment must begin at the House of God." (1 Peter 4:17; 1 Corinthians 11:31, 32.) We may not know all the saints in the countries at war. We do know, however, that there are some very loyal children of God there; and we sympathize deeply with them in their trials. But they are greatly blessed; for they see what we see. Not withstanding their close contact with the trouble upon Christendom, they are lifting up their heads and rejoicing; for they realize that their redemption draweth nigh.—Luke 21:28.

Yes, God is now judging His people. (Hebrews 10:30.) But let us not wait for Him to judge us personally. Let us see to it that we are proving faithful to Him, faithful to our responsibilities as His children. Let us examine ourselves, and correct whatever we find to be out of alignment with His instructions to us. Let us put some kind of chastisement upon ourselves in order that we shall not need to be corrected by Him, in order that we shall not be condemned with the world.

We have reached the "Time of the End," the close of the Gospel Age and the dawning of the New Dispensation, the time when the judgments of our Lord are designed to accomplish a seperating work which is especially appropriate and needful at this period. Let us see to it, then, that we make our calling and election sure.

HELP OTHERS' FUND.

The Tribune last week published a letter from a well-known Truth friend in Washington, Pa. This friend wants us to have a fund to help others to get the benefit and uplift of the weekly sermon of Pastor Russell and the other good things that appear week by week in the National Labor Tribune. We have decided to act on the advice of our friend and will have a fund devoted exclusive to the helping others to get the Tribune every week. We have decided to call this fund **"HELP OTHERS"**, and every week we will publish the receipts and expenditures of this fund. Who will be the first to start this worthy object?

EDITOR TRIBUNE.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

PRE-MILLENNIALISM.

The Baptist denomination has produced three men, whose influence upon their times was marked, and has affected civilization since their day; these men were Roger Williams, the founder of the state of Rhode Island; Dr. Aleander Campbell, the founder of the Bethany College of West Virginia and sect known as "Disciples"; William Miller, the leading spirit of the remarkable religious wave that aroused the whole civilized world, known as the "Miller Movement." These men stand respectively for Free Speech, Open Bible and Pre-Millennialism. These men paved the way for each other; without the first the second and third could not have been, and all contributed to the production of Pastor Russell. It is needless to say that these men did not succeed because they were Baptists but in spite of it; they were assisted by their brethren by their opposition—we need our enemies to develop and our friends to sustain, and our enemies are mostly our friends that misunderstand us. We are strong only as we stand related with like and isolated from unlike. You say, "It is harder to stand alone than to die"? Well, that is further along—it is the goal and we call it Gethsemane and it is created by our enemies that are not our friends through misunderstanding.

William Miller, like Russell, Luther and many of the Apostles, came from the humble walks of life—he was a farmer from Massachusetts. That he labored with his hands was considered an offense to many of his brethern in the ministry who have apparently forgotten that most of the apostles were fishermen, Paul made tents, Luke was a Doctor, and Jesus was a carpenter. Those who fling the epithets "haberdasher" and "spirit-waists Russell" remind us of the Pharisees of old who, when hearing the fame of Jesus, raised their eyebrows in pretended surprise and inquired," Is not this the carpenter, the son of Mary?"

MILLER'S ORDINATION

Miller was tendered a pulpit by the Baptist denomination in 1833, and looms into the limelight in his fifties. In this respect he resembles Luther, Arminius, Wesley and Russell. These men were all at their best when Prof. Osler calls for the chloroform. Miller's ordination by the Baptist cleries was not of value in suporting him in his doctrines, for he soon incurred their enmity—this upright and honest-hearted farmer soon got the dogmatics on his heels. While drawing crowds of attentive and intelligent audiences and becoming increasingly popular, his name was seldom mentioned by the religious press except by way of ridicule and denunciation—epithets and witticism were flung at him without just reason. The falsehoods and abuse heaped upon him called forth indignant remonstrance from the secular press. The manner in which he met this persecution proved his greatness—genuine worth is manifested in our sympathies for those who through ignorance and prejudice malign us. This also was one of the seals of his ordination, not the clerics' approval when he was ordained by them—"The SPIRIT of the Lord hath annointed me to preach." The Satanic spirit of his opponents disproved their ordination—"To the wicked the Lord saith, what right hast thou to declare my statutes?" The genuine test of Christian ordination is to be governed by principle, not passion—"Light is sown for the righteous and gladness for the upright in heart." The following from the pen of Miller reveals the soul of this humble man of God:—

"What have we believed," said Miller, "that we have not been commanded to believe by the Word of God, which you yourselves allow is the rule, and the only rule, of our faith and practice? What have we done that we should call down such virulent denunciations against us from the pulpit and press, and give you just cause to exclude us (Adventists) from your church and fellowship? If we are wrong, pray show us wherein consists our wrong. Show us from the Word of God that we are in errer; we have had ridicule enough; that can never convince us that we are in the wrong; the Word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the Scriptures."

From all accounts Miller got his education in the "University of Hard Knocks" from which we do not graduate until death. The same could be said of Russell! those who found fault with him because he did not graduate from their Seminaries, which manufacture such a variety of preachers (some liberals in speculation, others so opinionated that their brains are petrified and poise with the dignity of a plasterparis owl), soon discovered that he had quite sufficient education to hold his own single-handed against the pedigogic crowd—his sermons on the question of Ordination have been circulated broadcast and have not been refuted. Time will vindicate Miller and Russell. Those that have contributed to the world's stock of knowledge in any department of research have not been men that absorbed all the learning of the age before they launched upon the life of the world—but after. Out of all the men that have produced the new material for Colleges of our day only one has been a graduate from some university and he admitted that his alma mater was of no value to his system of thought, and that man was Charles Darwin. Judge J. F. Rutherford says that "the greatest lawyer this country has produced—Benjamin Harrison—never attended a law school." Rutherford supplies us with the following from the pen of Dr. G. W. Bull, from a treatise on "The Gospel of John":

"AN IRREGULAR (John 7:15). That is what they all say. The crime of Christ was that He had not taken a course in their college. 'Whence hath He learning?' There are some professional policemen who must protect all learning; medicine, law, gospel, or what not. If you never went through their schools of learning you are a freak, and there is something suspicious about good sense. These men thought there was only one way of learning—they would ask a certificate of the sun! There are many schools and school-masters in God's universe. Cease your criticism of any Christian scholar. Let him learn in his own way; the Kingdom of God is going to make great progress when some of these high brows are removed to Heaven. Sometimes a man's utterance of profound Truths is stated in poor grammatical form, and the philosophers are puzzled by his power. They wonder where he got it: I do not know—probably his alma mater was his mother's knees—then let him speak. Remember today: 'God hath chosen the weak things of this world to confound the mighty' ".

"CLASSES AND MASSES (John 7:47-50). The patronage back of a man or a movement is often responsible for the prejudice against him or it. The cultured will often condemn a form of religion which is favered by the common people; in turn the common people will look in scorn upon the religion of the 'silk stocking society.' Yet again, the blind reverence for bosses and the aping of aristocracy will make a man attach more importance to the infidelity of 'upper-tendom' than to the weighty credentials and perfect character of Jesus Christ Himself. The question here is not a form of worship, but it concerns the very person of the Son of God. About this there can be no difference without eternal issue. I can understand why those in authority wanted to silence Him; it was not because of the conservatism of scholarship, but because He was undermining their influence and reducing their bank account. They need not lay their opposition to the friendship of Jesus for the under world, but to their own falseness to the upper world. Never mind to what class you belong, follow Christ if you have to walk alone in the procession, or walk next to the man you never meet except at the Throne of Grace.

(Continued on Second Page)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

Sheriff Richards Must Fight for Coroner.

(Continued from Page One.)

defeat of the workmen in successfully carrying through their plans.

Sheriff Richards has been exceptionally impartial in the administration of his office and those who have had business with him or his deputies have been treated with the utmost care.

Any acts of deputies not in absolute accord with the rules of the office that demanded honesty and justice when brought to Sheriff Richards' attention was promptly corrected even at the expense of dismissing an employe. The Sheriff is a sticker for right against wrong and he defends his position of "Justice to all and special privileges to none" with the utmost vigilence and force.

These characteristics of Sheriff Richards have made him many friends and he is in special favor with the miners from among whom he comes. His friends are now anxious that he shall be thoroughly understood by the men in the mills and factories and to this end the Sheriff's candidacy for Coroner is announced and the campaign is on for him. Later the Sheriff will be forced to command his army of supporters and there will be some physical exertion and some political battling going on until the close of the primary election.

The enthusiasm with which Coroner Jamison's friends are lining-up the organization for Jamison for Mayor impresses the friends of Sheriff Richards with the belief that Coroner Jamison may be chosen the apostle of the Straight Republican organization. In this event Sheriff Richards will respond to the call of his friends and throw himself entirely into the leadership of the contest for Coroner.

14 LABOR LEADERS CONVICTED.

CHICAGO, July 13.—Fourteen of 17 union labor leaders tried in the Circuit Court here on charges of conspiracy to extort and to destroy property, were found guilty in a verdict returned today.

Business men testified that the labor men carried on a campaign of window glass breaking and that to obtain permission for the resetting of glass property owners were compelled to pay money to the defendants.

WORKERS' LAND PLAN UP TO OREGON VOTERS.

SALEM, Ore., July 19.—Secretary Stack, of the state federation of labor, has filed with the secretary of state petitions of over 25,000 voters that the proposed people's land and loan law be submitted to the next referendum. As the law requires 21,136 names, organized labor is now preparing to conduct an active educational campaign in behalf of this measure.

The law was first proposed by the Portland Central Labor Council, on recommendation of a committee appointed to investigate unemployment. It was later indorsed by the state federation of labor and the executive council of the A. F. of L. to which it was referred by the San Francisco convention of the A. F. of L.

The law is based on the theory that as the state has never been able to limit taxation a state land tax will be levied per year that will equal land rent, whether the land is used or not. A third of this rental will be placed in a homeseekers' loan fund, from which men and women in the city and country can borrow from the state a sum equal to $1,500 for 20 years. For the first five years no interest will be charged except for administration purposes. No tax can be levied except by a vote of the people. If property is sold for delinquent taxes the state will pay the taxes and the value of the improvements that have been made. When the state acquires property under these conditions it can be leased but not sold.

The purpose of the bill is to pry land loose from speculators who hold it at exorbitant prices, thereby making a real "back-to-the-land" movement impossible.

PORTO RICO WRETCHEDNESS.

SAN JUAN, Porto Rico, July 15.—Justicia, official trade union newspaper, prints the following report from the Porto Rico bureau of labor:

"The strike among the cannery workers in Mayaguez last week was on account of the miserably low wage being paid. The men were receiving 5 cents an hour, the women 2 1-2 cents per hour.

"About 400 people were involved in the strike. After several conferences with the chief of the bureau of labor the employers offered to increase the wage 1 cent per hour for both men and women. At first this proposition was refused by the strikers, but many women who were not on strike offered to work for the old wage, and consequently the Porto Rico Canning company started up again with practically a new force."

"An inspection made during the week of the number of small tobacco stripping shops in Manati disclosed that in nearly all the factories very little attention was being paid to the laws governing the employment of women and minors. The sanitary conditions were particularly bad."

HITS LIABILITY COMPANIES.

JACKSON, Ohio, July 19.—In a speech last week ex-Governor Cox made this reference to the effort of private liability companies to destroy the Ohio compensation law:

"Instead of cheerful acquiescence in an evolution that every humanitarian impulse indorses, the liability insurance companies continue to be dominated by promptings of brutality and greed. In an attempt to re-establish their harvest of dollars, made out of injured workmen and industrial deaths they are seeking by a plan, artful and insudious, to so emasculate the workmen's compensation law as to kill it."

WIN FREE SPEECH FIGHT.

COLUMBUS, OHIO, July 19.—A jury in Judge Berry's municipal court has dismissed Organizer Frank Morris of the International Association of Machinists who, together with other trade union officials, were arrested on every occasion because they insisted on making noon-day speeches in front of non-union factories. Policemen testified that they were ordered to suppress all speech making and distribution of literature.

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ST. PAUL AT CORINTH

Acts 18:1-11.—July 23.

Lessons From St. Paul's Experiences. Corinth a Better Field For the Gospel Than Was Athens—As Usual, the Message Was Opposed and Blasphemed by Those Who Preferred "the Traditions of the Elders."

"Be not afraid, but speak, and hold not thy peace."—Verse 9.

ATHENS did not prove to be a very successful field for the Apostle Paul's labors. He quickly perceived that science and philosophy, falsely so-called, occupied the attention of its citizens, and so satisfied their minds that they were not so ready for the Truth as were some others less highly educated. In this respect his experience coincides with that of all who sincerely preach the Gospel of Christ stripped of all human invention and philosophy, and also illustrates his declaration that not many wise, great or learned, according to this world's standard, will be amongst the heirs of the Kingdom.—1 Corinthians 1:26-29.

Tent Making.

Leaving Athens, St. Paul journeyed about forty miles to Corinth, a prominent commercial city, noted for its manufactures. It was much less moral than Athens, much less refined, but nevertheless a better field for the Gospel. Where religious forms and ceremonies become popular, they are apt to have correspondingly less weight. But where sin, immorality and irreligion are popular, minds having a religious trend are apt to be more free, more open for the Truth. Unsatisfied by formalism, this class more keenly recognize righteousness because of its sharp contrast with the sin abounding.

Apparently St. Paul was considerably downcast at this time. His rough experiences at Philippi, his small success at Athens, the slenderness of his purse and his need of fellowship contributed to make him so; and he informs us that the Lord encouraged him with a vision. Soon after his arrival at Corinth he found Aquila and Priscilla his wife. They were tent-makers; and this being the Apostle's trade, he abode with them and labored. At that time it was customary that the sons of the upper classes should learn a trade, however well educated otherwise. St. Paul's trade enabled him to provide for his necessities while preaching the Gospel—not that it would have been a sin for him to receive support from the believers, but that he hoped that the Gospel would commend itself the more if its chief expounder preached the Truth without charge, laying down his life for the brethren.

The Progress of His Mission.

Notwithstanding his discouragements and the fact that his labors barely provided for his maintenance, the Apostle never forgot that his chief mission in life was the preaching of the Gospel. We read that every Sabbath day he reasoned with the Jews in the synagogue. Finally Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news, but also a gift—quite probably from Lydia, the seller of purple dyes. The effect of these encouragements was that the Apostle felt a fresh vigor urging him to present his Message more zealously and thus to bring matters to a focus at the synagogue.

After testifying with great boldness and finding that the Message was repelled by the majority of the synagogue, the Apostle forced the crisis by shaking his garment, as if not to take from them even the dust, and saying to those who had opposed and blasphemed, "Henceforth I go to the Gentiles."

The effect was good in two ways: (1) It helped Crispus, the ruler of the synagogue, to take a decided stand; whereas otherwise he might have been stunted in his spiritual development.

"Jesus is The Christ."

(2) The fact that the Jews had repudiated the Apostle's Message drew the attention of the Gentiles the more particularly to the Gospel. Some of these Gentiles already believed. The new meetings were held in the home of Justus, near the synagogue. Thus those who attended the synagogue would be continually reminded of St. Paul's Message and possibly would enter the house of Justus and hear more respecting the fulfilment of the prophecies in Jesus.

The result was that a considerable number of Corinthians believed and were baptized, thus symbolizing their consecration to do God's will. Thus we see that opposition is not necessarily an injurious thing to the Cause of the Lord. On the contrary, a most dangerous condition is stagnation. Evidently the Lord saw that His servant Paul needed some encouragement at this time. Hence another vision was granted, in which the Apostle was told, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee, for I have much people in this city."

What an insight this incident gives us as to the Divine supervision of the Gospel Message and its servants! That vision and its Message, we may be sure, were not merely for the Apostle, but for all of the Lord's people from that time until now.

CINCINNATI, July 19.—Teamsters' union No. 100 has secured a one year agreement with the Cincinnati Omnibus company. Wages are raised with time and one-half for all overtime and legal holidays. The company has agreed to the union shop.

TRACKMEN ASK MORE.

TORONTO, ONT., July 19.—Representatives of the Maintenance-of-Way Employes' union are conferring with the Canadian Northern railroad over the question of wages. The present rate is $1.70 a day and the trackmen are asking for a 20-cent increase.

ST. LOUIS, MO., July 19.—Representatives of the United States department of labor are attempting to adjust wage differences between the Maintenance-of-Way Employes' union and the Missouri Pacific railroad. The workers are demanding an increased wage, a 10-hour day and time and one-half for overtime and Sunday work and extra pay when they are temporarily taken from their homes.

RE-ELECT PRESIDENT CARTER.

DENVER, July 19.—W. S. Carter was re-elected president of the Brotherhood of Locomotive Firemen and Enginemen by that organization's convention last week. John F. McNamee was re-elected editor and manager of the brotherhood magazine.

The convention voted to move the brotherhood's headquarters from Peoria, Ill., to Cleveland. In the latter city are the headquarters of the Brotherhood of Locomotive Engineers and the Brotherhood of Railway Trainmen. The firemen voted to hold their next convention in Louisville.

HANDLE MAKERS WIN.

NEWARK, N. J., July 19.—The Handle Makers' union has secured a union shop contract, which they insisted upon to protect their active members. These workers make handles for suit cases and hand bags. Their employers wanted to run non-union shops and secured a lawyer to expound statutes and decisions covering the question. The son of Blackstone was helpless, however, before the solidarity of the men who work.

WILL NOT BUILD POTTERY.

ATLANTIC CITY, N. J., July 19.—The convention of the National Brotherhood of Operative Potters made short work of a resolution which provided that sufficient funds be taken from the defense fund to build a pottery, same to be located in that part of the country offering the best inducements in the way of 'bonus, fuel and freight rates."

One delegate said: "The organization has trouble enough of its own without going out of its way to borrow more trouble."

METAL WORKERS RAISE WAGES.

OMAHA, Neb., July 19.—After a month's strike the Sheet Metal Workers' union has raised wages 17 1-2 cents an hour. Better shop conditions have also been secured.

MACHINISTS WIN.

SAN FRANCISCO, July 19.—The Labor Council has been communicated with officials of the Mare island navy yard with a view of placing all machinists employed there on a $4 basis. These workers have been demanding that the government establish the same rate paid by private employers.

STREET CAR MEN STRIKE.

EL PASO, Tex., July 19.—Organized street car men were compelled to suspend work because of victimization "Unsatisfactory service" was the company's excuse for dismissing active union workers.

LABORERS' WAGES RAISED.

SAN MATEO, CAL., July 19.—The city and county of San Mateo are now paying laborers $3 a day for eight hours as the result of agitation conducted by the Central Labor Union.

TEAMSTERS MAKE GAINS.

PHILADELPHIA, July 19.—Organized teamsters have secured a wage increase of $1.50 a week and improved working conditions. Strong organization and a strike vote induced the employers to accept the teamsters' viewpoint.

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Here is another thought: Someone has suggested that we have a "farm clean-up day" the same as we have in towns and cities. That is a good idea, for there are many farms scattered throughout the country which need "dressing up" a bit just the same as residence property in town needs overhauling, says Lufkin (Texas) News. Look over your plantation, if you happen to have one, and try to make it as attractive as possible; it will be a source of pride to you, and will be an advertisement of your place that you could not hope to gain otherwise.

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Time Loan		$ 62,837,272.77
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United States Bonds to Secure Circulation		1,000,000.00
U. S. and other Bonds to Secure U. S. Deposits		633,907.57
Bonds, Securities, etc.		7,000,292.47
Customers Liability under Letters of Credit and Bills of Exchange		26,783,915.14
Due from U. S. Treasurer, 5% Fund		50,000.00
Banking House		1,500,000.00
Cash in Vaults	$19,127,693.37	
Due from Banks	23,176,630.53	
		42,304,323.90
		$160,778,620.84

LIABILITIES

Capital Stock	$ 5,000,000.00
Surplus and Undivided Profits	12,361,790.34
National Bank Notes outstanding	1,000,000.00
Bond Account	500,000.00
Letters of Credit and Bills of Exchange	18,906,692.13
Acceptances based on Imports and Exports	9,293,200.56
Deposits	113,716,937.81
	$160,778,620.84

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The Toughest Proposition Around the Plant---

"All right," said the Superintendent of a Steel Mill in St. Louis, "I'll let you test out your gear dressing, but I'm giving you fair warning. I picked out the toughest proposition around the plant."

You may be sure he did, for the place selected was a set of gears and pinions out in the foundry on the sand mill running at 100 R. P. M. These gears were SEVERELY EXPOSED. The men transferring sand from the cars did not make any great effort to keep the sand from going on the gears. The longest life of these gears was SIX WEEKS.

Accordingly, the gears were cleaned and

TEXACO CRATER COMPOUND

was applied. This was on September 27th, 1914.

Since then there have been only two renewals, bringing the average life of the gear up to six months, an increase of 300%. There has been but one renewal of the pinion. This was on November 1, 1915, after a run of one year, one month, and four days. We know this is an unusual instance, but on April 19th of this year, we made another call and found the second pinion in excellent condition after more than 5½ months' service.

This Company is now using TEXACO CRATER COMPOUND on all gears including the annealing furnace and the locomotive cranes.

These people have saved a small fortune on gear replacement. Furthermore, they have been able to secure a material increase in service from their equipment.

And the whole cost of the CRATER used in one year was about equal to the cost of one gear and its pinion.

We want to be absolutely fair in this matter, and so we'll admit that perhaps there was more attention given to the gears, after it was found that these gears COULD be lubricated. But even so, the tremendous increase of gear life points out to you a desirable saving in your plant, particularly now when gears cost so much.

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JUL 28 1916

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—NO. 35. PITTSBURGH, PA., THURSDAY, JULY 27, 1916. FIVE CENTS A COPY.

New York Publ. Library 476 Fifth Ave.

TRIMMING THE PEOPLE BY FURNITURE FAKIRS

Old Reliable Stores Made Victims of Frauds--Pay for a Stove and Get a Hot Plate---How the Police are Tricked.

The fake furniture dealer is now the topic of conversation among the shopping public and the way the people have taken up the exposures made by the Tribune is indeed more than gratifying.

The articles appearing in the Tribune have brought to light a varitable army of victims and the stories told of how the "trimming plants" are operated surpasses even the tales told by the celebrated fakirs with uninterrupted privilages at a country fair.

The "jays" who are the country people are picked clean; and there is nothing to boast about the profession of covering left on the city victims. Customers are picked up along Penn Avenue and some along Liberty street. Big fake bargains in the windows are generally used as allurements but these are not always necessary.

The business is referred to as "wholesale" and after the money is paid and the articles delivered to the home there is no question whatsoever as to the plundering having been done in "wholesale" fashion.

Police Magistrate John Sweeney, declares his files are full of complaints and there are informations that would send away a regular rubbish wagon heeped up and overloaded Magistrate Sweeney invited the Tribune to spend a few hours going over the informations while he refreshed his memory, and rehearsed the troubles of the unfortunates. "Come to my office" he said "and I will give you stories that will startle you."

"The fakirs have sold $40 and $50 rugs for $15 and $20 and $25 but the poor duped fools never got the rugs. The fakirs will sell anything in the furniture line that is three or four times the actual value of the articles they deliver." "Do they skin them?" asked the Magistrate and then answered it, he emphatically declared "Skins them alive."

They will advertise under the name of a person whom the advertisement declares is breaking up house keeping and is going to leave the city. The advertisements reads, call at the storage house No.—— Penn Avenue. Here some fake rugs are on exhibition and in a fake furniture store. The articles are misrepresented and a grand carnival of lieing about expensive Turkish or Oriental rugs is lavished upon the victim. The older the rugs are the more brilliant the figures become, and the more richly polished the rugs. Now this rug was worth $—— name you own price. Deliberately, wilfully and maliciously receiving. The articles are misrepresented.

Magistrate Sweeney has a batch of these experiences and was willing to take time to relate some. However, said he, "wait until the furniture season opens up and I'll have a few select ones set aside for the Tribune. There seems to be no end of them and its time for a general cleaning up." See Captain Arch Mackrell; the magistrate suggested, he has a batch of them. The Captain is tired getting money back for those who have been duped, and the consensus of opinion is, we should go through with a few cases."

There are innumerable instances related regarding the scandelous manner purchasers are treated and while victims call at these places with the expectation of purchasing goods on the installment plan the fake houses do not really sell on that plan. Under such circumstances the prospective purchaser enters the store and states her intentions. A bill of furniture is sold to her and she pays down the largest amount of money the "trimmer" under the guise of a "salesman" can extract. The purchaser returns to her home fully convinced the delivery will be made as promised. The result is she only receives some of the articles she has selected. She appears at the furniture store to inquire about the remaining articles, she is given a rude jolt. She is told the articles she paid for have been delivered and if she wants the remaining articles she must pay cash for them. It is no uncommon thing it is said for a woman to purchase a stove paying probably $10 cash as the first installment for the stove of which the total cost is $25.00. Instead of sending the stove selected, a hot plate is delivered. The original price of a hot plate would be $5 to $8. If she demands the stove she is asked for the cash in full.

Fall into the hands of one of the barkers, who is picking up the shopping public and inquire for Pickering's, he will pretend to take you to Pickering's but instead you are taken to a fake establishment, where you are deliberately robbed.

"Is this the Household Furniture Company?" asked an inquiring lady, looking for The Household stores.

"Yes," said a barker, "this is the place come right in."

"I want to pay my bill,' said the lady who had made a purchase from this legitimate house.

"Oh, there is The Household" said the trimmer who had been bit.

These fakirs do not collect money belonging to other houses, but they represent themselves to be any legitimate house along Penn avenue.

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CHURCH MEN AFTER FAKE FURNITURE MEN

Big Movement Started Against Merchants Practicing Frauds and Cheating the Shopping Public.

The exposure of the fake furniture dealers being made through the National Labor Tribune is having its effect and the character and standing of the people who are taking notice of the frauds assures the public that nothing will be left undone to bring the perpetrators of the foul practices to justice.

Effort has already been made to silence the Tribune by an at tempt to insert advertising in its columns but the Tribune refuses to permit the use of its columns to questionable advertising. For 45 years the Tribune has had the confidence of the men in the mills, factories, shops and mines and under no circumstances will the Tribune permit any mercenary or commercial motives to sway it from the path of justice in which it has traveled for almost a half century.

Success of ridding any community of fraud and corruption cannot be achieved if the financial interests of the enterprise are to supersede the moral obligation due the public. When the Tribune assails corruption, deception, cheatry and trickery it refuses to become an accessory to any dishonest and criminal practices by lending its columns to any alleged business enterprise furthering vicious schemes that actually belong to the underworld.

There is no better evidence of an awakened conscience and an aroused public sentiment than the communication from the Men's Bible Class of the Mt. Washington Baptist Church which promises to go to any extreme to bring the frauds to the attention of the church-going public. The letter herewith printed was read and unanimously endorsed by the class and a committee has been appointed to arrange the details for what promises to be a campaign which is to begin at once.

The letter is as follows:

MT. WASHINGTON BAPTIST BIBLE SCHOOL
SYCAMORE NEAR SHILOH STREET.

MT. WASHINGTON,
Pittsburgh, Pa., July 17, 1916.

NATIONAL LABOR TRIBUNE,
Pittsburgh, Pa.

Dear Sirs:—

The members of the Men's Bible Class of the Mt. Washington Baptist Church are deeply interested in the exposure the Tribune is making of the fake furniture houses and their methods of operation.

If any arrangement can be made without burdening the Men's Bible Class with a financial obligation, we should be glad to send copies of the Tribune containing these articles, with an appeal to every Minister, Sunday School Worker and Sunday Schol Scholar in Allegheny and adjoining counties.

There are 86 Baptist Churches in the Pittsburgh Baptist Association and these are distributed throughout Allegheny, Washington, Westmoreland, Butler, Beaver, and Fayette counties.

In the Allegheny County Sabbath School Association there are 15,914 Officers and Teachers. These added to the Sabbath School enrollment brings the total up to 218,483. Among these are represented the Sabbath School, the Home Department, Teachers Training Classes, Missionary Departments, Vacation Bible Schools, etc., etc.

It the adults and the parents of these children, who are largely among those being victimized, through the frauds the Tribune is revealing. We feel it the duty of the members of this Class to bring these frauds to the attention of the entire Sunday School membership, and with the army already enrolled every home could be easily invaded with the articles now appearing in the Tribune.

In addition to the Sunday School Scholars every minister of the 1500 or more, occupying pulpits in Allegheny county, could be requested to make these fraudulent practices a subject of a whole or part of a service, and thus the people could be arroused to the necessity of caution against entering these places.

The uncovering of these frauds having already been made a subject of discussion by our members, we urge you to keep up the great work, and any assistance the Men's Bible Class may be able to render will be forth coming.

Assuring you of our hearty co-operation, we beg to remain

Very truly yours,
MEN'S BIBLE CLASS.
REESE I. EVANS, President.

W. C. THOMPSON, Secretary.

The complaints being made are chiefly against stores along Penn avenue and in order that confusion may be avoided it is but fair to make known the responsible houses. The list given below includes houses in which implicit faith may be placed that any article purchased will be delivered and that the shopping public when making purchases will be treated fairly.

Among the responsible and reliable houses are:

Pickering's, an old established and reliable house corner 10th and Penn avenue. The reputation of this house is sufficient guarantee for honest dealing. Taylor Brothers, a firm in which implicit faith may be placed for fair treatment.

B. White Sons Company, where articles of value as represented may be purchased and delivered as selected.

May Stern & Company, 914 Penn avenue, one of the largest concerns doing business in Pittsburgh, where values as advertised are sold and delivered.

Spear & Company, 915 Peen avenue. This is one of the largest mail order houses in Pennsylvania and it bears a splendid reputation for delivering and shipping articles selected either from catalogue or personal selection.

The Household Furniture Company, 908 Penn avenue, like the other houses has suffered intensely through fraudulent houses misrepresentaing it and this house like others has been made a victim

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Labor Congress Considers Food Supply.

Thomas Reece, Staff Correspondent.

London, July 13. 1916.

Food supply and prices occupied the primary position in the agenda of the Special Trade Union Congress, held at the Memorial Hall, London, on June 30, but the most absorbing topic was that of military service, and a proposal that the Military Service Act (this is the so-called conscription act), should be repealed was defeated most emphatically. The record on a card vote, was as follows:

For repeal of the Act..... 577,000
Against 1,796,000

There were 596 delegates present, representing two and three-quarter million members, the Miners' Federation of Great Britain holding the power of 600,000 votes. Other leading organizations were: National Union of Railwaymen, 307,135; Amalgamated Association of Weavers, 180,000; Gas. workers' Union, 131,711; Joint Committee of Post Office Associations, 84,938; Boilermakers, 75,000; Carpenters and Joiners, 75,000; Amalgamated Union of Labor, 75,000; and Card and Blowing Room Operatives, 58,000. There were seven women delegates.

When a delegate, supporting the proposal to repeal the Military Service Act, said he did not intend to be a soldier, there was considerable interruption, and a delegate rose excitedly in front of him. Many delegates got on their feet, and in the general confusion the heated remarks of the conscientious objectors opponent were lost. There were outspoken opinions on the means the Government was alleged to have used in connection with war service, but the opinion of the vast majority on the nation's need for undivided support was evidenced in the vote recorded above.

On the food question there was decided unanimity that the increase in cost was due to shippers and others who controlled the supplies, and that the Government must take steps to control and own the mercantile marine or be prepared for Labor's demand for higher wages.

The Chairman said that was a strictly business meeting, called to consider the following matters:

Regulation of food and fuel prices.
Increases of old age pensions.
Trade Union organization and administration.
Industrial conscription.
Conscription of riches.
Position of boys of 18 under the Military Service Act.

A resolution was carried expressing the opinion that the Government ought to have brought in a bill for the conscription of riches as a natural corollary to the conscription of men, and, to obtain financial provision for the war, to impose a war tax on war wealth and increase the tax on earned and unearned incomes over $2,500 per annum or a sliding scale rising to 20 shillings in the pound.

Will Thorne, M. P. said that every commercial industry they liked to mention had been making huge profits or the Government would not have been able to realize $400,000,000 from the excess profits tax. Every man who was making more than he was in pre-war days was absolutely immoral. All incomes over $5,000 a year should be conscripted, for the idle rich should be made to pay more towards the cost of the war than they were doing at the present time.

Another resolution was carried expressing the dissatisfaction of the Congress with the position of boys of 18 years of age under the Military Service Act and calling upon the Government to instruct the military authorities not to send any man under 20 out of this country. The Parliamentary Committee was instructed at the close to bring the resolutions before the Prime Minister, and also to take active steps to bring them before the House of Commons at once.

The strike of woolcombers, which has caused a serious dislocation of business in Bradford for the past fortnight has been settled. The workers demanded 72 cents advance. The employers offered 25 cents immediately and 25 cents in January next.

Sir George Askwith had a conference with the representatives of both parties in London on June 25, and suggested 25 cents immediate advance and another 25 cents in September, the agreement to be for twelve months, but if the cost of living increased materially meanwhile, Sir George to decide what further modification is necessary and justified. Employers and employed accepted the compromise on June 30, and work was resumed on June 26.

On Monday, June 26, about 5,500 engineers and allied tradesmen went on

(Continued on Eighth Page)

LAWYERS TO DO BATTLE FOR JUDICIARY HONORS

Candidates are Not Discouraged by the Heat and a Personal Canvas is Promised--Plenty of Timber and More to Be Rolled in Later--Contest Will Be Interesting.

During these sweltering days when stories of the frigid zone, the intrepid Perry and even the illustrious Dr. Cook are looked upon as the only refreshing gossip there are those who persist in talking about judicial honors while the number of candidates seeking the judiciary toga are piling in at a lively rate.

Each day puts the contestants nearer the goal and although there is plenty of time intervening for addittional announcements the bargain day rush keeps up. Several familiar names are at present being withheld but there is no occasion for unnecessary alarm lest these perpetuals should fail to be in line when the real start is made.

There are five places held as the prizes to be sought during the next big local combat and it may be regarded premature to close with the dozen or more candidates already recognized as aspirants.

The members of the judiciary whose terms expire are Hon. John D. Shaffer, Hon. Josiah Cohen, Hon. T. H. D. Carnahan, Hon. Joseph M. Swearingen, and Hon. Thomas J. Ford. These candidates form an extraordinary brilliant galaxy of judicial timber. It is not definitely determined whether they are to handle their campaigns separately or collectively but if the present methods prevail the indications are each candidate will go it alone. Probably none of the present members of the bench whose terms expire next year have seen any real individual action for the particular office they seek save Judge Cohen, who passed through the strenuous campaigns of the Citizens Party. This campaign alone cost the late Thomas S. Bigelow at the lowest calculation $150,000 and while Judge Cohen was defeated during this teriffic conflict there was no reflection on Judge Cohen. His successful opponents would have met the same fate had they been on the same ticket with Judge Cohen. While the approaching contest promises some interesting incidents and much enthusiasm there may be lacking the abundance of lucre so essential to political sentiment.

The Judiciary prizes are valued at $500,000. A small amount when compared with the earning capacity of John D. Rockefeller but quite a liberal allowance when measured by the average earning power per capita established by the Bureau of Labor Statistics.

The Judiciary, however, has not only the salary that seems so delightfully captivating but there is the honor of being on the Bench; of wearing the title of Judge; of being recognized by present generations as well as posterity of having handed down judicial opinion which, perchance, may some future day be referred to as eminently fitting and profound.

The candidates whose qualifications, legal learning, aspirations and ambitions with experiences fit them for judiciary honors according to those who are vitally interested in their success are numerous but probably none more prominently mentioned than Judge James B. Drew, whose present experience, training and education make him a factor to be feared. He is active, energetic and has covered the county in previous contests. He is regarded as a logical candidate and prophesy puts him fairly in the running.

There, too, is the Hon. Charles Kline, Lawyer, Statesman, Politician—Genial Charlie. A smile with every solicitation. A genuflection with every urgent appeal; a bow in obesiance to every passing citizen. Who will dare to reject the Senator's entreaties. Come along, roll your hoop—give her a little more gasoline. Everybody's on the curb waiting as impatiently as a child waits for the elephant in the passing circus. All looking for Charlie. The Honorable Charles Kline. The approaching Senator pro tem. of the Senate.

Charles P. Lang, once City Solicitor of Allegheny. Schooled among the incomparables with all the secrets of a Murphy and a Wyman. Trained amid the best and the matchless. A community that did big things but of all the monumental achievements Allegheny failed, utterly failed in every effort, to drive Bob McAfee away from the trough. Persistent Bob who bore the title of Director of Department of Public Works but whose chief burden was to call monthly and collect his salary. What has Lang to do with that? Nothing only Lang is a candidate for judiciary honors and he has had experiences with objects whose inanimation make them especially alluring to the political morgue. Mr. Lang knows a dead one.

Mr. Lee C. Beatty is a candidate for Judge to succeed any one of the five present incumbents. It makes but little difference to Mr. Beatty which. Mr. Beatty seeks recognition and is generous enough to leave it to the public to select the place for him.

Mr. A. T. Morgan, lawyer, formerly Junior member of the splendid and well known firm of Irwin, Wylie and Morgan, of Washington, Pa. Mr. Irwin, senior member of the firm is now Judge Irwin of Washington County, and Mr. Morgan being a well qualified member of the Allegheny County bar seeks to be elevated

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IN GOD'S OWN WORDS.

TO THE READER.

Many books have been written about the Bible by devout students who have earnestly striven to interpret its teachings correctly, and its upon the writings of such men, Luther, Calvin, Wesley, etc., that the numerous Christian sects of our day have been founded.

The existence of so many sects, each with its individual creed, shows how greatly the most careful students of God's Word have differed respecting its teachings. Failing themselves to interpret it alike, their followers must also disagree, producing that familiar confusion of religious tongues so aptly termed the modern "Babel."

He who reads the Bible as a single book instead of a library of 66 volumes finds apparently the same confusion there, and is apt to join the chorus of those unthinking ones who say the Bible contradicts itself and is an "old fiddle" upon which one may play any tune he pleases.

The Christian should have a better "ear" for music. Only discords are made by playing on a single string of the instrument. It is because Bible musicians have been doing this that we have the discords of sectarianism. One plays only on the "string" of election, another only on the "string" of "free grace" and another only on the "string" of baptism. All make more or less noise, but there is no harmony, no tune.

Only one tune can be played upon this great musical instrument, and that is the one for which God, not man, has written the music—"The Song of Moses and the Lamb," and it can be played only in the way God has instructed us to play it—by "rightly dividing the Word of Truth."—II Tim. 2:15.

This little volumne is the result of following God's method of interpreting the Bible and is written entirely in His own words. Beyond this introduction you will find no word of comment or explanation made by man. God is His own interpreter, and He tells the story through His Son, the apostles and the prophets; the story of a plan more wonderously beautiful, loving, just and wise than could have been conceived by any mortal mind; the only story that will perfectly harmonize every statement of the Word of Truth.

Whether you accept this story or reject it is altogether your own responsibility. In accepting it you testify to your belief in the Bible as the inspired Word of the Creator of the universe; in rejecting it you signify your greater confidence in the interpretations and traditions of men. Friend, your faith in God's Word is on trial.

Yours in the service of the Kink of kings,

J. W. GILBERT.

Philadelphia, March, 1915.

THY WORD IS TRUTH

To the law and to the testimony; if they speak not according to this word it is because there is no light in them.—Isa. 8:19-20.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.—II Tim. 2:15.

Knowing this first, that no prophecy of Scripture is of any private interpretation.—II Peter 1:20.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4:4.

Thy Word is a lamp unto my feet, and a light unto my path.—Psa. 119: 105. The path of the just is as a shining light, that shineth more and more unto the perfect day.—Prov. 4: 18.

Let God be true, but every man a liar.—Rom. 3:4.

COME, LET US REASON TOGETHER, SAITH THE LORD.
Isaiah 1:18.

To us there is but one God, the Father, of Whom are all things (I Cor. 8:6), and one Lord Jesus Christ, by Whom are all things (I Cor. 8:6), the beginning of the creation of God.—Rev. 3: 14.

God standeth in the congregation of the mighty; He judgeth among the gods (Psa. 82:1); for the Lord is a great God and a great King above all gods.—Psa. 95:3.

In a beginning was the Word, and the Word was with THE God, and a god was the Word (Jno. I: I) (Diaglott), and the Word was made flesh and dwelt among us. The same was in the beginning with God. All things were made by Him.—Jno. 1: 14, 2, 3.

Jesus answered them. I and My Father are one.—Jno. 10:25,30.

O Father, keep through thine Own name those whom Thou hast given me, that THEY MAY BE ONE, AS WE ARE. . . Neither pray I for these alone, but for them also which shall believe on Me through their word. . . THAT THEY MAY BE ONE EVEN AS WE ARE ONE.—Jno. 17:6, 11, 20, 21, 22.

My Father is GREATER than I.—Jno. 14:28. I proceeded forth and came from God.—Jno. 8:42. I seek not mine own will, but the will of the Father. I cam of mine ownself do nothing.—Jno. 5:30.

I am Alpha and Omega, the beginning and the end.—Rev. 21:6. The beginning of the creation of God (Rev. 3::14), the first begotten of the dead (Rev. 1:5), the first fruits of them that slept (I Cor. 15:20), the first born from the dead; that He might in all things have the pre-eminence.—Col. 1: 18.

IN THE BEGINNING.

God created the Heaven and the earth (Gen. 1:1), by Jesus Christ (Eph. 3:9), that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ.—Eph. 2:7.

And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth.—Gen. 1:26.

And the Lord formed man of the dust of the ground,

And breathed into his nostrils the breath of life.

And MAN became a living soul.—Gen. 2:7.

What is man, that Thou art mindful of him? * * * for Thou hast made him a little lower than the angels.—Psa. 8:4.

And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also * * * and the tree of knowledge of good and evil.—Gen. 2:9.

And the Lord God said, it is not good that the man should be alone, I will make him a helpmeet for him.—Gen. 2:18. And the Lord God caused a deep sleep to fall upon Adam * * * and the rib which the Lord God had taken from man made He a woman, and brought her unto man.—Gen. 2: 21, 22.

And they were both naked, the man and his wife, and they were not ashamed.—Gen. 2:25.

And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest of it thou shalt surely die.—Gen. 2:16, 17.

And God saw everything that He had made, and, behold, it was very good.—Gen. 1:31.

Wide is the gate and broad the way that leadeth to destruction, and many there be which go in thereat.—Matthew 7:13.

That old serpent called the devil and Satan.—Rev. 12:9. He was a murderer from the beginning.—Jno. 8:44.

Now the serpent was more subtile than any beast of the field which the Lord God had made, and he saith unto the woman, yea, hath Gad said ye shall not eat of every tree of the garden?

And the woman said * * * of the fruit of the tree that is in the midst of the garden, God hath said, Ye shall not eat of it * * * lest ye die.—Gen. 1-3.

And the serpent said unto the woman, thou shalt not surely die.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband and he did eat.—Gen. 3:4-6.

Adam was not deceived (1 Tim. 2:14); wherefore, as by one man sin entered into the world, and death by sin (Rom. 5:12), for the wages of sin is death.—Rom. 6:23, so death passed upon all men. Romans 5:12.

Who can bring a clean thing out of an unclean? Not one.—Job. 14:4. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit.—Matt. 7:18.

And the Lord God said unto the serpent * * * I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.

And unto the woman He said. In sorrow shalt thou bring forth children.

And unto Adam He said: Cursed is the ground for thy sake * * * thorns and thistles shall it bring forth to thee; * * * in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.—Gen. 3:14, 19.

And the Lord God said: And now, lest * * * he take also of the tree of life and eat and live forever; therefore the Lord God sent him forth from the Garden of Eden * * * and placed * * * cherubims and a flaming sword * * * to keep the way to the tree of life.—Gen. 3:22-24.

And all the days that Adam lived were 930 years, and he DIED.—Gen. 5:5. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years.—II Peter 3:8.

The dead know not anything * * * for there is no work, nor device, nor knowledge in the grave.—Ecc. 9:5, 10. His breath goeth forth * * * that very day his thoughts perish.—Psa. 146:4. All are of the dust and all turn to dust again.—Ecc. 3:20. The dead praise not the Lord.—Psa. 115:17. The wicked shall not be.—Psa. 37:10. The soul that sinneth it shall die.—Ezek. 18:4.

If a man die, shall he live again?—Job. 14:14.

Justice and judgment are the habitation of thy throne.—Psa. 89:14.

The law of the Lord is perfect (Psa. 19:7), for I am the Lord, I change not. Mal. 3:6. Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.—Ex. 21:23, 25. Life shall go for life.—Deut. 19:21.

Without the shedding of blood there is no remission of sins.—Heb. 9:22. For the blood is the life.—Deut. 12:23.

It is not possible that the blood of bulls and goats should take away sin. —Heb. 10:4.

The soul that sinneth it shall die.—Ezek. 18:4. What shall a man give in exchange for his soul?—Matt. 16:26. None can by any means redeem his brother, nor give to God a ransom for him (Psa. 49:7), for all have sinned and come short of the glory of God.—Rom. 3:23.

How, then, can man be justified with God?—Job. 25:4.

Mercy and truth shall go before thy face.—Psa. 89:14.

The things which are impossible with men are possible with God (Luke 18:27), who will have all men to be saved and come to a knowledge of the truth.—I Tim. 2:4. As I live, saith the Lord God, I have no pleasure in the death of the wicked.—Ezezk. 33: 11. Thy dead men shall live.—Isa. 26: 19; I will ransom them from the power of the grave, I will redeem them from death.—Hos. 13:14. I have found a Ransom.—Job. 33:24.

Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2:10, 11. For the Lord hath prepared a sacrifice (Zeph. 1:7), the man Christ Jesus * * Who gave Himself a ransom for all to be testified in due time.—I Tim. 2:5, 6. For as in Adam all die * * * so in Christ shall all be made alive.—I Cor. 15:22.

When the fullness of time was come, God sent His Son into the world (Gal. 4:4); the Word was made flesh (Jno. 1:14), was made in the likeness of men (Phil. 2:7), a little lower than the angels (Heb. 2::9); made of a woman (Gal. 4:4), holy, harmless, undefiled, separate from sinners.—Heb. 7:26.

Being found in fashion as a man, He became obedient unto death.—Phil. 2:8.

THE SECOND ADAM.

I Cor. 15:45.

For since by man came death, by man (the man Christ Jesus.—I Tim. 2:5) came also the resurrection from the dead.—I Cor. 15:21.

The Son of man came to give His life a ransom.—Mark 10:45. Neither by the blood of goats and calves, but by His own blood.—Heb. 9:12. Ye were not redeemed with corruptible things * * * but with the precious blood of Christ.—I Peter 1:18.

The wages of sin is death.—Rom. 6:23. Christ died for our sins.—I Cor. 15:3.

The soul that sinneth it shall die.—Ezek. 18:4. He poured out His soul unto death; His soul was made an offering for sin.—Isa. 53, 12, 10. For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.—I Peter 3:18.

I came not to judge the world, but to save the world.—Jno. 12:47. For God hath appointed a day in the Which He will judge the world in righteousness.—Act 17:31.

The Son of man is come to save that which is lost.—Matt. 18:11.

The Lord God * * * drove out the man, and He placed at the east of the Garden of Eden cherubims * * * to keep the way to the tree of life.—Gen. 3:23, 24.

The Son of man is come to save that which is lost.—Mat.. 18:11.

As in Adam all die, even so in Christ shall all be made alive (I Cor. 15:21,22), for the hour is coming in the which all that are in their graves shall hear His voice and shall come forth.—Jno. 5:28, 29.

After this manner, therefore, pray ye: Our Father which are in Heaven, Thy Kingdom come, Thy will be done in earth as it is done in Heaven * * * —Matt. 6:9, 10.

The earth abideth forever (Ecc. 1:4), for thus saith the Lord. * * * God Himself that formed the earth. * * * He created it not in vain, He formed it to be inhabited.—Isa. 45:18. The Heaven, even the Heavens, are the Lord's, but the earth hath He given to the children of men.—Psa. 115:16.

The Son of man must suffer many things, and be rejected of the elders and the chief priests and scribes, and be killed, and after three days rise again.—Mark 8:31. Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.—Acts 3:21.

Ye shall see Abraham and Isaac and Jacob, and all the prophets in the Kingdom of God (Luke 13:28), whom thou shalt make princes in all the earth.—Psa. 45:16 (R. V.) * * * Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses and the prophets, these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us (Holy brethren, partakers of the heavenly calling.—Heb. 3:1), that they, without us, should not be made perfect.—Heb. 11. For David is not ascended into the Heavens.—Acts 2:34. No man hath ascended up to Heaven but He that came down from Heaven.—Jno. 3:13.

And it was the third hour, and they crucified Him. * * * And with Him they crucify two thieves, the one on His right hand and the other on His left.—Mark 15:25, 27.

And one of the malefactors * * * railed on Him, saying, If Thou be Christ, save Thyself and us. But the other * * * rebuked him, saying, * * * we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

And He said to him, Indeed I say to thee this day thou shalt be with me in Paradise.—Luke 23:43 (Diaglott).

And when they had fulfilled all that was written of Him they took Him down from the tree and laid Him in a sepulchre.—Acts 13:29. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. 12:40.

Him God raised up the third day and showed Him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead (Acts 10:40), unto the Apostles whom He had chosen * * * being seen of them forty days.—Acts 1:2, 3.

This same Jesus which is taken up from you into Heaven shall so come in like manner (not to all the people Acts 10:40); unto them that look for Him shall He appear the second time. Heb. 9:28, as ye have seen Him go into Heaven.—Acts 1:11.

Simon hath declared how God * * * did visit the Gentiles to take out of them a people for His name * * * and to this agree the words of the prophets. After this I will return and will rebuild the tabernacle of David which is fallen down * * * that the residue of men might seek after the Lord.—Acts 15:14-17.

Many shall be purified and made white and tried (Dan. 12:10), and this Gospel of the Kingdom (of Heaven.—Matt. 4:17) shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.—Luke 21:24. In the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed.—Dan. 2:44. At that time shall they call Jerusalem the Throne of the Lord, and all nations shall be gathered unto it.—Jer. 3:17.

The whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God.—Rom. 8:22, 119.

We speak the wisdom of God in a mystery, which none of the princes of this world knew * * * but God hath revealed unto us by His Spirit.

The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritusually discerned.—I Cor. 2:7-14.

For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.—Rom. 8:5.

But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.—Rom. 8:9.

THE "HELP OTHERS" FUND.

The "Help Others" Fund has started off at a lively pace. The response to our request for funds to pay for the Tribune for those who cannot afford to pay for it has exceded our expectations. The fund, up to Saturday, July 22, is as follows:

Previously reported	$ 9.00
Amount received	5.00
Total	$14.00
Paid out	$15.00

Pomona, Kan., July 13.

Once more I wish to thank you for the dear Labor Tribune. I appreciate it more each week. Especially the new way of putting in the sermon. In fact, I like it from front page to cover, I eagerly look forward for the "news" each week as it is the only paper we take except the Watch Tower."

Yours,

H. C. R.

THE TRIBUNE'S CALL TO ACTION

A Great Chance for Subscribers or Boys and Girls During Vacation

The NATIONAL LABOR TRIBUNE offers One Dollar to any subscriber, or any boy or girl sending in FIVE NEW YEARLY SUBSCRIPTIONS AT ONE DOLLAR PER YEAR EACH.

This dollar may be deducted from the five dollars collected before sending in the name or names of the New Subscribers with four dollars.

Remember, any one of the above may offer the NATIONAL LABOR TRIBUNE, America's greatest labor paper, to any subscriber for the small sum of ONE DOLLAR A YEAR. These subscriptions may be sent in at once with the one dollar each and when the fifth subscription is collected the last one dollar may be retained by the solicitor.

The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Norfolk, Va.	July	30
N. Y. City Temple	Aug.	6
Cleveland, O.	"	13
Niagara Falls, N. Y.	"	20
Nashville, Tenn.	August	27
Long Beach, Cal.	Sept.	2-10

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

1500 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness.

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

Pastor Russell's Sphere in the Reformtion

(Continued from Page 3.)

sociated the time of the glorification of the last members of the church at the wrong place—he placed it on the wrong side of the date that witnessed the start of the great "world war" now in progress in Europe, October, 1914. This he anticipated and published nearly a year in advance, noting many unfulfilled prophecies that could not be crowded into such a short interim of time. Instead of experiencing the ridicule that Miller had to face, the public are awakening to a realization of the fact that a prophet has been standing amongst them. His publications are now being read with interest. They are recognizing that he keys the theological symphony and is a reliable authority on questions pertaining to the time features of theology, a sadly neglected phase of Bible Study by those that have been in authority. He can give a sensible account for things as they occur and have occurred in the past.

As to Miller's disappointments, it will be recognized in the light of Russell's teaching that Miller was expecting the right thing in the wrong way at the right time. Miller applied a misconception to the wrong thing at the right time—that is to say, he made the mistake of supposing the "fire" was literal which was to cleanse the earth ("Sanctuary") from its defilements and misapplied texts to the world that should have been applied figuratively to the church. His mistakes led to the fulfillment of the very thing he expected, but not where he expected it. The "cleansing of the sanctuary," washing the defiling errors of Papacy and her daughters from the minds of the Christian people, principally the Catholic doctrine of the Mass, was what led to the discovery of the two salvations (1) of the church and (2) of the world, distinct and separate, yet inseparably linked together; the salvation of the world being effected through the Church Triumphant, not Millitant. Another important feature that developed later was that Christ came on one of the dates set by others (1874) but not in the manner expected—he came as a "thief in the night," spiritual, invisible, and is yet to be "revealed in flaming fire" of human passion that will wreck Satan's kingdoms of the present evil world and bind him for a thousand years.

The general results of Miller's efforts, and those of his school, is that today Protestants are divided as to whether Christ's Kingdom was set up at Pentecost, at His first advent, or whether it is still future, at His second advent. As indicating the rapid general spread of Miller's doctrines we mention that in 1878 great conferences of Pre-Millennialists were held in London and New York.

(To Be Continued.)

Appreciations

Wintertown, N. Y., July 20.

Find enclosed check for renewing the Labor Tribune. I feel that I cannot do without it while you print Pastor Russell's sermons and all the other truths that you print. Thanking you for what you are doing for the truth and hoping you will receive a blessing,

Yours for the truth,
MRS. G. W. BRAUM.

East Boston Mass., July 22.

Enclosed please find money order for my subscription of the National Labor Tribune. I enjoy your paper and shall continue to do so as long as the sermons of Pastor Russell appear. I enjoy the large type of the sermon and also the Sunday School lessons.

May the Lord bless your paper.

Yours in the Master's service,
EMMA F. WEBSTER.

Waterloo, Iowa, July 19.

I wish to thank the dear friend who sent me the Tribune, till the first of July. I appreciate the kindness. Wishing you success in your efforts to subdue evil, I remain,

Yours truly,
C. F. HUNTER.

Penargyl, July 20.

Am renewing my yearly subscription to National Tribune for another year. I wish to express appreciation and high regard of your paper. With best wishes for its increased circulation.

Faithfully,
MRS. MARIAN HOSKIN.

Cleveland, O., July 22.

We admire the spirit of close scouting and investigation of the Tribune. The public desire that deceptions and missrepresentations be uncovered, not only in a commercial and political sense, but also from a religious standpoint. One of the foremost along that line is that which comes from the pen of the scholarly and courageous Pastor Russell, of Brooklyn Tabernacle, who, though facing the objections of many of the most powerful opponents, expounds the Bible in harmony with itself and good common sense reasoning. Success to the Tribune. Have renewed subscription for another year through the W. T. B. and Tract Society.

Respectfully yours,
C. A. SCHWEGLER,
10535 Cedar Ave.

Albany, N. Y., July 19.

We certainly do appreciate your kind efforts and advance and progressive ideas in giving our dear Pastor Russell's sermons in full, in such large clear and eligible type, and also the other helps which we find are very helpful and beneficial to all who are really and truly seeking after Truth and Righteousness.

With best wishes for your continued success, we are,

Yours respectfully,
MR. AND MRS. S. MAGEE,
252 Western Ave.

BIRTHDAY LINES.

O ur prayers ascend on your behalf today,
U phold and keep her true, dear Lord, we pray,
R ejoicing in Thy love and care alway.

S trong to resist the deadliest of foes,
I n Christ her Lord who all her conflict knows,
S afe 'neath the sheltering wings of love divine.
T hy love for her, how great! because she's Thine,
E ach day then Lord, until she sees Thy face
R efresh and keep her by Thy wondrous grace.

—AMY THIRKETTLE,
Forest Gate, England.

Corbettsville, N. Y. July 23.

I appreciate the fact that you still continue publishing Pastor Russell's excellent sermons and other matters pertaining to present truth. I also am glad to know that you are giving space in your valuable and much esteemed publication in the way of exposing frauds of various kinds. I admire your untiring zeal in the noble work in all lines of justice and truth. I hope before long to renew my subscription to The Tribune before it expires. Sincerely yours for the success of The Tribune,

E. W. DEAN.

Parsons, W. Va., July 22.

I am this day renewing my subscription to the Tribune through the Watchtower office. I am glad you notified me by card, I really had forgotten when my subscription did expire. We have learned to love your paper so much that we don't see how we can get along without it. As I am a laboring man I enjoy very much the labor news that appears in your paper from time to time, but especially we love your paper for the truth features it bears from time to time, especially our dear Pastor's sermons, and the letters from the dear friends everywhere. I want to say that we will endeavor to support your paper as long as it maintains its present standard, and continues to publish our Pastor's sermons. We continually ask our Heavenly Father to bless you in the good work you are doing. If there is a reward to be given for only a cup of cold water, given in His name, we are sure that the time you spend, and opportunity you take, and space you use in your valuable paper, for the spreading of the good tidings of great joy, which will soon be to all people, is the equivalent of many cups of cold water.

I am, yours respectfully,
R. S. POLING.

Sheridan, Oregon, July 20.

We highly appreciate any one that fearlessly stands for the rights of men on every line of humanity's affairs, or dealings with one another, and one situated as you are, publishing a weekly paper of large circulation, your power for justice and right is that much more powerful for good. Your fearless manner of exposing unjust practices nullifies the wrongs. Light, truth on any subject is to uphold it and truth shown on any injustice in doctrine or practice is condemming wrong.

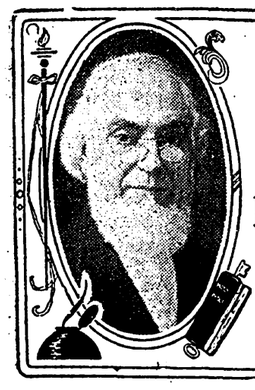
Few editors now have the courage that all should have along this line. Popularity and money or power is their goal for self. This is small when contrasted with justice and righteousness among all and for all.

True, we love you more because of your kindness along the line of Theology as presented in your paper.

BY THE BIBLE STUDENT.

P. S.—By mistake the Watchtower office sent me a subscription to Labor Tribune. This makes me two subscriptions to your paper. Please cancel one and send one subscription to anyone desiring your paper.

C. BECK,



WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

FATHERHOOD OF GOD AS SHOWN IN SCRIPTURE.

ONLY THOSE WHO ARE SONS OF GOD BY ACCEPTANCE OF HIS TERMS MAY CALL HIM FATHER.

Signification of the Word Father—This Relationship Means Responsibility—How Mankind Lost Their Sonship—God's Character Sadly Misunderstood—the Heavenly Parent's Love for His Human Offspring—Who Are Now Sons of God—All of the Fallen Race to Have Opportunity of Becoming God's Sons—Human Sons and Spiritual Sons—Blessing of Present Harmony With God.

PORTLAND, Maine, July 23.—Pastor Russell spoke here today before the I. B. S. A. Convention being held in our city this week. His discourse was based upon the opening clause of the Lord's Prayer—"Our Father, which art in Heaven, hallowed be Thy name." (Matthew 6:9). A condensed report follows:

The word father and the thought behind it should be very impressive to us all; yet it is sadly true that many who bear this name manifest but little regard for what is right and obligatory in connection with their fatherhood. It is very different, however, with the Heavenly Father, who is the Perfect One, who meets fully all the obligations resting upon Him, and who is a Father in the truest sense. The imperfection and weakness of human fathers only manifest the more by contrast the glorious perfections of the Father in Heaven—His Love, His Power.

The term father signifies life-giver, one who bestows life. The Bible declares that the great Jehovah God is the Fountain of Life, the One from whom everything proceeds, the One "in whom we live and move and have our being." (Acts 17:28). All life emanates from Him alone. Without Him nothing could exist. When we have before our minds the thought that God is a great Father, a true Father, we also have the thought which is properly connected therewith—that He recognizes the responsibility of a Father—a matter which very many of the fallen race of Adam little appreciate, but which Bible students are coming more and more to appreciate.

Every earthly parent has a responsibility in connection with his children. It is his duty to see that they are provided for, as respects clothing, shelter, food for both mind and body, etc. To make such provision is a part of a father's duty; and whoever does not expect so to provide or has no good reason to believe that he will be able to do so has no moral right to bring a child into the world. Thoughtful provision for such child should be made before it is brought into being. This seems to be a just and right principle, and one generally recognized by all intelligent people.

PEOPLE MISLEAD BY FALSE THEOLOGY.

Then surely this principle would apply to the great Father from whom comes every blessing. But this contradicts much of the theology that has been given to us; for when the creeds tell us that God is all-wise, all-loving, kind and good, they spoil it all by stating that, notwithstanding His Love, Justice and Wisdom, He is sending the vast majority of our race to endless torture. In other words, the creeds imply that God has made a miserable failure in creating mankind, and that His Plan of Salvation is a farce. We should have known better than this, even without a Bible. Could we not have seen that the Plan of the great Father of Mercies, from which cometh every good and perfect gift, who has all power at His command, could not be such a failure—that in harmony with His glorious character, He could not bring into existence an entire race, knowing that 999 out of every 1,000 of them would spend eternity in torture?

The only reasonable explanation for our credulity in this respect is that which the Apostle Paul gives; namely, that the Adversary, the Devil, has greatly misrepresented our just and loving Creator. Satan, the god of this world, has so blinded the minds of many by the delusive theories which he promulgated during the Dark Ages that the majority seem unable to reason intelligently upon the subject of religion. St. Paul declares that "the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Timothy 4:1.) This prophecy has been fulfilled. There has been a great falling away from the primitive faith of the Church; and heathenish theories, which were no part of the Scriptures, were introduced to frighten the people and to bring them into submission to ambitious leaders.

We have been deluded into thinking of our Great God as a great demon, all-powerful and all-wise, but not all-good, who has brought into existence millions of people whom He knew would be compelled to suffer eternal torment. The Adversary has a shrewd way of continuing his deceptions. When the thought is suggested that if God knew that the result of Adam's disobedience would be that the majority of his posterity would suffer eternally, He could not be just to have permitted the propagation of the race, Satan is quick to suggest, "God would have destroyed Adam if He could; but, having made man with an immortal soul, even the Creator cannot destroy mankind now."

From no other source than from the great Adversary of God and man did this idea emanate—that in creating man God gave him something that even the Almighty cannot take from the race. How puerile such a God would be! This prevalent but erroneous thought is directly contradicted by our Lord Jesus Himself, who said, "Fear Him who is able to destroy both soul and body in Gehenna."—the Second Death. (Matthew 10:28. The Almighty God, who knew the end from the beginning, would bring no beings into existence whom He could not destroy when they had proved themselves unworthy of the blessings of life.

NO ETERNAL LIFE IN MISERY.

Furthermore, the Bible declares, "All the wicked will God destroy." (Psalms 145:20.) How simple, how reasonable, the Bible is! We get our confusion of thought by neglecting the Word of God and taking instead the traditions and vagaries of men, which have been handed down from the Dark Ages. Bible students, however, are finding the wisdom of going directly to the Word of God. The wisdom from Above is what we need, not the wisdom of this world, which is foolishness with God, and which is becoming more and more foolish to all thinking people. The Heavenly wisdom comes only from the Word of God.—Corinthians 3:19-21; James 3:17.

In taking the text which I have chosen, and in saying that I greatly appreciate the thought there presented of a loving Heavenly Father, do not misunderstand me to mean what many today mean when they speak along this line. Some very learned people talk about "the Fatherhood of God and the brotherhood of man." Doubtless they mean well enough in referring to God as the Father of the entire human race in their present fallen condition; but they speak contrary to the Bible. The Scriptures exhort us not to lean to our own misunderstandings, nor to that of other people, but rather to inquire, "What saith the Lord? Does God's Word say anything about the Fatherhood of God and the brotherhood of man?"—Proverbs 3:5, 6; Isaith 8:20.

There we find that mankind are the offspring of God, that He is their Creator, the One who gave them being. But the Bible does not say that He is now the Father of the race, in the sense in which many think that He is. These urge the theory of universal salvation of mankind, saying that because God is the Life-giver of the world therefore He will save the entire race. We are not faulting this class; for they are sincere in their thought. Personally, I would greatly prefer to believe in universal salvation than in universal damnation. But the Bible takes neither of these extreme positions.

WHAT THE BIBLE TEACHES.

The plain declaration of the Bible is that our first parents, Adam and Eve, received life from God, and its perpetuity was promised them only upon certain clearly specified conditions. They were plainly forewarned that if they met these conditions, they would continue to live; if they failed to be obedient, they would die—cease to live. There was not even a hite given of a life continued eternally in torture, as the penalty of disobedience.—Genesis 2:17; 3:19; Ezekiel 18:4, 20; Romans 6:23.

In forewarning our first parents as to the sure results of disobedience, God also intimated that in such a case He would disown them, would no longer be their Father. They became disobedient, and thereby lost all right to life. Thus from God's standpoint, the entire race of Adam is dead—condemned, not to eternal torment, but to death. The right to life has been taken away. They are under legal condemnation to death.

Thus we see that the human family are not now the children of God. Adam was a son until he forfeited that blessed relationship; but from his day onward no member of his race is called a son of God, except our Lord Jesus, while He was in the flesh. He was a Son of God before He came to earth a man; but His spiritual life was given up in order that He might become a perfect man, to die for Adam and his race, and thus to open up the way whereby the whole world might come back into the relationship of sons of God, might regain what Adam lost for himself and for his family. "Jesus Christ by the grace of God tasted death for every man." (Hebrews 2:9.) This does not mean universal salvation, however.

GOD'S PLAN JUST AND REASONABLE.

When our Lord Jesus came into the world, He opened up a way whereby those who would believe on Him and would sacrifice as He did, becoming His followers, might become sons of God on the spiritual plan, yea, the very highest plane in existence—the Divine plane. These, if faithful unto death, would share the glorious reward which the Father had promised to our Lord Jesus—immortality, life in its highest form. But the religious leaders of His day did not believe on Him, did not receive His message; and during His ministry only about five hundred of the people believed. The god of this world—Satan—blinded their eyes.—2 Corinthians 4:4.

The people asked, "Have any of the Scribes and Pharisees believed on Him?" When they learned to the contrary, they concluded that there was nothing in the Message. They took the course that many are taking today. The Adversary was behind it all. There were many refined people amongst them. The Sadducees were an aristocratic class. Perhaps some of them were not bad men. The Apostle Peter afterwar d declared that in ignorance the people crucified the Prince of Life, as did also their rulers.—Acts 3:13-18.

It may be asked, why did our Lord not open the way for the whole world to become spiritual sons of God, instead of for only an elect class? We answer, We are sure that God is taking the best way; for the whole Plan is of Him. He could have kept the way of salvation closed until the Millennium, and then have done for all alike. But this was not His Plan. He purposed first to gather out of the world an elect Church. This is not an arbitrary Plan, however; for He is not selecting any contrary to their own wills. All who are called have the privilegt of accepting or rejecting the Call. Whoever prefers to wait until the next Age, and take the opportunity then to be offered to the world, may do so; but the offer then to be made will not be nearly so glorious as that now held out.

There are some who desire to know and to do the will of the Lord, if only they are shown what it is. To this class God purposes to show His Plan and to give them His choicest blessings. He gives them the opportunity to join with Jesus in His sacrificial work for humanity, the privilege of suffering with Him now that they may reign with Him by and by, in the Kingdom. Foreknowing that there would be a class of this kind, who would gladly give up the pleasures and the ambitions of the present life for the far grander blessings which He has to bestow, God has given them the privilege. He has sent forth His Message far and wide, to let this class know of their opportunity.

THE CLASS WHICH GOD NOW SEEKS.

For over eighteen hundred years this Call to saintship has gone forth in a quiet way. But comparatively few have responded, and the world has generally set it at naught. People in general do not think it worth while to go to some small upper room to attend a little prayer-meeting or to some ordinary hall to hear preaching. They prefer to go to some fine edifice to hear an eloquent oration and charming music. God has permitted His Truth to be thus obscured from the worldly-wise and self-sufficient, and to let it appear as if the Gospel were accomplishing little or nothing. But all along He knew just what He was doing. He was accomplishing just what He had designed. He has always known them that were His.—2 Timothy 2:19; Isaiah 55:8-11.

The class which God is selecting now have sharp ears for the true Gospel Message. When they hear of the Love of God in Christ, they believe it. They listen to God's Word, rather than to human theories and traditions. They become pupils in the School of Christ, followers of the Lord Jesus. The Master did not have a smooth way. His path was rough and thorny. Some, when they learn this fact, stop immediately. Others, however, press onward, even though they know the way to be narrow and rough. They desire to get back to God; for they find satisfaction nowhere else.

These hear that our Lord Jesus will become an Advocate for whoever contracts to follow in His steps, and that the Father will not receive them without this Advocate to make good for their weaknesses and blemishes. They learn that our Lord will become the Advocate of any who will accept His terms—"If any man will be My disciple, let him deny himself, take up his cross and follow Me." To deny self means to give up one's own will and take the Master's will instead. Whoever takes this step will find various crosses and difficulties along the way. The contract is not to last for a month or for a year, but for life. Our Lord guarantees that His grace will be sufficient for all who follow Him, that His strength is made perfect in weakness Surely this is sufficient assurance.

There are not many of this class anywhere. But it is only to these that God now becomes the Father. These are the sons of God, through the begetting of the Holy Spirit. These say with their Master, "I delight to do Thy will, O my God! Thy Law is written in my heart." If in their hearts they should say, "I know that I have to do God's will, and so I will do it." He would say to them, "Go back; for I am seeking only those who love My will, not those who serve merely through fear or compulsion." Those who take a stand with Christ must burn all the bridges behind them when they enter the narrow way. They are to follow the Lamb whitercbsoever He goeth. Only such will constitute the Bride class.

"THE FATHER HIMSELF LOVETH YOU."

It is only after we have received the begetting of the Holy Spirit that we are privileged to say, "Our Father which art in Heaven." The world cannot call God their Father but through our Redeemer the Church has this privilege. And so the Apostle says, "Now are we the sons of God." (I John 3:1, 2.) But as such, we are not free from the aches and pains incident to the groaning creation. While in the flesh we must suffer, but still we are the sons of God, in the sense that we have the begetting of the Holy Spirit. In the resurrection change, however, we shall really be the children of God.

By nature we were children of Adam, condemned to death in him. But when in our consecration we gave up everything pertaining to the human nature, our Lord received us and made us acceptable to the Father, who then begot us with His Holy Spirit of adoption, whereby we cry, "Abba, Father!" This is a blessed position; for our Heavenly Father is in perfection what earthly parents should be. He has made every provision for us. Our Lord Jesus is simply carrying out our Father's Plan.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

"Another evidence that vitally affected my mind," continues Miller, "was the (past) chronology of the Scripture. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, Gen. 6:3; the seven days that were to preceed it, with forty days of predicted rain. Gen. 7:4; the four hundred years of the sojourn of Abraham's seed, Gen. 15:13; the three days of the butler's and baker's dreams, Gen. 40:12-20; the seven years of Pharaoh's, Gen. 41:28-54; the forty years in the wilderness, Num. 14:34; the three and a half years of famine, 1 Kings 17:1; the seventy years' captivity, Jer. 25:11; Nebuchadnezzar's seven times, Dan. 4:13-16; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews, Dan. 9:24-27; the events limited by these times were all onec a matter of prophecy, and were fulfilled in accordance with the predicitions."

MILLER'S DISAPPOINTMENT

That Miller was no fanatic, or emotionalist, but of rational temperament and had rational religious sentiments, is indicated by the following letter addressed to his associates after the disappointment. It reveals his character to be Christian, in keeping with the thought that Christian character must go with those who bring forth progressive Christian knowledge, and it shows that the jeers of the world only served to deepen his love for Christ and faith in the Bible—this is his best credential and evidence of his consecration to God, and from this standpoint, he sets the brilliant Henry Ward Beecher into the shade. His leter runs in part:—

"We thank God always on your behalf, when we hear, as we already have, that your and our late disappointment has produced in you, and we hope in us also, a deep humiliation, and a careful inspection of our hearts. And though we are humbled, and in a measure pained, by the jeers of a wicked and perverse generation, we are not terrified nor cast down. You can, all of you, when inquired of for the reasons of your hope, open your Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Savior, Jesus Christ. You need not in a single instance refer the inquirer to your minister, for the reason of your faith. Your creed is the Scriptures; * * * your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Spirit; and your professor is the Lord Jesus Christ * * * We exhort you, by all the love and fellowship of the saints, to hold fast to this hope. It is warranted by every promise in the Word of God, it is secured to you by the two immutable things,—the council and oath of God, in which it is impossible for him to lie. It is ratified and sealed by the death, blood, and resurrection, and life of Jesus Christ * * * Never fear, brethern; God has told you what to say. Do as he bids you, and he will take care of the consequences. God says, Say unto them, 'The days are at hand, and the effect of every vision." * * * It is to me almost a demonstration that God's hand is in this thing. Many thousands have been made to study the Scripture by the preaching of the time. * * * God's wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time and manner."

MILLER'S DISAPPOINTMENT, GOD'S APPOINTMENT.

The last sentence of Miller quoted above has proven to be true by developments since his death, that "which He has devised for such good as He will accomplish in His own time and manner." In the first place the 'Miller Movement' set the dogmatic element into action. Noting the effect of the disappointment of the Millerites was to promote, instead of discourage Bible study, and fearing that Christendom would be divided into a thousand sects, they formed the Evangelical Alliance in 1846 and labelled the items of faith that were to be "orthodox," others being "heterodox."

Any one preaching without being sanctioned by the ordination boards of this Alliance was considered "irregular," so as not to repeat the "mistake" in sanctioning Miller's preaching made by the Baptist denomination. This kept those that still investigated these questions in the open, away from the foul air of institutionalism, and resulted in the development of a remarkable Bible Chronology, then known as "Bowen's Chronology," that fell into the hands of young Russell after the disappointment of 1874.

These numerous disappointments at the many dates set soon brought the question into disrepute and kept many bright minds from the question for fear of the odium—even the name of Adventism caused a smile. We can stand anything but to be laughted at without losing our poise. Amongst those that smiled at these people was a young merchant in Pittsburgh, Pa. Destiny had decreed that he should be recompensed in his own coin. Here we see the unusual spectacle of a man of genius espousing an unpopular cause—a young man with a bright future in the business world equipped with the proclivities that made him the owner and manager of three stores at the early age of eighteen. All cast to the winds, in this age of commercialism. Could there be any selfish motive in taking up the question with all this odium attached? God puts a price upon his choice gifts and cloths them with a garb of hypocrisy to hide them from the vulgar and unworthy!

THE MERCHANT PAYS THE PRICE AND GETS THE REWARD.

This is an age of monopolies in many professions. We have steel kings, oil kings, cotton kings, beef kings, financial kings, etc.; the various professions under the control of some one man. This is peculiarly of the age and this characterizes the question of theology as well. Just as others slept in the business world while the gods of commerce got under control of some genius who had the rare gift of seeing an opportunity, we find the clergy nesting in repose and rudely awakened from their slumbers to discover that an intruder has possession of all their goods. This merchant, awake to his possiblities in commerce, of whom it has been noted that, "he would have been a dangerous rival for John D. Rockefeller, had he gone into the oil business," suddenly disappeared. But like Foy, the French soldier, who was defeated at Waterloo, and rose on the rostrum an orator, this young merchant arose again, a theologian, orator, author, editor, traveler, logician, seer, but still a merchant, a steward, "that faithful servant whom the Lord hath made ruler of all His goods." The young merchant paid the price of temporal wealth in exchange for the odium attached to Adventism with nothing else in sight! Does the Lord reward faith? Listen to the following prophecy of King David which is now a matter of history, addressed to the unfaithful shepherds of the Lord's sheep, who have lorded themselves over God's heritage instead of feeding them with the truth pointed out by His "Stars" from time to time, Luther, Williams, Campbell, Miller, Russell, etc. It follows paraphrased in parenthesis (Psa. 50:17:

"'What hast thou [the unfaithful shepheards—the dogmatic element of the clergy] to do to declare my statutes, or that thou shouldest take my covenent in thy mouth?—seeing thou hatest instruction [from faithful shepherds who are in advance of you theologically] and casteth my words [quoted by them] behind thee. When thou saweth a thief [the stealthy and wily tactics of misrepresenting the faithful shepherds] then thou [the inactive] consentest with him [in keeping silent], and hast been partaker with adulterers [by a conscious affiliation with institutions governed by the "thief" type which is styled a harlot in Revelations]. Thou givest thy mouth to evil [perpetuating error when truth is presented], and thy tongue frameth deceit [misrepresenting incidents of the life of those that present advance truth, as for instance, partial quotations from court records]. Thou sittest and speakest against thy brother [by profession in Christ] and slandereth thine own mother's son [like Cain did Abel of yore]. These things hast thou done, and I have kept silent; thou thoughtest that I was altogether such an one as thyself [represented by the creeds of the Dark Ages that molded your character]; but I will reprove thee, and set things in order before thine eyes. Now consider this, ye that forget God [His principles of Christian demeanor], lest I tear you in pieces, and there be none to deliver. Whoso offereth praise [in the institutions] glorifieth me, and to him that ordereth his conversation aright [by rebuking those described and leaving their institutions] will I show the salvation of God [respecting the world's future probation in addition to the elective salvation of the church]."

CLEANSING OF THE SACTUARY.

Russell's reward for facing the odium of Adventism was in being the instrumentality to "set things in order" by his splendid genius, assisted by the guidance of the Holy Spirit. The preparatory work of cleaning the house before setting things intheir proper places had been accomplished by the American reformers, and its historic features have been recorded by Russell in his analysis of the "Miller Movement," considered in the light of prophecy and parables of Christ. Suffice it here to say that the principal fact arived at by these men was the recognition of the true character of the Catholic doctrine of the Mass. True, Zwingli saw this feature, but he failed to make any impression upon Luther in his contention for this truth. It remained for Luther's followers to cut two of his Theses containing features of the Mass, and split two others, thus keeping the original number of ninety-five. But the American reformers were the first to recognize the philosophic disaster that the doctrine of the Mass had upon the foundation of the Christian religion—the doctrine of the Atonement. The second important fact in connection with the doctrine of the Atonement was brought out by Russell in defining the nature of the "Man Christ Jesus" who gave himself as a sin offering for the world. His definition is a mean between the two extreme views of the Trinitarian and Unitarian schools. This also led to the discovery of the nature of man, for the first and second Adams were obliged to be alike in order for the second to be a ransom for the first—a "corresponding price." The Scripture used to support the doctrine of the Mass found their place and significance as applied to the sufferings of the Corporate Christ, the members of His body which had no actual part in the Ransom sacrifice and, the Passover Supper commemorationg His death and sufferings and the sufferings of His church.

MILLER'S UNCONSCIOUS ACHIEVEMENTS.

Russell, in common with Miller, as-

(Continued on Second Page)

BROTHER

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

Church Men After Fake Furniture Men.

(Continued from Page One.)

of fraud by the agents of the fake furniture stores pretending to represent this house.

Friend & Company, 810 Penn avenue, has been another house which has suffered through the fakirs by the vicious and lieing agents of the fraud stores picking up customers from in front of the windows of this firm and taking them, under the pretense that they are going to Friend's, to the fake "wholesale" house.

Murphy Brothers Company, 808 Penn avenue, are responsible furniture men. The shoppers when looking for this concern have fallen into the hands of the fakirs and the fakirs have said "this is Murphy's, come right in." The store was none other than a fake furniture house and the fraud was a deliberate misrepresentation. Murphy Brothers have suffered through these frauds. This firm is absolutely reliable and articles are sold on their merits and accordingly delivered as selected and represented.

The Michigan Furniture Company, 623 Penn avenue, is a large and absolutely reliable firm. Its methods of doing business are so far above those of the tricksters that its reputation is extensive for fair and honorable dealing.

The McElveen Furniture Company, 527 Penn avenue, is another reliable house and while this with the Michigan Furniture Company is a little distance away from the zone of the fakir these houses have been misrepresented by the fake agents picking up customers looking for these houses and while pretending to lead the unsuspecting victim to the responsible houses they are taking them to the "wholesale" house to fleece them.

The Church folk have already selected a committee and this committee has offered its services to the Tribune for an investigation of every case and with the aid of the police department foul and malicious deceptions as well as misrepresentations are to be prosecuted. There is no such thing as "getting the money back" only, but the money will be returned and the prosecutions will go on until the law has been satisfied. The Men's Bible Class has taken a hand to break up the thievery being practiced under the name of business.

HIGHEST RATE FOR PUDDLING ESTABLISHED.

By the provisions of the new wage scale established at the Detroit conference between the Amalgamated Association of Iron, Steel & Tin Workers and the Western Bar Iron association and which was not finally agreed upon until Saturday at m'd-night, puddlers in the mills governed by the contract entered into, will receive $8.80 during August, the wages to be paid for the balance of the scale year to be determined by the bi-monthly examinations.

This is an increase of 40 cents a ton over the rates existing during this month and prior to July 23, as fixed by the bi-montly examination held in Youngstown, July 11. It is the highest rate paid puddlers in the history of the trade, considering that is practically no maximum limit. It is predicted in some quarters that the rate for boiling will reach $10 a ton before the close of 1916.

Under the new scale there is no change in the base rate. On a 1.30 cent card puddlers will receive $6.50 a ton, the price advancing 20 cents for each one dollar increase in the price of bar iron up and including a 1.75 card, when the increase will be 25 cents for each one dollar advance.

The increase in the bushelling guide and bar mills, heating on boards and muck mills will be on a general average of five and one-half per cent.

At the present time a 1.85 cent card prevails, entitling puddlers to $8.80 a ton, an advance of 40 cents a ton over the scale existing during the first 22 days of July under the bi-monthly examination for July and August.

Mills of the Western Bar Iron association in Ohio, Indiana, Illinois, Michigan and Missouri, operating under the A. A. agreement will pay the new rate that goes into effect today. At the present time bar iron is selling at $2.35 per hundred pounds.

30-DAY LEAVE AT NAVY YARDS.

WASHINGTON, July 25.—The senate adopted Senator Pithman's amendment to the naval appropriation bill which provides for 30 days' leave with pay each year for all employes of navy yards, gun factories, arsenals, naval stations, etc. These employes now receive 15 days a year, and the Nevada senator insisted that they be placed under the same conditions as departmental clerks and employes of the goveernment printing office and the bureau of printing and engraving.

POTTERS TO RE-ADJUST RATES.

ATLANTIC CITY, N. J., July 25.—At the twenty-sixth convention of the National Brotherhood of Operative Potters resolutions were adapted affecting the wage scale of the sanitary ware branch. A two-year agreement expires next October and the potters will submit their changes to employers some time next month. The latter are organized in the Unted States Potters' association and maintain contractianal relations with the pottery workers.

NEW SCALE ON RAILROADS.

BOSTON, July 25.—It is announced that the 1,600 men and women employed in the raincoat making industry in this city have started on their new wage scale, which carries with it all shops the owners of which are members of the Boston Raincoat Manufacturers' association.

This schedule is the one agreed on last February when the strike of these workers was settled. Under the new scale the women are given a minimum wage of $8 a week, after three weeks' experience.

OPPOSE EIGHT-HOUR DAY.

SAN FRANCISCO, July 25.—The San Francisco Restaurant Men's association has resolved against the eight-hour day, favored by their organized employes. The restaurant and hotel men say "the time is inopportune." The workers have been conducting an organizing campaign and announce their intention of reducing the 10-hour day to eight. The movement includes cooks, waiters and cooks' helpers.

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GLORYING IN THE CROSS OF CHRIST

1 Corinthians 1:18; 2:2.—July 30.

The Cross of Christ No Longer Preached—Redemption Doctrine Falling Before Evolution Theory—The Two Theories Antagonistic—Few Under the Banner of the Cross With Jesus and the Apostles.

"Far be it from me to glory, save in the Cross of our Lord Jesus Christ."—Galatians 6:14.

NONE can dispute that the preaching of the Cross of Christ is dying out. Those who still preach it give the impression that at most it means renouncement of sin and the incidental self-denials. Rare indeed would it be to find a minister in our day preaching the necessity for the Cross of Christ—the necessity for Jesus' death as the Ransom-price for the sins of the world.

Some would say that they have become Christian Scientists, and no longer believe that there is such a thing as sin or as death; and that hence they could not believe that Jesus died for sins. Others would answer that they have gotten too wise to believe any longer that in the Divine Plan Jesus' death was necessary for human redemption and reconciliation to the Father. Their view is that the Apostles and Jesus, in setting forth the Cross, were laboring under the delusion of the darker time, which present-day education shatters under a brighter light. Still others would say that they have become Evolutionists and Higher Critics, that they have adopted the opposite theory to the Bible—the Evolution theory.

The Cross Under Foot.

From the standpoint of Evolution there could be no justice, no propriety of any kind, in a Ransom-sacrifice by a Redeemer. According to the Evolution theory, man is merely developing, and is not yet perfect, not yet ready for trial along perfect lines, but is merely merging from a brute to an intelligent creature. Evolutionists would claim that without any redemption or any interference whatever upon God's part the process of Evolution will continue until by and by there will be a family of mankind that will reach an aristocracy of wisdom, efficiency and power which will enable them to live everlastingly by their own wits.

Small comfort is there in this for Evolutionists of today or of the past. If they boast of their children, of the future and of the everlasting life to which these children will gradually evolve, they admit that personally they have nothing beyond the tomb; that any future life of their part will be representatively in their children. As for their parentage, some of them do seem to boast of their ancestry, after all—that they were monkeys, frogs and, earliest of all, simply protoplasm.

Significance of the Cross.

These theories are the products of human wisdom, and indicate a misunderstanding and neglect of God's Word. How beautiful is the Cross of Christ as compared with any other! It assures us that God made man in His own image and likeness; and that man's fall from that perfection to his present condition of demoralization came as a result of disobedience to Divine Law and of the enforcement of the Divine penalty—"Dying, thou shalt die." (Genesis 2:17, margin.) For six thousand years our race has been dying—physically, mentally and morally. With all the experiences of the past and all the education of the present, nobody has hope that our race can be lifted up out of its present unsatisfactory condition back to perfection. All we can do is to combat the evil in ourselves, combat disease, combat death, and help others along the same lines.

But meantime, from the very beginning God had planned the blessings of the Cross — had planned that in due time He would send forth His Son, who would die for human sin, "the Just for the unjust," and thus open up the way for man's return to Divine favor and everlasting life. (1 Corinthians 15:21-23.) For four thousand years the world waited for the redemption accomplished at Calvary. For nearly two thousand years the results of that redemption have been confined to a special class, under a special call to be the Bride of Christ—"the Church of the First-borns, written in Heaven." (Hebrews 12:23.) The Scriptures assure us that this selected company is to be associated with Jesus in the great Kingdom of God, which the Bible shows is to roll away the curse from mankind and, instead, bring back favor.

The Cross Overhead.

The Kingdom cannot come until the Royal Family is ready to take the Throne. Jesus, indeed, has long been ready; but in harmony with the Father's Plan He has waited and has been doing a work in the preparation of the Church, who are to be His joint-heirs in the Kingdom. Then for a thousand years the Restitution privileges will be open to the whole world of mankind. It will then be no longer necessary to preach; for all will know the Lord, and unto Him every knee shall bow and every tongue confess. (Jer. 31:34; Philippians 2:9-11.) All this will come as a result of the Cross.

OPPOSE PRISON LABOR.

OMAHA, Neb. July 25.—Organized labor is opposing the plan of city commissioners to work city prisoners on the streets and buildings in competition with free labor.

HOW LABOR INJUNCTIONS STARTED.

WASHINGTON, July 25.—Writing in the American Federationist, President Gompers traces the injunction process from its beginning, when it was developed for use in cases not covered by law, until the present time, when injunctions set aside constitutional guarantees.

"Our legal theories and judicial institutions were inherited from England," says President Gompers. "In England, in the early times, the only recourse for losses or damages was through legal procedure in the civil courts to secure an award for damages. But monetary awards were not always full compensation for losses, nor did they ample protection against encroachments of feudal overlords upon property or property rights of their retainers.

"There developed the custom of direct appeal to the king or to a representative of the king, known as the chancelor, or the "keeper of the king's conscience."

"The matters involved in such controversies as were brought directly to the king were questions of equity rather than law.

"The chancelor, who heard both parties, would report to the king advising that either matter be dismissed or that the order be issued that the offender do what he ought to do or refrain from doing something that would work injustice.

"As time went on these precedents developed into customs and customs into accepted law. Equity courts became an important part of the judicial machinery of England. The chancelor became judge, who, without a jury, heard cases for which there was no adequate remedy at law and issued decrees directing that a certain course be carried out.

"These fundamental principles of chancery, or equity, were developed:

"(1) It was to be exercised for the protection of property rights only.

"(2) 'He who would seek its aid must come with clean hands.'

"(3) There must be no adequate remedy at law.

"(4) It must never be used to curtail personal rights.

"(5) It must not be used to punish crime.

"Equity courts have been invoked in times of industrial disputes for the purpose of securing from equity judges restraining orders or injunctions restraining workers from collective action, assuring that unity of purpose necessary to make a strike effective; from saying orally or publishing information or doing things necessary to induce employers to agree to better terms and conditions of work, and from profiting by aid and counsel in carrying on industrial contests.

"More than 20 years ago federal courts began to issue such restraining orders and injunctions with great frequency. Since equity courts have jurisdiction only over controversies involving property or property rights, the only seeming justification for the issuance of these restraining orders is the theory that employers' right to do business includes a property right in the labor of employes necessary to carry on the business profitably.

"They assume that property and property rights are infinitely more important than human beings or human rights and demand that these shall be subordinated to profits and uninterrupted production or transportation.

"It has no bearing upon this argument to stigmatise wage earners wrongfully as lawless and doers of violence. When workers violate law or commit crimes there is adequate remedy at law. No judge has a right to issue an injunction forbidding commission of crime in advance—neither has an equity court the right to try criminal cases.

"Injunctions have been issued that set aside rights guaranteeing workers and all citizens of the states and the United States both by statutory and constitutional law. Restraining orders and temporary injunctions were drawn by lawyers in the pay of employers, presented to equity judges and often signed without even being read, pending, of course, a future hearing. But between the time when they were issued and the future hearing they constituted an order of the court, violation of which could be punished as contempt of court and penalized by fines or imprisonment.

"The terminology used in these edicts was such as to create prejudice against the purposes and activities of the workers by designating them by epithets that carried with them the insinuation of lawlessness and malicious purposes.

"The use of the writ of injunction in industrial disputes was so often in contravention of law and legal justice and subversive to the regular institutions of justice and government that it was fittingly designated as government by injunction. It secured to employes immunity and special privileges and denied workers rights and opportunities. All of this was accomplished under guise of superficial legality in a manner that was outwardly respectable and sanctioned by institutions of justice.

"Thus, like many another benificient institution, the writ of injunction, which was intended to serve the best interests of the people, became an instrument of injustice and tyranny."

SCORE SHAM EFFICIENCY.

BOSTON, July 25.—Guy Emerson, finance commissioner expert, has discovered that the best way for the city to "save" money is to discharge mechanics, and so recommends.

In reply, Secretary Commerford, of the Metal Trades Council, says:

"The metal trades has saved the city of Boston much more money than was ever saved by Mr. Guy Emerson. With the help of the members of the council, the metal trades saved the city $1,500,000 in the street lighting contracts alone, and for doing this we paid our own council fees. While this fight was on to save the money of the citizens and taxpayers, Mr. Emerson was conspicuous by his absence."

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THE FIRST NATIONAL BANK
OF BOSTON
Federal, Franklin and Congress Streets.
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Condensed Statement of the Condition of
THE FIRST NATIONAL BANK OF BOSTON
Federal, Franklin and Congress Streets
AS OF MAY 1, 1916

RESOURCES

Time Loan		$ 62,837,272.77
Demand Loan		18,668,908.99
United States Bonds to Secure Circulation		1,000,000.00
U. S. and other Bonds to Secure U. S. Deposits		633,907.57
Bonds, Securities, etc.		7,000,292.47
Customers Liability under Letters of Credit and Bills of Exchange		26,783,915.14
Due from U. S. Treasurer, 5% Fund		50,000.00
Banking House		1,500,000.00
Cash in Vaults	$19,127,693.37	
Due from Banks	23,176,630.53	
		42,304,323.90
		$160,778,620.84

LIABILITIES

Capital Stock	$ 5,000,000.00
Surplus and Undivided Profits	12,361,790.34
National Bank Notes outstanding	1,000,000.00
Bond Account	500,000.00
Letters of Credit and Bills of Exchange	18,906,692.13
Acceptances based on Imports and Exports	9,293,200.56
Deposits	113,716,937.81
	$160,778,620.84

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The Toughest Proposition Around the Plant---

"All right," said the Superintendent of a Steel Mill in St. Louis, "I'll let you test out your gear dressing, but I'm giving you fair warning. I picked out the toughest proposition around the plant."

You may be sure he did, for the place selected was a set of gears and pinions out in the foundry on the sand mill running at 100 R. P. M. These gears were SEVERELY EXPOSED. The men transferring sand from the cars did not make any great effort to keep the sand from going on the gears. The longest life of these gears was SIX WEEKS.

Accordingly, the gears were cleaned and

TEXACO CRATER COMPOUND

was applied. This was on September 27th, 1914.

Since then there have been only two renewals, bringing the average life of the gear up to six months, an increase of 300%. There has been but one renewal of the pinion. This was on November 1, 1915, after a run of one year, one month, and four days. We know this is an unusual instance, but on April 19th of this year, we made another call and found the second pinion in excellent condition after more than 5½ months' service.

This Company is now using TEXACO CRATER COMPOUND on all gears including the annealing furnace and the locomotive cranes.

These people have saved a small fortune on gear replacement. Furthermore, they have been able to secure a material increase in service from their equipment.

And the whole cost of the CRATER used in one year was about equal to the cost of one gear and its pinion.

We want to be absolutely fair in this matter, and so we'll admit that perhaps there was more attention given to the gears, after it was found that these gears COULD be lubricated. But even so, the tremendous increase of gear life points out to you a desirable saving in your plant, particularly now when gears cost so much.

Tell us about your conditions—we'll tell you how CRATER helps.

THE TEXAS COMPANY

Department "T" 17 Battery Place, N. Y.

HOUSTON NEW YORK

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5 1916

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 36. PITTSBURGH, PA., THURSDAY, AUGUST 3, 1916 FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

TROUBLE FOR THE FAKIR WILL LAND HIM IN JAIL

Committee Appointed to Push the Work. The Women Want to Do Their Part--After Other Fakirs.

There is nothing that will demonstrate the interest displayed in corruption, fraud and deception more than the determination to uncover it and hang the danger signal in the most conspicuous place.

This is being done by the Men's Bible Class of the Mt. Washington Baptist Church, and their practical methods is clearly exhibited in the selection of a Primary Committee of three, whose duty it is to secure the names of the officers of the Men's Bible classes, of every church in Allegheny and surrounding counties, irrespective of denomination, and urge them to join in an effort to protest, particularly the church folk as well as the public in general, from being defrauded by fake furniture stores.

The committee to formulate the plans consists of John Davis, N. R. Tite and E. A. Saalmuller. These men represent the business interests of the city, as well as the men in the industries. This committee will be enlarged to take in representative men from other denominations, and in addition to the lawyers offered by the National Labor Tribune, the committee is discussing the advisability of securing the services of private counsel, which shall be made a part of the committee.

There is an interesting feature to the exposure now being made and that is the enthusiasm the women are displaying and their determination to have part in the work.

The women declare they will bring the matter to the attention of the members of the Women's Club, and the women of the Missionary Societies as well as the members of the Women's Christian Temperance Union will be enlisted.

The women declare they are as much interested as the men and, indeed, they have been the victims and only by united action can the evils be eradicated.

The fraud furniture stores are sandwiched in between the legitimate furniture houses and the unsuspecting shopper looking for Pickerings or Spear & Company, or some other reliable furniture house, is picked up by one of the "barkers" of the fake stores and deliberately robbed.

A story is told of an old couple, probably past the age of 60, who were on their way to one of the legitimate and responsible houses, to buy a bed spring and mattress.

They were picked up by a "barker" of a fake furniture store and were induced to buy a bed spring and mattress for which they paid $25.00.

When the articles arrived they found they had been hopelessly swindled. They returned to complain and demanded their money.

They were put off from time to time and eventually thrown out of the store. They had no money to prosecute; they knew not to whom to look for assistance; for them there was no redress; they were compelled to suffer the sting of deception and the thieves got away with their foul and despicable plunder.

There is not only one instance but this is going on constantly to the extent of $250,000 a year, as admitted to the representative of the Tribune by one who is in possession of the actual facts.

The intention is to clean up these frauds and as they are a detriment to the public in general the sooner they are destroyed the better.

As soon as the plans have developed far enough the facts will be brought to the attention of council. President J. P. Kerr, will be asked to submit a resolution for an investigation and the police department will be expected to take a hand.

Why furniture in the windows marked far below actual cost of manufacture, simply for the purpose of practicing fraud, should be permitted is now being closely scrutinized. The police department is all ready in possession of the facts and if Mayor Joseph G. Armstrong desires to know the name of the principle fake furniture house he needs only ask Captain Arch Mackerell or Police Magistrate John Sweeney of Central Police Station.

Already word has been left with the Tribune that "if you know anyone who has been robbed at my store all you need to do is telephone me and I will return the money at once."

The Tribune will act in conjunction with Captain Arch Mackrell. No one shall use the Tribune as a collecting agency but nothing will be left undone to bring furniture crooks to justice.

The police make no distinction between a thief and a safeblower and a furniture faker is in the class. The latter is of the criminal class and must be treated accordingly.

Within a few weeks there will be under way one of the largest bodies of men and women ever organized for destroying fake furniture houses and this will sweep into other lines such as the fake jeweler, the fake cheap suit man, the fake horse dealer, and the fake piano man recently breaking into the Pittsburgh shopping public.

To destroy these criminal cliques will be a monumental task but already the work is started, and the letters endorsing the action of the Tribune are coming in from all sections.

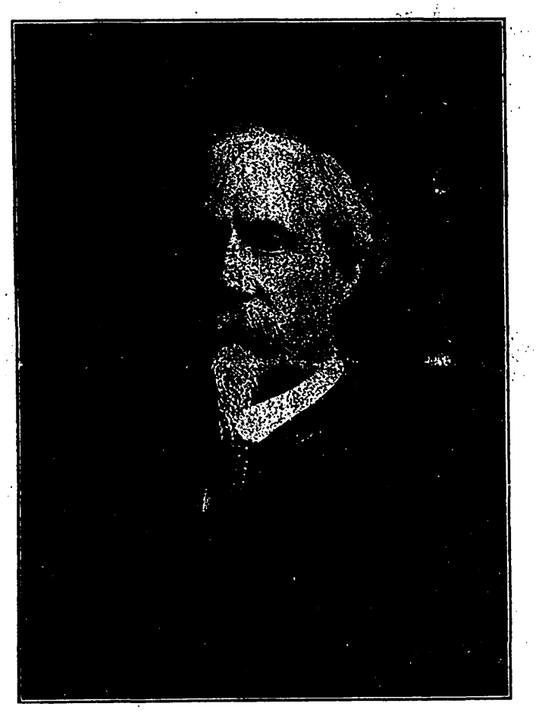
IN PITCAIRN'S DEATH THE CITY LOSES A FRIEND

Was Chosen to Take Personal Charge of President Lincoln's Car Enroute to Washington to Forestall Plot to Assassinate the President.

The citizens of Pittsburgh were shocked last week when the news of the death of John Pitcairn was received. This representative citizen was much admired here and in his death the city realizes it has lost a most remarkable and philanthropic businessman.

In the August number of Patton's Monthly, we find the following, which the Tribune reproduces.

John Pitcairn, aged seventy-five years, died at his home, Bryn Athyn, near Philadelphia, Saturday, July 22nd. In his passing away the world has met with a distinct loss. The loss is not merely due



JOHN PITCAIRN

to the fact that Mr. Pitcairn was one of the best known and one of the wealthier business men in the United States, but because he was endowed with many and unusual qualities. Always an untiring worker, among other prominent characteristics, he possessed a remarkable facility for dispatching whatever business he had in hand, however complex or diverse might be the nature of the affairs. One noteworthy element of his greatness consisted in the rare power to enlist the services and co-operation of other men of unusual ability who became zealous in the transaction of matter in his behalf.

Besides his business ability Mr. Pitcairn was also an earnest reader and student, and among his accomplishments was a considerable knowledge of several languages. In religion he was a Swedenborgian and it was through his zeal and financial aid that the church and a college for the study of the doctrine of Swendenborg were established at Bryn Athyn. He has always been held in the highest esteem by his associates, and especially by those in his employ. He was a man of extraordinary modesty, but of a quiet, determined perseverance, coupled with fearlessness and independence.

No better illustration of these qualities could be offered than the fact that he went alone into war-ravaged Belgium in October, 1914. He was the first American to go to Brussells via Antwerp after the country was occupied by the Germans. This trip was one which called for power of endurance as well as courage, and it must be remembered that he was 74 years old. In January, 1915, Mr. Pitcairn sailed with one of his sons and in the company of Captain Charles W. Brown, on the "S. S. Kroonland" for a cruise around South America. It was a few months after his return from this voyage that he was attacked by pneumonia, from which disease he never rallied.

Mr. Pitcairn was born in Johnstone, Scotland, January 10th, 1841, and when he was five years of age his father and mother moved to America, locating in Allegheny City, Penna. There the lad attended the public school which he left at the age of fourteen to work as a messenger in the office of the General Superintendent of the Pennsylvania Railroad at Altoona. There he learned telegraphy and acquired the rudiments of his later knowledge of railroading. Afterward he went to Fort Wayne, Indiana, entering the office of the Superintendent of the Western Division of the Pittsburgh, Ft. Wayne & Chicago Railway. Just before the outbreak of the Civil War he was called to Philadelphia as clerk to the Superintendent of the Philadelphia Division of the Pennsylvania Railroad, and while there his knowledge of railroading was considered

British Parliament Amending Insurance Act

Thomas Reece, Staff Correspondent.

London, July 20,

Although the war has rendered everything else of slight account, the British Parliament has still time to concern itself with the conditions of the workers. It is a striking evidence of the practical nature of the British genius that at this critical moment the House of Commons can sit down quietly to consider amendments to the Insurance Act. In ordinary times some clauses of the amendming Bill would have attracted a good deal of attention and have aroused much controversy; today they will go through with little discussion for, however philosophic members of Parliamen may be, their sense of proportion is very different from what it was in peace time.

As a mater of fact, one of the clauses is of great importance, both from the employers' and the workmen's point of view. It gives the Home Secretary tremendous powers in regard to factories and workshops. He will be able to order employers to make proper arrangements for the preparation of work-people's meals, for the supply of drinking water, protective clothing, even for the provision of ambulances and first-aid and other desirable things. Certainly, the proposals go no further than many decent employers have already gone, and, like much of the factory legislation of the past, it is a case of pursuing the levelling-up process. At the same time, the Bill marks a big advance, for there is no doubt it frequently happens that where these provisions are most necessary they are most neglected.

Apparently, power will be given to compel colliery owners to provide baths for their workmen at the pithead, an experiment that at first will most likely meet with more opposition from the colliers than from the owners. The cost of such installations would probably in the long run be thrown upon the consumer of coal. Still, as everything in the end gets back to the consumer nowadays there is no particular need to worry about this matter. The great thing is to secure the welfare of the workers and the Government move in this direction is welcome and timely.

The Postmaster-General on July 11th received a deputation on behalf of the National Joint Committee of the Post Office Association, respecting upwards of 100,000 Post Office workers of all grades, claiming an increase of wages on account of the higher cost of living. The increase demanded are briefly as follows:

Up to $10.00 ..... $1.25 per week
From $10.00 to $16.25 ..$1 per week
Over $16.25....72 cents per week

Increases are also claimed pro rata for part-time operatives and employes. On this occasion equal claim is made for women employes. Since the war those employes earning under $10 per week have received a 72 cent bonus, dating from March 1, 1915, and those earning over $10 per week 48 cents, the women received half the bonus.

The Postmaster General, replying, said he would lay the whole of the points before his colleagues in the Government.

The annual conference of the Miners' Federation of Great Britain opened on July 11th. Robert Smillie, the president, in the course of his address said they had done everythnig in their power to carry out the pledge given in London that, so far as the miners were concerned, they would do everything possible to secure the largest output of coal. There had been several wage advances during the year, and this had led people to believe that the miners were rapidly becoming millionaires.

Wages, continued Robert Smillie in the course of his speech, generally speaking were higher than they probably had ben in the history of mining, but in no district had the increase kept pace with the increased cost of living, when they realized from the board of Trade figures that five dollars of 1914 was only worth three dollars at the present time. The real cause of the enormous increase in the cost of living had been the unjust exploitation by certain grades of capitalists—by the owners of ships in the first class—who had been the greatest sinners—who, although they called themselves patriots, had not hesitated to take advantage of the people's food in order to earn enormous profits. He felt that Dick Turpin (the famous English highwayman of the old days) was a gentleman com-

(Continued on Eighth Page)

MEXICAN LABOR WANT TROOPERS CALLED OFF

Representatives of Sixty Labor Unions Confer With President Wilson Through President Gompers

By GEORGE P. WEST.

WASHINGTON, July 25—While every big special interest newspaper and every jingoist in the country is shouting for war with Mexico, five officials representatives of the Maxican labor movement are meeting with the executive council of the American Federation of Labor in complete harmony and friendship.

At the Federation headquarters in Washington, the common interests of the people of the United States and of Mexico are being emphasized in the conferences that are proceeding with a view to removing misunderstandings and preventing war.

The Washington meetings are historic as being the most effective ever made by the workers of two countries to avoid war. Mexican delegates to the conference are in close touch with First Chief Carranza, while American labor through President Gompers is making its wishes known to the American administration.

The Mexican labor representatives include Carlos Lovera, Baltazar Pages, Luis Morones, Salvador Gonzalo Garcia and Colonel Edmund Martinez. They are here at the invitation of President Gompers.

Women and children will join with the men of Mexico in resisting American occupation, the Mexican delegates told Washington newspaper correspondents who had asked what would happen if the American troops are not withdrawn.

The interview was arranged in the office of the Committee on Industrial Relations by Lincoln Steffens, who led the questioning with a view to bringing out the attitude of the Mexican people.

"We represent 60 Mexican labor unions with a membership of 100,000", said Carlos Lovera, of Yucatan, and chief spokesman for the Mexicans. "We realize that it is quite possible we shall have to go to war when we have no quarrel, and we are here to do what we can to prevent it. It may be that we shall fail, just as labor failed in Europe.

"Since we arrived here we learned that the American people do not want war, and especially the working people. To a certain extent we can carry that news to the Mexicans and give them that impression, that the American people have no quarrel with us and do not want war. We believe the trouble is made by the special interests, and not by the people.

"Mr. Carranza does not want war, nor do the men around him.

"As far as we know, we don't think there is anyone in Mexico that wants war.

"Labor and the government of Mexico are working together. The government recognizes us, and the labor movement agrees to help the Constitutionalist revolution. We had regiments in the field, under our own officers. They were called the 'red batallions.'

"When we have a big strike now, the military does not help the employers. They do not interfere, they do not help us, but they leave us free to use the strike weapon. The government of Yucatan is helping all they can. We have the 8 hour day and the English week of 44 hours. We quit work at 11 o'clock on Saturday morning and are paid for the full day.

"On the day we left Mexico, we had the first actual distribution of land in Yucatan."

The Mexican delegates were told that Americans say Mexicans are treacherous. They said that the Mexicans believed the same thing about Americans. Asked why, Lovera said:

"In the first place, the war of 1848. The United States took California and Arizona, New Mexico and Texas, nearly half our country. General Grant and many other Americans have condemned that war. After that, the United States government and press tried to support the Diaz government, which was bad for the Mexican people. Then there was the part we believe Ambassador Henry Lane Wilson took in overthrowing Madero. He was a friend of Huerta and used his influence to put Huerta in power.

"Now we see a punitive expedition taking heavy artillery into Mexico to capture a bandit. They have set their military base 150 miles south of the border. Besides, they are talking of building military railroads. Do you use heavy artillery to chase bandits?

"Even Mr. Carranza would not be able to control the people and prevent war if the troops stay in Mexico. Mr. Carranza feels no different about it from all the people of Mexico.

The Mexicans were asked about American owneship of mines and railroads.

"Until the revolution" said Lovera, "employees on the railroads with $100 a month were all Americans. For thirty or forty years the Mexicans did all the track work and all the hard labor, under the command of Americans. No matter how bright or capable a Mexican might be, he could not be promoted. The American employees were paid in gold. The Mexicans got silver, they got about one-half or one-fourth of what the Americans used to get. It was the same in the mines."

After answering many questions from the newspaper men, the Mexican delegation through Mr. Lovera questioned the correspondents.

"Why is it", he asked, "that there is such a difference between the feeling of the American people and the way the American press ex-

(Continued on Page 8.)

IN GOD'S OWN WORDS.

(Continued From Last Week.)

Straight is the gate and narrow is the way that leadeth unto life, and few there be who find it.—Matthew 7:14.

The mystery which was kept secret since the world began (Rom. 16:25); which hath been hidden from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery * * * which is Christ in you the hope of glory (Col. 1:26, 27); that in the dispensation of the fullness of times He might gather together all things in Christ, both which are in Heaven and which are on earth.—Eph. 1:9-12.

To Abraham and his seed were the promises made.—Gal. 3:16. In thy seed shall all the nations of the earth be blessed.—Gen. 22:18. He said not, And to seeds, as of many, but as to One * * * to thy seed, which is Christ.—Gal. 3:16.

If ye be Christ's, then are ye Abraham's seed (Gal. 3:29), for as many of you as have been baptized into Christ have put on Christ.—Gal. 3:27. For as the body is one, and hath many members, * * * so also is Christ.—I Cor. 12:12.

The law and the prophets were until John * * * since which time the Kingdom of God is preached.—Luke 16:16.

When Jesus heard that John was cast into prison He departed into Galilee. From that time Jesus began to preach the Kingdom of Heaven is at hand.—Matt. 4:17. His fame went through all Syria * * * and there followed Him great multitudes of people.—Matt. 4:24, 25. But without a parable spake He not unto them (Mark 4:34) that seeing, they may see and not perceive; and hearing, they may hear and not understand.—Mark 4:11.

When He unto His disciples (Matt. 9:37), Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfill * * * one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven.—Matt. 5:17, 18.

Among them that are born of women there hath not arisen a greater than John the Baptist. Notwithstanding, he that is least in the Kingdom of Heaven is greater than he.—Matt. 11:11.

For the Holy Spirit was not yet given, because Jesus was not yet glorified.—Jno. 7:39. Except a man be born of water and of the Spirit he cannot enter the Kingdom. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.—Jno. 3:3, 5, 6. Flesh and blood cannot inherit the Kingdom.—I Cor. 15:50 Ye must be born again.—Jno. 3:7.

A NEW AND LIVING WAY

Heb. 10:20.

The way into the Holiest was not yet made manifest while the first tabernacle was yet standing, but Christ * * * an High Priest of good things to come * * * entered in once into the Holy Place (Heb. 9. 8, 11); into Heaven itself.—Heb. 9:24.

That which is born of the flesh is flesh.—Jno. 3:5. The Word was made flesh (Jno. 1:14); made a little lower than the angels (Heb. 2:9); made of a woman (Gal. 4:4); holy, harmless, undefiled, separate from sinners (Heb. 7:26); the second Adam. I Cor. 15:45, 47.

The man Christ Jesus gave Himself a Ransom for all (I Tim. 2:5, 6), being put to death in the flesh.—I Peter 3:18. Wherefore, * * * though we have known Christ after the flesh, yet now, henceforth, know we Him no more.—II Cor. 5:15,16.

Except a man be born again (not of flesh * * * nor of the will of man, but of God.—Jno. 1:13) he cannot see the Kingdom of God.—Jno. 3:3. Except a man be born * * * of the Spirit he cannot enter the Kingdom.—Jno. 3:5.

Jesus said, * * * I came * * not to do mine own will, but the will of Him that sent me.—Jno. 6:38. Jesus came from Nazareth * * * and was baptized of John. Coming up out of the water, He saw the Heavens opened, and the Spirit * * * descending upon Him.—Mark 1:9, 10.

Though He were a Son, yet learned He obedience by the things which He suffered.—Heb. 5:8. In the wilderness forty days, tempted or satan (Mark 1:13); despised and rejected of men; a Man of sorrows and acquainted with grief.—Isa. 53:3. He humbled Himself and became obedient * * * even to the death of the cross.—Phil 2:8.

Wherefore God hath highly exalted Him (Phil. 2:9), according to the working of His mighty power which He wrought in Christ when He raised Him from the dead (the first that should rise from the dead.—Acts 26:23), and set Him at His own right hand is the heavenly places, far above allprincipality and power and dominion * * * and gave Him to be Head * * * over the Church which is His body.—Eph. 1:19-23.

Put to death in the flesh, but quickened in the Spirit.—I Peter 3:18 (R. V.).

Whatsoever is born of God overcometh the world.—I Jno. 5:4 Jesus answered them, * * * Be of good cheer; I have overcome the world.—Jno. 16:33.

Hereunto were ye called * * * that ye should follow His steps.—I Peter 2:21. No man taketh this honor unto himself, but he that is called of God.—Heb. 5:4. Straight is the gate and narow is the way which leadeth unto life, and few there be who find it.—Matt. 7:14. Many will seek to enter in and shall not be able.—Luke 13:24. No man can come to me except the Father which hath sent me draw him (Jno 6:44); for by grace are ye saved, through faith; and that not of yourselves, it is the gift of God.—Eph 2:8.

How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord (Heb. 2:3), who brought life and immortality to light.—II Tim. 1:10.

Which of you, intending to build a tower, sitteth not down first and counteth the cost?—Luke 14:28.

Whosoever doth not bear his cross and come after Me cannot be My disciple.—Luke 14:27. Ye shall be hated of all men for My name's sake. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. A man's foes shall be they of his own household. He that loveth father or mother * * * son or daughter, more than Me is not worthy of Me.—Matt. 10:22, 34-37. Whosoever forsaketh not all that he hath, cannot be My disciple.—Luke 14:33.

Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?—Matt. 20:22.

All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.—Jno. 6:37.

He that endureth unto the end shall be saved.—Matt. 10:22.

Many are called but few are chosen.—Matt. 22:14. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12. For though we walk in the flesh, we do not war after the flesh.—II Cor. 10:3. To him that overcometh I will grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne.—Rev. 3:21.

For this purpose the Son of God was manifested, that He might destroy the works of the devil.—I Jno. 3:8. For even hereunto were ye called (I Peter 2:21), unto the fellowship of His Son (I Cor. 1:9), to be joint heirs with Christ, if so be that we suffer with Him.—Rom. 8:17; to be saints.—Rom. 1:7.

Do ye know that the saints shall judge the world * * * and angels? (I Cor. 6:2,3); the angels which kept not their first estate, but left their own habitation (Jude. 6:); which were disobedient * * * in the days of Noah.—1 Peter 3:20.

Ye have not chosen Me, but I have chosen you.—Jno. 15:16. If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free.—Jno. 8:31,32.

It is given unto you to know the mysteries of the Kingdom of Heaven. * * * Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and to hear those things which ye hear, and have not heard them.—Matt. 13:11, 16, 17.

Ye are a chosen generation, a Royal Priesthood.—I Peter 2:9. Elect according to the foreknowledge of God.—I Peter 1:2. Whom He did foreknow He also did predestinate to be conformed to the image of His Son.—Rom. 8:28, 30.

Not many wise after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of this world * * * and the weak things * * * to confound the things which are mighty.—1 Cor. 1:26, 27.

He came unto His own, and His own received Him not. But to as many as received Him ,to them gave He power to become the sons of God, (Jno. 1:11,12) even as many as the Lord your God shall call (Acts 2:39); who also hath sealed us.—II Cor. 1:22. And there were sealed an hundred and forty and four thousand.—Rev. 7:4.

Every man that hath heart, and hath learned of the Father, cometh unto Me.—Jno. 6:45. He that believeth on Me hath everlasting life.—Jno. 6:47.

There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1); being justified, by faith, we have peace with God.—Rom. 5:1.

He that findeth his life shall lose it.—Matt. 10:39.

Present your bodies a living sacrifice.—Rom. 12:1.

Cursed be the deceiver who sacrifices unto the Lord a corrupt thing (Mal. 1:14), for that is an abomination unto the Lord thy God.—Deut. 17:1.

Ye are clean, through the word which I have spoken unto you (Jno. 15:3); and the blood of Jesus Christ * * * cleanseth us from all sin (I Jno. 1:7); draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10:22. Present your bodies a living sacrifice. holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

NOW IS THE "ACCEPTABLE" TIME.

Behold, now is the day of salvation. We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.—II Cor. 6:2,1. When once the Master of the house is risen up and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; * * * He shall answer and say unto you, I know you not, whence ye are.—Luke 13:25.

The Kingdom of Heaven is like unto a certain King which made a marriage for His son.—Matt. 22:2. I have espoused you to one Husband, as a chaste virgin to Christ.—II Cor. 11:2. Hearken, O daughter, and consider * * * forget thine own people and thy father's house.—Psa. 45:10-15.

At midnight there was a cry made, Behold, the Bridegroom.—Matt 25:6. The marriage of the Lamb is come, and His wife hath made herself ready.—Rev. 19:7-9. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. They that were ready went in with Him to the marriage; and the door was shut. Afterward came also the other virgins saying, Lord, Lord, open to us. But He answered and said, * * * I know you not.—Matt. 25:13, 10-12. Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.—Matt. 10:33.

If we be dead with Christ we shall also live with Him. If we have been planted together in the likeness of His death we shall be also in the likenes of His resurrection.—Rom. 6:8, 5.

In the days of Noah * * * eight souls were saved by water. the like figure * * * baptism * * * doth also now save us, by the resurrection of Jesus Christ. Not the putting away of the filthiness of the flesh, but the answer of a good conscience toward God.—I Peter 3:21.

Therefore we are buried with Him, by baptism.—Rom. 6:4. John baptized with the baptism of repentance.—Acts 19:4. So many of us as were baptized into Jesus Christ were baptized into His death.—Rom. 6:3. John baptized with water; but ye shall be baptized with the Holy Spirit.—Acts 1:5.

He that loseth his life for My sake shall find it.—Matt. 10:39.

If we be dead with Christ, we believe that we shall also live with him.—Rom. 6:8. Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?—I Cor. 15:29.

But now is Christ risen from the dead and become the first fruits of them that slept.—I Cor. 15:20.

It doth not yet appear what we shall be, but we know that when He doth appear we shall be like Him (I Jno. 3:2), the image of the invisible God.—Col. 1:15. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature (II Peter 1:4) far above all principality and power and dominion (Eph. 1:21); joint heirs with Christ if so be we suffer with Him.—Rom. 8:16, 17.

Ye must be born again.—Jno. 3:7. This mortal must put on immortality.—I Cor. 15:53.

How can a man be born when he is old?—Jno. 3:4.

Not of blood, nor of the will of the flesh, nor of the will of man, but of God.—Jno. 1:13. Not of corruptible seed, but of incorruptible, by the Word of God.—I Peter 1:23. Of His own will begat He us with the Word of Truth.—Jas. 1:18.

It is the Spirit that quickeneth * * * the words that I speak unto you, they are spirit, and they are life.—Jno. 6:63.

My thoughts are not your thoughts, saith the Lord.—Isa. 55:8. Be ye transformed by the renewing of your mind.—Rom. 12:2. For as a man thinketh in his heart, so is he.—Prov. 23:1-7. A good man, out of the good treasure of his heart, bringeth forth that which is good; an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh.—Luke 6:20, 45. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth.—Matt. 15:11.

Put off * * * the old man * * * and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness.—Eph.4:22-24. Let this mind be in you which was also in Christ Jesus.—Phil. 2:5. To be spiritually minded is life and peace.—Rom. 8:6.

(To Be Continued.)

MY LITTLE ALL.

By Brother Barton.

Such love for God burns in my heart
That all possessed I've given Him,
And in my heart I feel I'm blest,
And granted grace and lightly rest,
Since all I have was given Him.

My offering is so very small,
Even though my all I've given Him,
That of't I say, when I recall
The meanness of my little all,
Unworthy all I've given Him.

How gladly I would give him more,
But then my all I've given Him.
His name I'll praise, His name adore,
With heart and lips and earthly store,
And all I have I've given Him.

Sometimes I suffer special loss,
Because of all I've given Him,
But what I lose is only dross
Beside the crown, beyond the cross,
I'm glad my all is given Him.

ALL THINGS ARE FULL OF LABOR.

Eccl., 1:5-6-7-8. Psalm 19: 147: 4-18. 148:8. 135: 6-7. 137:6-8-9. Hbr., 51: 16. 10:11-12-13. Prov., 3:20. Rev. 22: 15. 21:1-4. 20:4. Acts 3:19-21. Gen. 3:9-24. Mat. 24:14.

The planets in their courses run
Each in its orbit around their sun,
They all keep time as on they race,
And each must return to its starting place.
Apparently the sun on a journey goes,
And hasteth to the place where he arose.
The winds sweep on from pole to pole,
And around the earth the waters roll.
"The stormy winds obey God's Word."
They go where Alpine snows are stored,
They melt the Alps with waves of heat,
Their snows the ocean waters meet,
And clouds doth oft obscure the skies
Where their chilly vapours rise.
The rivers run along so free
In their journey to the sea
And from whence their water came
Thither they return again.
All systems in their orbits run
Circling around the central sun;
That beautiful star named Alcyone,
The seat of the Great Jehovah's throne,
Whos power set the suns affame.
And calleth all the stars by name.
The heavens declare thy glory Lord,
And we believe Thy holy Word.
We view Thy wonder from afar,
While we go whirling on a star.
Wise men say we are speeding through
A desert place in the ether blue.
That we started out from a golden strand
And are moving on to a place more grand.
A command from the Lord has now been given,
To connect this old world up with heaven.
For what was lost must be restored,
This promise came forth from the Lord.
Father Adam lost his home so fair,
Its life giving fruits we do not share,
But the secrets of the heavenly father's plan
Has been revealed to fallen man.
The end of this age is drawing near,
And "the Kingdom of God" will soon appear.
Then sin and death shall pass away,
Oh this will be earth's gala day.
And now we hope to soon be home,
Connected up with the Great White Throne.
From beneath the throne will flow a river
Of which we may drink and live forever.
And "God shall wipe away all tears,"
Down at the end of a thousand years.
Once more "the morning stars" shall sing,
And health and cure eternal spring.
"The sons of God" will shout for joy
All peace and bliss without alloy.
Then in the Kingdom of the Lord,
When Paradise has been restored,
His praise shall all creation sing,
There in the presence of the King,
Where sorrow never more shall come.
Oh this will be earth's harvest home.

JOSEPHINE M. GELVIN.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" —I John 3:1.

PERFECTION IRONINGG SHEET HOLDERS.

Only 35c per set postpaid. Friends sending 50c for two sets may have agency with special rates of only 12½c per set. Satisfaction guaranteed.

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

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NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESSED BY PASTOR RUSSELL.

N. Y. City Temple	Aug.	6
Cleveland, O.	"	13
Niagara Falls, N. Y.	"	20
Nashville, Tenn.	August	27
Long Beach, Cal.	Sept.	2-10

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soonthey recommend it verbally.

1500 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness.

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

pervert any Scripture into support of the theory, as do the Protestant clergy today, but were content to let it rest on their authority. It may be that this was the first official notification of the theory by the church, although Dante had fused it into his Commedia and said that nothing short of the knife was good enough for those who denied it. Luther had his respect for the councils turned into contempt by his visit to Rome where he saw the profligacy, corruption, and licentiousness of the Papal dignitaries. Two references to this particular article of faith by the Lateran Council has been discovered in Luther's works and we present them here. In his Defence, prop. 27, "Adversus Execrabilem Antichrist Bullam," (Luther's Works, Vol. 2, folio 107, Wittenberg 1562) published in 1520, he said:

"I permit the Pope to make articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body,' 'that the soul is immortal,' with all those monstrous opinions to be found in the Roman dunghill of decretals."

The other reference to the Lateran Council's decree on immortality, is found in Luther's Works, Weimar 1897 Vol. 7, par. IV., page 425. Commenting on the text, "there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them" (2 Pet. 2:1), he said:

"Hence it came that recently at Rome (at the Lateran Council—1512—17) by a masterly Collussion the articles were drawn up, 'That the Soul WAS IMMORTAL,' for it had been forgotten in the common faith, wherein we all say: 'I BELIEVE IN ETERNAL LIFE'. . . . . and many more such brilliant articles, which are very becoming to the Papal church, that she retain dreams of men and doctrines of devils, because she is treading under foot and destroying faith in the doctrine of Christ."

The last quotation above is from Luther in the German where he spoke plainly in addressing the people, but in Latin he is brief by using theological expositions. The original text in both languages follow:

"ADVERSUS EXECRABILEM ANTICHRIST BULLAM."

"VICESIMUS SEPTIMUS—(Article 27.)

"Certum est, in manu Ecclesiae aut Papae proprsus non esse stateure articulos fidei, imo neo leges morum seu bonorum operum."

"PERMITTO TAMEN, QUOD PAPA CONDAT ARTICULOS SUAE FIDEI ET SUIS FIDELISUS, QUALES SUNT, panem et vinum transsubstantiari in sacremento, Essentiam deineo genare nec genera ri, "ANNIMAAM—ESSE-FORMAM SUBSTANTIALEM CORPORISHHUM ANI . . . . "ANIMAM ESSE IMMORTALEM,' et omnia illa 'INFINITA PORTENTA' in Roma no sterquilinio Decorotum, ..." (Luther's Works, Weimar 1897, vol. 7 pp. 131 and 132, par. 11.)

"Grund und Ursach aller Artikel D. Martin Luthers, so durch roemische Bulle unrechtlich verdammt sind."

"Wieder die Bulle des ANTICHRIST."

"Der Sieben und zwanzigste artikel."

"Es ist gewiss, das der Pabst gar nicht macht hat noch die kirche zusetzen Artikel des glaubens noch gebot der sitten oder guter wercke."

2. Petri 2:1—"Daher ists nummen, das neulich (Auf dem Lateranconcil, A. D. 1512-17) zu Rom furwahr meisterlich beschlossen ist der heilige Artikel, "DAS DIE SEELE DES MENSCHEN SEI UNSTERBLICH,' denn es war vergessen in dem gemeinen glauben, da wir alle sagen:—'ICH GLAUBE an EIN EWIGES LEBEN' . . . . und derselben FEINER Artikel viel mehr, die aufs allerziemlichst wohl anstehen der PABSTLICHEN kirchen, auf das sie Menschen traum und TEUFELS LEHRE behalte, dieweil sie Christus Lehre und den Glauben mit Fuessen tritt und vertilget." (Luther's Works, Weimar 1897, Band 7, seite 425, par. iv.)

Ungefahr gleichzeitig mit der Lateinischen Erwiederung auf die pabstlich Banbulle begann Luther mit seiner Deutschen Schrift ueber denselben Gegenstand, ... von dieser Deutschen Bearbeitung sagt Luther nicht nur, dass sie "Planior et similor" werde als die Lateinische, sondern gradezu:——"melior est, quam sit latina" . . . . . Der Unterschied ist wesentlich darin begruendet, dass die Lateinische Schrift sich an die Gelehrten, die Deutsche an das Volk wendet. Darum redet Luther hier einfacher, und unterdruekt gewisse theologische Ausfuehrungen. (Luther's Werke, Weimar 1897, Bd. 7, seite 299 und 300, Par. i und ii.)

('To be continued.)

Appreciations

Cynthiana. Ky., July 25.

I do not want to miss one issue of the Tribune with the remarkable sermons of Pastor Russell and the many other good things that your paper publishes.

Very respectfully,
MRS. E. M. TAGGART.

Tiffon, Ohio, July 29.

I am sending to you my renewal for Tribune for one year. I enjoy Pastor Russell's sermons, also appreciate the stand you take in publishing the glad tidings.

ANNA SCHMUCKEKR,
R. R., No. 3.

July 25, 1916.

I note from the wrapper on my paper that my subscription to your very good paper has expired. It is necessary for me to ask you to discontinue sending it for the present. Thanking you for all past favors.

Wishing you success,
MRS. C. H. RICHTER.

McRae, Ga., July 30.

The Tribune was sent to me last year by one of the brethren, and after the subscription expired you continued to send the paper for about six months.

I like your paper for the stand you take in behalf of the masses, and am glad to note that you are asking for simple justice and that you realize that both capital and labor have moral and legal rights, an the observance of which, the happiness and prosperity of country depends. I like the way in which you display Bro. Russell's sermons.

Yours truly,
B. T. MASON.

Cantanta, W. Va.,
July 30, 1916.

Your paper is a welcome visitor to me because of Pastor Russell's sermons and also the other religious features. I see you're a help others fund. I want to put in my mite to help someone to read dear Pastor Russell's sermons.

Yours for truth,
ANNA L. DOOLITTLE.

Kansas City, Mo., July 30.

Enclosed find money for which renew my subscription to your good paper.

I am glad for the many helpful articles which appear in each number, and especially the Russell sermon.

In these days when the columns of the average secular paper are so full of matter which has a tendency to demoralize rather than to uplift, it is certainly refreshing to find such a paper as the Tribune.

Wishing much success to your paper, I am,

Yours very respectfully,
R. H. GOZA,
2116 Minnie street.

THE SOUL'S CRY AND THE SAVIOUR'S ANSWER.

Lord, be thou my Helper.—Ps 30:10.

Fear not; I will help thee.—Isa. 41:13.

O Lord, I am in trouble.—Ps. 31:9

Call upon me in the day of trouble, and I will deliver thee.—Ps. 1:15.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Ps. 51:2.

I will; be thou clean.—Matt. 8:3.

Keep the door of my lips.—Ps. 141:3.

I will be with thy mouth, and teach thee what thou shalt say.—Exod. 4:12.

God be merciful to me a sinner.—Luke 18:13.

Christ Jesus came into the world to save sinners.—I Tim. 1:15.

What must I do to be saved?—Acts 16:30.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 15:31.

O that I knew where I might find him! Job 23:3.

Ye shall seek me and find me when ye shall search for me with all your heart.—Jer. 29:13.

Behold I am vile, what shall I answer thee?—Job 40:4.

Though your sins be as scarlet, they shall be as white as snow.—Isa. 1:18.

Create in me a clean heart, O God.—Ps. 5:10.

A new heart also will I give you.—Ezek. 36:26.

I am weary with my groaning.—Ps. 6:6.

Cast thy burden upon the Lord.—Ps. 55:22.

Leave me not, neither forsake me, O God of my salvation.—Ps. 27:9.

I will never leave thee, nor forsake thee.—Heb. 13:5.

Who is sufficient for these things?—2 Cor. 2:16.

My grace is sufficient for thee.—2 Cor. 12:9.

My soul thirsteth for God, for the living God.—Ps. 42:2.

Thine eyes shall see the King in his beauty.—Isa. 33:17.

My soul waiteth for the Lord more than they that watch for the morning.—Ps. 30:16.

They that wait upon the Lord shall renew their strength.—Isa. 40:31.

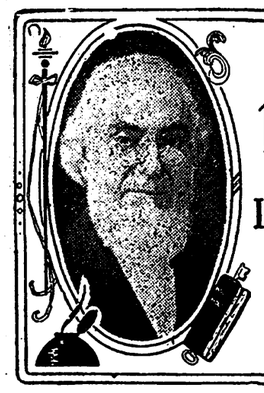
The terrors of death are fallen upon me.—Ps. 55:4.

He that believeth on me, though he were dead, yet shall he live.—John 11:25.

Come, Lord J —.use2vRs.e:20 2

Come, Lord Jesus.—Rev. 22:20.

Surely I come quickly.—Rev. 22:20.



WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

JEHOVAH'S WAY ALONE GIVETH LIFE.

MANKIND TO LEARN THAT THE WAY OF THE TRANSGRESSOR IS HARD.

The World Going the Wrong Way—Most of Them Unknowingly—Why They are so Deceived—The Broad Way to Destruction—Present Narrow Way to Life—Future Highway of Holiness—The Ransomed of the Lord to Go Up Thereon—Necessity for Vigilance to Those Now in the Narrow Way.

NORFOLK, Va., July 30.—Pastor Russell is here, in attendance upon the I. B. S. A. Convention assembled here. Today he delivered a very impressive discourse from the text, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12.) The Pastor said in part:

This text is used particularly in respect to the world in general. It is not necessary for us to suppose that mankind are hypocritical and doing the wrong thing knowingly and intentionally; but rather, as the text implies, that the ways of the world are those which they think right. Their course seems to them to be the proper one. Yet they are in the wrong way. How does it come that the wrong way seems right to a people? How is it that they are deceived as to what is the right and proper course for them to take? What is the secret of their being in the wrong way and not being able to discern the right course?

The Scriptures answer these questions. When God created our race representatively in Father Adam, our great ancestor had no doubt about the right way. When he transgressed, he was not deceived into thinking that he was taking the proper course. (1 Timothy 2:14.) He knew that the way which he took would lead to death. Why, then, did he take it? Mother Eve had been disobedient to God, and had therefore come under the Divine condemnation to death; and Father Adam thought that it would be better for him to die with his wife than to live without her. Although he knew that in choosing the wrong way he was disobeying God, yet he did so under the delusion that it was preferable.

But with Adam's children it is different. All of them have been born in sin, shapen in iniquity. (Genesis 3:20; Psalm 51:5.) Our minds and our judgments are imperfect. The great Adversary who led astray our first parents is still deceiving and misleading the world, putting darkness for light and light for darkness. In their fallen condition mankind are poorly able to withstand him. The whole world is under the death sentence pronounced upon Adam in Eden. Satan does not wish any of them to see the goodness of God or the light of the blessed Gospel of Christ; for he well knows what the effect would be. There is something wonderful about our God that whoever sees Him in all His glorious attributes of Wisdom, Justice, Love and Power is inspired to walk in the right way. But for the moment, as it were, the great mass of mankind are blinded and deceived.—2 Corinthians 4:4.

WORLD STILL BLIND—FEW CAN SEE.

As we look out over the world today, we see sixteen hundred millions of people, nearly all of whom are blind. Very few see the real character of God. Very few understand the right way of the Lord. Their eyes are holden, their minds darkened. We feel great sympathy for them; and naturally the question arises, Is there any hope for these people? Then we think of all the efforts put forth by the people of God to show them the goodness, the wisdom and the love of God, in order that the knowledge might change their course, that they might commit their way unto the Lord. But still the masses are not doing this. They are going their own way—the way that seems right to them. "What is the use in spending one's time in other ways?" they ask. "We intend to enjoy ourselves. We wish to make a fortune. Everybody does that way." They measure themselves by themselves instead of taking the Lord's way.

People in general do not wish to do wrong. Often they start out in life with noble intentions. In early childhood, they were very innocent, candid and honest, as a rule. The child grows into an attitude of hypocrisy, deceit and evil-doing because he finds his elders frequently deceiving him and others. All mankind are born under more or less adverse conditions and unfavorable environments; and the majority follow on in the way in which they are born. This is the Broad Way that leads to destruction, of which our Lord Jesus tells us.—Matthew 7:13, 14.

Some of us have, by the grace of God, left this Broad Way, and have entered into the Narrow Way. We have learned something which has changed our course. One of the first lessons which we have learned is that we were not competent to guide ourselves. We came to feel the need of a mightier than human friend to lean upon, a wiser teacher than man to guide us. In our need we cried to the Lord for guidance; and He led us into the Woy of life and salvation.

If all the world knew that they were not doing the best that could be done, we believe that the vast majority could be taught. Looking out into the world, we see many people who have noble minds and making noble efforts. They were born on this comparatively high plane. But sooner or later they find out that they are following merely their own wisdom, which is very defective. By the time that such reach maturity of life, they are conscious of an aching void; and they do not know what it means. Many say, "I thought that I was able to shape my course satisfactorily; and I did so. I have attained much thus-and-so, but I am not happy."

How thankful we may be who have learned this needful lesson and have found the good way! "Blessed are your eyes, for they see; and your ears, for they hear," said the Master to this class. Others cannot yet comprehend. Are we wiser than the rest of mankind? Only in the sense that we have learned that of ourselves we do not know much of anything. Realizing this, we have been wise enough to commit our ways unto the Lord, to come to Him for guidance, to come into His family on His terms. We are striving to walk in the footsteps of Jesus.

"FOOLS FOR CHRIST'S SAKE."

The world says that all this is foolishness. "You cannot be happy that way," they declare; "let us show you how to get the best out of life." But we reply, "It is a question as to which is right. 'There is a way that seemeth right unto a man; but the end thereof are the ways of death.' We prefer to take the way which the Lord has pointed out to us. We have found that Jesus is the Way, that He is the Door, and that no man can come to the Father except by Him. We needed His redemptive work first of all to make satisfaction before the Father for us, and then He became our Head."

My dear brethren, we have found that we do not know how to do our own thinking, that we did not know how to guide ourselves and how to think right. We did not have sufficient knowledge to form a proper judgment upon a great many subjects. Others may guess for themselves. We will do what the Lord tells us to do through His Word. He is guiding His people in the right way. We are being taught of the Lord. We are not boasting of what we know; for we do not know, except as we are taught of Him. Other people think that they know. We know that they do not know.

If others think us fools for getting our instructions from the Bible, we are willing to be called fools for Christ's sake. (1 Corinthians 4:10.) We intend to get what satisfies us—"the wisdom from Above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James 3:17.) This we get from the Bible. If we receive the Word of God into good and honest hearts, we receive through that Word more and more of His spirit of meekness, gentleness, patience, brotherly-kindness, love. This is our blessed privilege.

THE THREE WAYS.

Very few who profess to be Christians have carefully studied their Bible or have any clear idea of its teachings Not many of them know that the Lord tells us that eventually there will be three ways. The third way has not yet been opened, but it will be broad enough for whosoever will to enter upon it. The first is the Broad Way, which our text declares will end in death. The second is the Narrow Way, the Way of Sacrifice, which our Lord Jesus opened up. The third way will not be opened up until the Narrow Way shall have been closed.

For six thousand years mankind have steadily pursued the Broad Way, driven thereon by Sin and Death. Not until this Fospel Age was a way of escape brought to light. Had not God made this provision, eternal death would have been the fate of all the race of Adam. But Divine Love and Mercy came to their rescue. A Redeemer has died for the whole world—our Lord Jesus Christ. He has opened up a new way—a way to life. The new way has first been opened up for the Church class, those now being called out of the world. This is the Narrow Way. Its end has almost been reached. The called out class is nearly completed.

Soon the way of life will be opened up for the world of mankind—the dead as well as the living. This will be the great Highway of Holiness. (Isaiah 35:5-10.) Then whosoever will may walk up this grand Highway to human perfection and life everlasting. If any fail to attain life, the fault will be their own. Every obstruction will be removed from their path—every stone of stumbling, every lion of temptation or of rapacity; and every needful assistance will be granted to encourage them up the good Way, back to all that was lost for the race when Adam fell through disobedience in Eden.

No one had come up out of that Brood Way which leads to destruction until our Lord Jesus came and opened up the Narrow Way to His disciples. Even the Jews were in that Broad Way. Few of them were able to enter the Narrow Way when it was opened up to them. Throughout the entire Gospel Age some have been turning from the Broad Way into the Narrow Way. This is the good Way of the Lord. Are we seeking to walk in this Narrow Way that leadeth unto life? The way that seemeth right to the world will end in death.

GLORIOUS EPOCH NOW AT HAND.

When the great Highway of the Millennial Age shall have been opened up for the world, the way will be made so plain, the Prophet Isaiah explains, that the wayfaring man, though simple and unlearned, shall not err therein. "The redeemed of the Lord shall walk there; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." "The ransomed of the Lord" are all mankind; for "Jesus Christ by the grace of God tasted death for every man." He "gave Himself a Ransom for all, to be testified in due time." (Hebrews 2:9; 1 Timothy 2:5, 6.) All mankind will have the opportunity to go up on this Way; for Christ and the Church are to open it up for the blessing of all the families of the earth.

Does it not seem that the majority of mankind, when they shall see the vast difference between the way of Jehovah and the way of Satan, will be glad to walk in the good way? But none will be coerced. The way of life and the way of death will be before them. Each must make his own choice. Whoever refuses to go up thereon will go down into the Second Death, or destruction.

Some are now turning from the Broad Way into the Narrow Way, where they are receiving blessings. Others, on the contrary, do not see now. Millions of heathen do not see—even those living in Christendom itself. They must be permittted to follow their own judgment, however. We are not to find fault with them; but we are to rejoice that our Heavenly Father and our Heavenly Lord Jesus have in mind the blessing of all the families of the earth, and will not permit any to go down without being informed as to the course they are taking and being given an opportunity of going up on the Highway of Holiness.

To those who now are God's dear children the very thought is precious that at the end of the present Narrow Way we shall enter upon the glorious privilege of uplifting and blessing the peoples of the earth, helping them up out of their difficulties, their sorrows and their sins, rewarding them for their good deeds and punishing them for their wrong acts. What a blessing this will mean to us! What an incentive to be faithful unto death! Jehovah's Plan is wonderful. There is nothing like it in all the Universe. No one could possibly duplicate God's great arrangement. No one else could ever have thought of anything like it. The Divine Plan manifests our Heavenly Father's Justice, Wisdom, Love and Power. We are coming to see this more and more as we learn to understand His Word, and therein behold the glorious character and purposes of our God.

GREAT WATCHFULNESS NOW NECESSARY.

For those of us who are in the strait and narrow way, there is a special lesson in our text. If at any time we begin to lean to our own understanding, to attempt to guide ourselves, we are in danger. Our wily Adversary is watching our steps, seeking to trip us. Our own flesh would entice us into thinking that we can manage our own affairs. We need to be constantly on the alert; for if we lean to our own understanding we shall surely go astray. The Lord assures us in His Word that we need to be guided by him; and He gives us lessons to demonstrate to us how dependent we are upon Him. He watches every step of our journey.

"Do all to the glory of God," should be our watch-word. In every matter that concerns us we should consider what is to His glory. No Christian should think of buying clothing or of eating or drinking or of going here or there, etc., without considering whether or not our course will be in full harmony with our Covenant of Sacrifice, without asking what is God's will in the matter. For us to do otherwise would be to live after the flesh.

We should shape every act, every word and every thought so as to bring glory to our God and to our own well-being as New Creatures. If we become heady and wish to think for ourselves, outside of the limitations which God has placed in His Word, we are in great danger. We need constantly our Heavenly Shepherd's care. We are to look always for His leading.

THE VOICE OF OUR SHEPHERD.

The Bible uses the shepherd's of Palestine as an illustration of the great care which our Heavenly Father and His Heavenly Son exercise over the people of God. There the shepherd goes before his flock, and the sheep follow him, ever listening to his voice. They will never follow the lead of strangers. So the Lord's flock listen to the voice of the Shepherd; and a stranger's voice they will not follow, if they are true sheep.

We hear this voice behind us—the words of our Lord Jesus and His Apostles. This voice is still guiding the people of God. The world does not now hear that voice; they do not recognize it; they do not think that it is worth heeding. But by and by they will begin to hear. They will then have the ability to hear the voice that we now heed. "Thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left," (Isaiah 30:21.) This voice is the Message contained in the Word of God. If we faithfully heed it, we shall never wander into the ways of death.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following letter expresses the enthusiasm and the appreciation felt over starting of the "HELP OTHERS" fund:

CHICAGO, Ill., July 27.—We are very glad that you started a "Help Others Fund," for which we send $10 per money order. Please send paper, especially to isolated ones that love to read the Sermons.

We enjoy reading the paper very much, and wish others that cannot afford to get the paper for one reason or another, to help them through this Fund.

Wishing you success in your work which you so nobly started, and for which the dear Lord will reward you, and all the dear ones that are contributing to this Fund, we remain,

Yours in His Service,
MR. and MRS. H. M.

The following is the standing of the fund to date:

Previously reported	$14.00
Amount received	10.00
Total	$24.00
Paid out	$30.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

POST-MILLENNIALISM.

Post-Millennialism has had full sway all the way down the centuries through the Dark Ages from the days of the Apostles. St. Paul fought it when he remarked ironically: "Ye have reigned as Kings without us." It is the idea that God's Kingdom on earth was set up at Pentecost—expecting the right thing at the wrong time—at Christ's first Advent instead of at His second. This was the error that led to the establishment of the Roman Catholic Hierarchy which drenched Europe in human blood! It still lingers in Protestantism and is the basis of the Foreign Mission enterprises. Beecher was Miller's contemporary and his popularity and culture put the humble farmer into the shade. His disappointment made him appear ridiculous in the eyes of the smug clergymen that were influenced by Beecher. Beecher stood for Post-Millennialism, or an Evolutionary process of establishing Christ's kingdom on earth, and Miller stood for Pre-Millennialism, a Revolutionary establishment. Russell stands for both; the evolutionary to follow the revolutionary which introduces it—the gradual Restitution to perfection of human kind; the dream not only of Evolutionists but also of every poet of every age and clime!

Beecher's work has been lost in the mass of American thought—he tinctured the whole but produced nothing definite. Miller produced something definite that would not blend with "orthodoxy" and produced a new color—its effects upon "orthodoxy" was to daub it like the white spots of the leopard. In other words Miller has done for Pre-Millennialism what Roger Williams did for Religious Toleration—he heralded it extensively and fastened it upon the common mind. The Pre-Millennialists have since been tolerated by the old school—Post-Millennialism and the Evangelical Alliance. Sermons on the Second Coming of Christ with the prelude of trouble and fire are no sensation since the Moody and Sanky evangelistic campaigns. Why did the clergy tolerate this radically different view of the Kingdom of Christ? It is because these doctrines reflected on the rank and file of their own flocks. They preach for pay and cater to the demands of the pew in order to get it. Just as sure as the so-called "Russellism" gets a firm hold of the people by being proven by their own Bibles, they will preach it just as they have now embraced Darwinism, which they previously fought. This has actually occurred in one of the foreign mission fields where the missionaries of the I. B. S. A. have been at work.

STAGNANT POOLS AND RUNNING WATER.

Miller's work has had a two-fold effect: (a) of becoming crystalized and preserved as permanent articles of faith and incorporated into "orthodoxy," and (b) to become a stream of running water, "Heterodoxy" which refreshed the "irregulars." "Billy" Sunday is dishing out Pre-Millennialism that ornaments orthodoxy and is making some noise. Russell dabbled into the same but found them stagnant pools of water, but water nevertheless. Russell was on the verge of launching upon a business career, having lost all his faith in orthodoxy, and having made an examination of the heathen religions, when he was directed to the running stream of water and found it pure and refreshing. "Heterodoxy" was an absorbing and alluring quest and infected young Russell through the medium of L. H. Paton of Michigan, and N. H. Barbour of Pennsylvania. This led to two important discoveries. The first was that God had a definite and orderly plan which involved long periods of time to which not only these Time Prophecies related, instead of a momentary fulfillment, but, additionally, all the truth of the entire Reformation. The second discovery was that all the truth of the Reformers was being distorted by being made to conform to the literal phase of the Platonic theory of immortality, man's supposed indestructable soul, which is a philosophical statement of Satan's original lie in the garden of Eden: "Ye shall not surely die."

The pioneers in the Reformation saw more than their contemporaries could appreciate and for this reason did not promulgate and emphasibe all their discoveries. These two discoveries young Russell made were anticipated by them. Luther discovered the error of man's supposed immortal soul and Wesley anticipated the Divine Plan of the Ages in connection with the question of Future Probation which he said he was going to bring before the church before he died. Both of these discoveries were inopportune and have since been suppressed. Luther referred to the fiction of man's supposed indestructible soul among "the numberless prodigies of the Romish dunghill of decretals." Wesley's Calvinistic enemies made it appear that he was advocating the Catholic doctrine of Purgatory when he talked Future Probation.

LUTHER'S SUPPRESSED UTTERANCES.

Wesley's suppressed teachings on prayers for the dead would be a revelation to present-day Methodists, as also will Luther's discovery to Lutherans who brand the Associated Bible Students as "Soul Sleepers." Luther was also a "Soul Sleeper" for "in one of Luther's articles he said that the Pope made his pot to boil with such decretals as indulgences and the immortality of the soul." True, Luther centered principally on "the just shall live by faith," and fought the doctrine of the Indulgence, and this was the timely issue, but he must have said considerable against immortality of the soul, for it set the theological squatters at Rome to chatting about it. As was their custom in those days, these occasional needlessly pious gents got together to center their traditional guns on this lone reformer; the Council of the Lateran, held A. D. 1573, under Pope Leo X., pronounced the immortality of the soul to be an orthodox article of Christian faith. The following is a translation of the rule which was adopted by this council, as given by Caranza, P. 412, 1681:

"Whereas, some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with approbation of the Sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of the human body, as is expressed in the Canon of Pope Clement the Fifth, but likewise immortal; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

The existence of this decretal suggests that this Platonic theory of man's immortal soul was almost forgotten amongst the laity and it was for this reason principally that the Council took notice of Luther's denial of it and re-affirmed it. The council did not

(Continued on Second Page)

WANTED—Agents and salesmen to handle the best steering device for Ford cars yet placed on the market. Simple, durable, practical, good seller. The invention of a brother. Liberal commissions. Exclusive territory. Address Franc's M. Garlick, 811 Euclid avenue, Beloit, Wis.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

STOCK JOBBING BLAMED FOR LOW WAGES ON R. R.

NEW YORK, July 31.—Testifying before a federal board of arbitration, in the wage controversy between the New York Central lines and its telegraphers, President Perham, of the Order of Railroad Telegraphers, said that stock watering is the reason why signal men and telegraphers are denied decent wages.

The unionist declared that between 1870 and 1914 the company paid $151,429,357 dividends on watered stock, averaging about $3,387,000 a year. He said that the wages of the Central's telegraphers, from 1888 to 1894, inclusive, amounted to $11,707,486, and in the same period the railroad paid $73,722,187 dividends on stock that did not represent one dollar invested.

The witness was interrupted by officials of the company, who protested to the board that this testimony should not be admitted, as it was "incompetent, irrevelant and immaterial." The board, in executive session, quickly decided to admit the evidence. Continuing, President Perham read into the record documents and reports to substantiate his testimony. He said that from 1870 to 1910 the company wasted more than $36,000,000 in bonuses, commissions in connection with its stock transactions and in flotations of watered securities. During the same period the company issued bonds, receiving $168,785,510, when they were worth on the market $175,335,718.

"We concede," said Mr. Perham, "that these financial managers are not those of the present managers of the Central, but the figures I have given are evidence that if the road is not in a position to increase wages it is not due to overpayment of wages in the past."

T. W. Evans, a New York Central official, assured the board that "all the talk we have heard about 'tense' conditions and starvation wages is b-u-n-k, with a capital B. The trouble is with the men, not with the job. Andrew Carnegie would not be living on Fifth avenue today had he been willing to remain a telegrapher and complain of wages and conditions."

Mr. Evans' solution was for dissatisfied telegraphers to "have initiative enough to get out of it." He failed to see that the logical result of his theory would mean that no telegrapher, with intelligence enough to protest, would be employed in this life-protecting work.

STREET CAR MEN STRIKE.

YONKERS, N. Y., July 31.—Street Car Men's unions Nos. 490 and 498 are on strike against the Yonkers Railroad company and the Westchester Electric Railroad company because of wage differences, which the companies refuse to arbitrate.

In large advertisements in the public press the companies assure the "business men and residents of Westchester county" that their employes are contented, and that:

"The whole situation may be briefly summed up in this question:

"Shall these roads be operated in the interests of the people who have invested their money in them, the general public and of the employes?

"Or shall the employers be permitted to dictate entirely the policy of the operation of the roads?"

CHAUFFEURS GAIN.

CINCINNATI, July 31.—The Carriage Drivers and Chauffeurs' union has signed a one year agreement with the Zumstein Taxicab company. The union is recognized, arbitration agreed to, and employes are given one day a month with pay. The company will assume all responsibility for accounts and do the prosecuting in all cases involving arrests of persons for failure to pay their fare or following accidents.

TEXTILE WORKERS WIN.

MILWAUKEE, July 31.—Thirteen hundred girl textile workers have won their strike. Hours are reduced from 10 to 9 per day and wages are increased. All other differences will be adjusted by an arbitration board.

THEORY VS. PRACTICE.

LOS ANGELES, Cal., July 31.—The president of the Merchants and Manufacturers' association, who unceasingly declares that every man "has the right to run his own business," makes public anouncement that local business interests will not countenance the employment of union longshoremen by Los Angeles vessel owners.

TINNERS REDUCE HOURS.

GRANITE CITY, Ill., July 31.—Several hundred employes of the tinning department of the National Stamping and Enameling company have reduced hours from 12 to 8, after a short strike that involved 2,000 other employees, who struck in sympathy. The tinners have also received wage increases. Representatives of the Amalgamated Association of Iron, Steel and Tin Workers assisted in the negotiations.

ABANDONS NON-UNION THEORY.

SIOUX CITY, Iowa, July 31.—A. Abel, connected with a large firm of painting contractors, has abandoned the non-union shop theory and announces that his next business venture will be conducted along union lines. He has tired of the 20-months strike of the Painters' union, which has made it impossible to secure competent workers.

PLAY OLD DIVIDING GAME.

JEROME, Ariz., July 31.—The city council has ordered that public speeches on the highways of this municipality shall cease forthwith. This action was taken because of a petition from a committee of Mexican residents who aver that agitation on "any subject" would tend to cause misunderstanding between Mexicans and Americans.

Trade unionists laugh at this statement. They say the United Verde Copper company is behind the move, and is only interested in checking any agitation that will bring American and Mexican workers together.

RAISE WAGES, $9.50 to $15.

PHILADELPHIA, July 31.—Last March, when workers employed by the Rex Storage Warehouse organized and affiliated to the A. F. of L., their wage rate was $9.50 and $11 for a week of 60 hours.

These working conditions have resulted in several strikes. Last week a final adjustment was made, which raises wages to $15 a week, providing for a 56-hour work week, time and one-half for overtime and double time for Sundays and holidays. The company will employ members of the union when same can be secured.

BAKERY WORKERS WIN.

DENVER, Col., July 31.—The Lindquist Cracker company has discharged its strikebreakers and agrees to take up the matter of wage increases with a committee representing Bakery and Confectionery Workers' Union.

These employes were forced on strike after the state industrial commissioner vetoed their request for higher wages, on the ground that eastern competition made advancing impossible.

DETROIT STRIKERS WINNING.

DETROIT, Fich., July 31.—The Detroit Mirror Works is the one remaining firm that refuses a 50-hour week to members of the Ornamental Glass Workers' union. About a half dozen firms have accepted the new scale of this recently organized union. The non-union concern works its employes 10½ hours a day for from $15 to $17.50 a week at labor that is declared to be nerve racking and unhealthy.

FREIGHT HANDLERS STRIKE.

BLOOMINGTON, Ill., July 31.—Illinois Central railroad freight handlers suspended work to enfore a 10-hour day and wage increase of 2½ cents an hour for truckers and $5 a month for checkers. Former conditions were a 11 and 12-hour day at 17½ cents an hour.

THE GREATEST THING IN THE WHOLE WORLD

1 Corinthians 13.—August 6.

God-Likeness In the Heart, In the Tongue, In the Hands, In the Thoughts—Love the Essence of the Divine Character—Different Kinds of Love—The Spectrum of Love Reveals the Characteristics Essential to Membership In Christ's Glorified Body.

"Now abideth faith, hope, love, these three; and the greatest of these is love."—Verse 13.

LOVE is a quality beyond the power of man to describe. The best that we can do is to describe its conduct. Those who possess this quality can appreciate it, but cannot explain it; for it is God-likeness in the heart, tongue, hands, thoughts, permeating all the human attributes and seeking to control them.

There are different kinds of love, however; and the Apostle is not speaking of general affection, but of that particular kind of love which belongs to God and to the New Creation, begotten of Him. There is an animal love, such as the brute creation exercise toward their young—a love which frequently leads to the sacrifice of life itself in its devotion. This kind of love inheres in the natural man. It is more or less selfish; for it will even rob others to lavish good things upon those it favors.

Natural Affection.

But this is not the love which the Apostle describes, nor is he addressing the natural man. He addresses the New Creation, and informs them that the natural man cannot appreciate that which he presents. In order to have a clear comprehension of this love and a hearty acceptance of it as the rule of life, we must be begotten from Above.

The "More Excellent Way."

St. Paul has been gradually leading the minds of his readers up to a higher appreciation of their blessings. In the chapter preceding today's Study he calls attention to the various "gifts of the Spirit" conferred upon the early Church for its establishment and development. He closes with the exhortation that while esteeming these gifts, each member of the Church should covet earnestly the superior ones. Then he adds, "Yet I show you a more excellent way"—something still better than those gifts of the Holy Spirit. Our Study pertains to this more excellent ambition; namely, the acquisition and development of the spirit of love.

With the early Church the gifts of the Spirit took the place of blessings which we now enjoy. They had no Bibles, no helps to Bible study. Therefore they needed the miraculous gifts to draw them together to consider the Lord's Message and to edify one another—until the books of the New Testament had accumulated. After the death of the Apostles and the consequent cessation of the miraculous gifts, these Divine providences of the written Word were quite sufficient, as St. Paul sets forth in our lesson.

Boldly the Apostle presents a great truth, more and more recognized amongst Christian people everywhere, in proportion to their development in the character-likeness of their Redeemer. He declares that neither knowledge, wisdom, talents nor gifts of any kind are the things to be sought above all else, but that love should be the most highly esteemed. God is Love. Therefore whoever would be pleasing to Him must develop this disposition; for according to the Divine Law no one will ever have the Divine approval and life everlasting without the full establishment of this Divine quality in the heart, in the character.

To those who have never studied out the constituents of love, the Apostle's suggestions will seem like a revelation. He enumerates nine component parts:

(1) Patience—"Love suffereth long";
(2) Kindness—"And is kind";
(3) Generosity—"Love envieth not";
(4) Humility—"Love vaunteth not itself, is not puffed up";
(5) Courtesy—"Doth not behave itself unseemly";
(6) Unselfishness—"Seeketh not her own";
(7) Good Temper—"Is not easily provoked";
(8) Guilelessness—"Thinketh no evil";
(9) Honesty—"Rejoiceth not in iniquity, but rejoiceth in the Truth."

If every member of the human race were perfect in these qualities, what a wonderful world this would be! However, it would be useless to chide others because, like ourselves, they are not perfect in love. The Scriptural key to the situation is the fact that the race was shapen in iniquity, in sin did Mother Eve conceive them. (Psalm 51:5; Genesis 3:20.) The calamity of death has injured the world mentally, morally and physically. For this reason the Bible does not address the natural man; for his mind is so sodden with selfishness that his eye of pity and ear of sympathy are almost closed.

Spiritual Love Symbolized.

The Scriptures address those who through faith in the blood of Christ have made a full consecration of themselves to God, have been begotten of His Holy Spirit and thus become New Creatures. These, as children of God, must develop in knowledge and character, thus to be made fit for a share with their Redeemer in His Kingdom.

TEAMSTERS ADVANCE.

SEATTLE, Wash., July 31—During the last fortnight Teamsters union No. 174 has signed contracts with nearly a score of firms and has increased its membership.

WAGE INCREASE ORDERED.

WILKES-BARRE, Pa., July 25.—The anthracite conciliation board has ordered a 3 per cent wage increase for mine laborers at Georgetown and has also ruled that they should work eight instead of 10 hours a day.

The board awards the Delaware, Lackawanna & Western company's electricians a 7 per cent wage increase. The company had offered a 3 per cent increase.

RAILROAD SHOPMEN WIN.

DU BOIS, Pa., July 25.—About 1,000 employes of the Buffalo, Rochester & Pittsburg railway car shops have won a three days' strike, and secure 15 per cent wage increases, the eight-hour day and recognition of their union, which is affiliated to the American Federation of Labor.

These workers discovered that when they tied up the sops and yards that the management abandoned its policy of simply acknowledging receipt of their demands.

UNION FOR WOMEN URGED.

FOND DU LACK, Wis., July 31.—Organization among women workers was urged by Frank J. Weber, of Milwaukee, general organizer of the Wisconsin state federation of labor, in his report to the annual convention.

"The modern factory system," he said, "has brought a great change and the old law that the female must honor and obey, because she was considered a dependent, is no longer applicable to our present industrial system because the female has been compelled to become a part of our modern factory system as a wage earner. Since she has so entered the field of industry it is of the greatest importance to have her become a constituted part of the organized labor movement to better her condition as such."

The unionist recorded sharp criticism of the practice of importing armed men and giving them the authority of peace officers in districts where strikes are in progress.

So-called scientific management he declared, would produce an army of middle aged workers, crippled in mind and body, unable to keep the pace demanded by the system and who would prove a burden to society.

The convention voted a ½-cent-a-day tax on all members in the state for the benefit of Milwaukee machinists now on strike for an eight-hour day. Convict labor on roads was favored, as was shorter night hours for postal employes. Ashland was selected as the next convention city. Secretary-Treasurer Handley and General Organizer Weber were re-elected.

STATUTES COVER LAWLESSNESS

DETROIT, Mich., July 31.—The Evening News befogs the question of labor injunctions in an editorial protesting against the extensive use of these writs, which, the editor declares, "should cover only lawless acts."

Trade unionists deny any judge the right to decide what constitutes a violation of police statutes. One of the most important sections in the United States constitution is the trial by jury guarantee. Judges usurp this right when striking workingmen are involved, but they would be impeached if they dared extend it to other elements of society.

Organized labor insists that a jury shall always decide what constitutes a lawless act, a violation of the criminal code, if the accused so desires. On this theory it rests its opposition to labor injunction. Unionists refuse to agree that judges have the right to "nibble" at the foundation of one of their fundenmental guarantees.

U. S. ARMOR PLATE FAVORED.

WASHINGTON, July 31.—By a vote of 51 to 17 the senate rejected a motion by Senator Oliver of Pennsylvania to strike the government armor plate plant section from the naval appropriations bill. Another motion by the same senator to refer the question to the federal trade commission was defeated by a vote of 49 to 16.

Advocates of a government owned armor plant claim that about 95 per cent of the iron oar used in this country comes from Lake Superior and that practically all of this tonnage is shipped through the Soo canal, which could be put out of commissin in time of war by a few sticks of dynamite. It is stated that a government plant could exploit iron ore fields in the interior of the country.

WIN STREET CAR STRIKE.

MEMPHIS, Tenn., July 31.—The Street Car Men's union has secured an agreement with the local traction company after a 24 hours' strike. All men discharged during the organization of the union are reinstated and the other demands, including wage increases and readjustment of hours of labor, will be submitted to an arbitration board.

TRENTON, N. J., July 31.—After several conferences, Street Car Men's union No. 646 has raised wages from 27 to 23 cents an hour.

OPPOSE ILLEGAL STRIKES.

NEW YORK, July 31.—The executive council of the United Textile Workers' union has declared against strikes called in violation of laws every member has agreed to uphold. It is declared that these illegal strikes are easy to inaugurate by a few who would curry popular favor while some agitation is on for better conditions.

The executive council intimates that this law should be obeyed by the men and women who made it and they annonce that in the future advocates of illegal strikes will be expelled from the union.

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INCREASED WAGES WON BY MINERS

Five Companies Sign Pact With Lower Allegheny Coal Workers--Going After Other Fields.

Peace between the coal operators and miners of the lower Allegheny valley was established last week by the signing of a scale by representatives of the employers and employes of that district.

The scale, which, according to officers of District No. 5, United Mine Workers of America, will mean an increase in pay of $150,00 for the men affected during its life of two years, was drawn up during conferences which have been held daily for the last 10 days in the auditorium of the Oliver building.

The signatory companies are the members of the Coal Operators' Association of the Freeport Thick Vein, comprising the Ford Collieries Company of Curtisville, the Bessemer Coal and Coke Company of Russelton, the Allegheny Coal and Coke Company of Harwick, the Superior Coal and Coke Company of Russelton, and the Kinloch Coal and Coke Company of Arnold. This organization was formed within the last few weeks for the purpose of making possible a collective agreement with the miners.

The main provisions of the scale follow:

There shall be a uniform contract in the district, the terms of which are the terms of the scale.

Wages are increased as follows: Firemen, from 25 cents to 33 cents an hour; pick miners, from 49 cents to 56 cents a ton; double shift entry workers, from 41 cents to 53 cents a yard; loaders from 33½ cents a ton to 35 cents; shot firers, from $2.80 a day to $3; pumpers, from 25 cents an hour to 35 cents; common laborers, from $2.75 to $2.80 a day; dumpers, from $2.18-$2.35 to $2.42 a day; all men paid by the hour to work eight hours a day.

Safety lamp charges reduced from five cents to four cents a day.

Companies to collect union dues of 50 cents a month from each man and turn them over to the organization.

The union to have a check weighman at each tipple to safeguard miners' rights.

Penalty for striking other than in accordance with regulations and procedure agreed upon, reduced from $2 a day per man to $1 a day.

Remission to the men of $14,000 in fines assessed during the last spring and summer.

A recognized scale of payment for "dead work." Heretofore, casual contracts have been made between men and their employers for the removal of clay and other foreign matter from mines. A graded scale of payment for such work is part of the agreement. This scale is so drawn as to guarantee each man, as nearly as possible the same pay for doing this "dead work" as he would receive for the same amount of time spent at taking out coal.

The signing of the scale yesterday marks the completion of the first of three steps in the organization of the Allegheny valley coal district by the United Mine Workers of America, an undertaking that so far has proved to be not only a source of difficulty for the operators of the district, but fraught with danger to union officials. Already one administration of District No. 5 of the miners' organization has fallen as a result of the extension attempt.

Up until last spring the union had never been recognized in the Allegheny valley. On April 1 the men struck, closing down practically every mine in the region, which was organized by the union as sub-district No. 7 of District No. 5. Recognition of the union and establishment of a scale were demanded by the men.

First of the companies to yield were those which yesterday signed the scale. Their mines were reopened upon thir recognition of the union, and the men returned to work pending the drawing up of a prmanent agreement.

At that time Van Bittner was president of District No. 5 and he led the miners in the subsequent negotiations over the scale. Dealing with each of the companies individually he prepared and presented to the men scales for the government of each of the mines involved.

His efforts met with little approval from the miners and a storm of dissension arose, which resulted in Bittner's resignation a few weeks ago. Phillip Murray was chosen to succeed him, and the administration built up by the new president, set about immediately to approach the settlement of a scale by a different method.

He and his assistants persuaded the operators to organize and deal with the union collectively, so that a uniform agreement might be drawn up . One of Bittner's principal difficulties had arisen from the impossibility of drawing the discussion within his organization to any definite point, there being as many scales under consideration as there were mines and local unions.

So one scale for the whole region was decided upon. The operators chose their representatives, and the officers and international representatives of District No. 5, together with three delegates from each local union affected, were authorized to represent the men in the negotiations in the Oliver building. The present scale is the result of their deliberations.

The union officials will next take up the settlement of the

(Continued on Page 5.)

THE BABCOCK BLUES PREPARING TO MARCH

President Hildorfer Busy on Republican Marching Club --- Other Counties Want In, and Men in Mills, Factory, Shops and Mines Want to March for Babcock.

That the Hughes and Fairbanks Republican marching club under the title of the Babcock Blues is going to be an overwhelming success is assured by President Joseph P. Hildorfer, who is leaving nothing undone to make the enrollment at least 5000 active marchers.

President Hildorfer is pushing the work of organizing the club with all the speed possible and the interest displayed in the adjacent counties far surpasses his earlier expectations.

Recorder J. C. Sutherland, of Washington, is making inquiry as to the details and is arranging for a conference with President Hildorfer in regard to organizing the cavalry squad in adition to the marchers from the outlying counties. Washington county delegations will include marchers from Washington, Brownsville, Charleroi, Donora, Monongahela, McDonald, Claysville, Canonsburg and towns extending back to the West Virginia lines.

There is no man in Washington more familiar with the situation than Recorder Sutherland and he will be able to advise President Hildorfer the course to persue in bringing into line the largest number of influential men in all walks of life.

There are those who likewise are making inquiry from Westmoreland, Beaver, Butler, Lawrence and Eric counties and towns like Sharon, Meadville and Johnstown are anxious to have representatives.

The intention of President Hildorfer is to have the Babcock Blues recognized as the Official Republican Marching Club and this will enable marchers who do not belong to other social political clubs to become active members without being compelled to put up an initiation fee or pay membership dues. It will also extend far beyond the confines of the political social organizations of Allegheny county and thus the interest will be aroused and the political zeal fired with such enthusiasm that many who are of doubtful opinion will be won into the Republican ranks and to the support of the Republican standard bearers.

President Hildorfer is udertaking the great work of organizing the Babcock Blues with an absolute conviction that the approaching presidential campaign is not going to be a cinch. He looks upon the matter with seriousness and he is applying himself to the minutest details with a determination that Western Pennsylvania shall again be brought back to the old time Republican majorities.

As soon as the ground work for organizing Pittsburgh is completed and the details for Allegheny and the adjacent counties are worked out committees representing the various units will be brought together and uniforms decided upon.

The amazing feature is the men who have already voluntarily signified a willingness to march, include Pittsburgh's foremost businessmen and labor is well represented by men who are recognized in the mills, factories, shops and mines as practical workmen and influential in the communities in which they reside. There is no room in this organization for the piking, grafting political labor skate. This is an organization that wants none of the offscouring who are constantly playing to the gallery. This organization seeks honest, consciencious and active men from every industrial walk and the pubbler is as welcome as the millionair.

E. V. Babcock, after whem the club, is named wil have no lines of distinction. Mr. Babcock has been an active toiler himself and the golden spoon is passed on to the pigmy in the pallace while the toiler goes up front.

President Hildorfer is discreet and exceptionally solicious about his marchers; he wears no kid gloves and the hand is out to Pennsylvania's finest for the greastest club the state ever organized and the finest body of Republicans since the days of Freemont.

The executive officers of the Babcock Blues are Joseph P. Hildorfer, President; C. W. Robinson, Vice President; Verner Dawson, Recording Secretary; Robert Murray, Financial Secretary; F. E. Shaughessy, Treasurer. John A. Beck is chairman of the Advisory Committee.

As early as possible President Hildorfer will make known his plans and he has many interesting features over which he is now busy pondering. When he has thoroughly developed his ideas he will begin to put them into execution. One of the best features is to invite the men in the mills, shops, factories and mines to take an active interest so that every industrial enterprise will be recognized and personally represented.

It is the intention when the time is appropriate to take the Babcock Blues to other cities to awaken interest and the indications are that trips to cities like Cleveland, Columbus, Cincinnati and other Ohio as well as Pennsylvania cities will be made. This will necessitate large expenditures but the club will ask for contributions and there are ample men still living, who are as generous today as they were in campaigns of generations ago when with their en-

Foreign Labor Leaders See England

Thomas Reece, Staff Correspondent.

London, July 27.

The French and Belgian Labor leaders now in this country under the auspices of the General Federation of Trade Unions, after visiting the Fleet, were passed on to the Ministry of Munitions and shown the gigantic arrangements for supplying the fighting forces of ourselves and our allies. The working man on the Continent has hitherto been given more opportunities of reading about "scandals" and "slacking" than about the enthustiastic, untiring work of hundreds of thousands of men and women all over Great Britain. At a famous shipbuilding yard, after watching naval construtions of all sorts in progress, the visitors saw guns of every size and type being mounted. They were especially impressed with the amount of work being done for the Russians and the Italians. At this one piece 24,000 men and several thousand women are employed, and work proceeds wothiut cessation night and day.

At one of our national shell factories it was stated that five months ago the site was a farm. Now between two and three thousand hands are at practically all women. The interpreters were kept very busy questioning the girls as to what they did before the war, how much they earned then and now, whether it was possible for them to save and whether, in fact, they did save, how the work affected their health, and so forth. As an example of improvisation, the visitors were taken to what was formerly a factory for textile machinery, but which is now almost entirely given over to munitions—and is doing exceedingly well. The plant has been adapted to the making of such light things as hand grenades, rifle grenades, fuses, and the smaller shells. The visitors were struck by the great care taken to provide comfortable conditions for the employees.

Now the delegates have been placed in the care of the military authorities and are to see how our new armies are being trained.

A very important trade union meeting was held in London on July 18th. This was attended by delegates from the principal trade unions and resolved itself into a conference with members of the Government on the question of holding up all vacations in munition works wherever possible for some time ahead. There should have been a two days' national general holiday on August 7th and 8th. This has been cancelled by the Government. The above-mentioned trade union convention was called to endorse this and it did so. A special letter addressed to the organized workers of Great Britain from Commander-in-Chief Sir Douglas Haig, of the general headquarters of the British army in France, was read, in the course of which he said:

"The unition workers at home very generously gave up their Whitsuntide holiday, and were promised two days in August instead. I fully appreciate how tired they must be, and how much they must be looking forward to that promised holiday. Yet, I feel confident that if they could but see their comrades here, both day and night, with heroism and determination which is beyond all praise, they would not hesitate to surrender those two days' rest, and would devote them to maintaining and, if possible increasing, the supply of guns and shells, without which victory is impossible. I ask you to put the facts before the workmen, and I know they will consent. Two days' cessation of work in the munition factories must have the most serious effect on our operations. It might even mean the addition of many months of the war."

After a certain amount of discussion and explanation by the Minister, the following message in reply to Sir Douglas Haig's leter was unanimously accepted with acclamation, after speeches in support of it had been made by Clynes, M. P., Dawtry, Ben Tillett, Baker, Miss Verley, and John Hill:

"To General Sir Douglas Haig:

This meeting of representatives of organized trades, including both men and women engaged on munitions work and in other occupations, assure you, and, through you, the British army, that we will not relax our efforts to maintain and increase the supply of amunition, guns, and other war material.

For this purpose we have resolved to recommend the postponement of all holidays, general and local, which involve interruption of production, until such time as we are assured by you that military exigencies permit of the postponed holidays being taken."

For about six weeks the miners employed at Rosehall and Viewpark Colliers, Lanarkshire, Scotland have been on strike in consequence of the own-

(Continued on Eighth Page)

INDUSTRIAL CONDITIONS IN SPRINGFIELD, ILL.

The Russell Sage Foundation of New York Issue Report on Labor Conditions in Illinois Capital.

SPRINGFIELD, Ill., Aug. 3.—That trade-unionism is a first line of defense against lang hours and low wages is the testimony of the survey report on industrial conditions in this city made by the Department of Surveys and Exhibits of the Russell Sage Foundation. The evidence is offered in the calm language of a non-partisan statement of fact. Investigators from the New York headquarters of the Foundation collected the original data and half a score of experts collaborated in checking the results and preparing the recommendations.

The full report will say, among other things, that the investigation ervealed "shorter hours as the rule in union shops." Among employes in these shops, for example, 54 per cent had an eight-hour day, while in the unorganized establishments only 7 per cent worked eight hours or less. Only 13 per cent of the men in the union shops, morcover, worked ten hours as compared with 37 per cent in the non-union work places. These figures tend strongly to support the trade unionists' point that organized workers are able to gain, and do gain, for themselves advantages which workers acting individually do not enjoy; and they refute the claim of many employers who oppose organization of their workers that they voluntarily grant all of the benefits which employes might secure through the union.

Hours of Work.

"The long list of trades in the eight-hour column in ates something of what labor organizations have been able to accomplish in reducing hours; for in the not distant past all of these groups were working nine hours per day, or more. Moreover, even in the case of some trades shown in the ten-hour column, the union had reduced hours. The brewery drivers, for instance, whose ten-hour day still seems long, can look back to the time when they were required to complete their rounds regardless of time. Likewise ice drivers at the time of the survey were required to work from six to twelve hours per day, depending on the weather, whereas formerly their hours extended from daylight even into the night.

"The strongest labor union group in Springfield undoubtedly is the miners, who have 10 local unions with a total membership of about 2,500. The mines of the vicinity are run on a strictly closed shop basis and since 1898, when the unions won a great victory in this industry, the eight-hour day has prevailed.

"Most of the other trades represented in the table, however, were not thoroughly organized; and while the hours given are those of members of the union, other workers in the trade were working longer hours. This was true, for example, of many boilermakers, machinists, iron moulders, and carpenters.

Unionism and Wages

"Among skilled and semi-skilled workers in factories, the building trades, and on railroads, as we have seen, labor unions have had an effective influence in increasing wages. In fact wage conditions among all union workers were generally better than among non-union workers in Springfield, though probably this fact is not due entirely to union influence.

Union Achievements.

"Judging from the data supplied by over half of the various local unions, these organizations had been effective in increasing wages for their members. Most of the unions reported increases in the five years prior to the survey. * * * There were no important decreases.

"Similarly, as to hours, many of the locals reported reductions in hours per day or per week in the last five years. Sheet metal workers, for example, with an eight-hour day five years before, had recently reduced their hours per week from forty-eight to forty-four. Hours of journeymen stone cutters had been reduced in the same way; hours of union die and steel makers, from fifty-four to fifty; of ice men, from sixty-six to sixty; of electrical workers, from forty-eight to forty-four. In a number of cases where there had been no reduction in hours, the eight-hour day had been gained five years before. In the majority of cases the improvements both as to hours and wages had been brought about without strikes.

Hours of Women Workers.

"It was clear from our investigations that a much larger proportion of male than female workers in Springfield were enjoying an eight-hour day. The carpenters, painters, bricklayers and other building trade workers, the miners, the printers, the cigar makers and other male workers through the strength of their unions had been able to make this gain. But their wives and sisters and daughters, whose physical resistance to the strain of industrial oc-

(Continued on Page 8.)

IN GOD'S OWN WORDS.

(Continued From Last Week.)

As new born babes, desire the sincere milk of the Word, that ye may grow thereby.—I Peter 2:2. Study to show thyself approved unto God * * * rightly dividing the Word of truth (II im. 2:15), that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.—Col. 1:9. 10. For this is the will of God, even your sanctification.—I Thess. 4:3.

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—II Peter 1:5-8. Be ye therefore perfect, even as your Father which is in Heaven is perfect.—Matt. 5:48.

GOD IS LOVE.

I John 4:16.

Love suffereth long, and is kind,
Envieth not,
Vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not her own,
Is not provoked,
Thinketh no evil,
Rejoiceth not in iniquity,
Rejoiceth in the Truth,
Beareth all things,
Believeth all things,
Endureth all things.—I Cor. 13:4-7.

He that dwelleth in love dwelleth in God, and God in him. There is no fear in love * * * perfect love casteth out fear.—I Jno. 4:16, 18.

FOLLOW AFTER LOVE.

I Cor. 14:1.

Love your enemies.
Do good to them that hate you.
Bless them that curse you.
Pray for them which despitefully use you.
Be merciful, as your Father also is merciful.
Judge not, and ye shall not be judged.
Condemn not, and ye shall not be condemned.
Forgive, and ye shall be forgiven.
Give, and it shall be given unto you.—Luke 6: 27, 28, 36 38.

That ye may be the children of your Father which is in Heaven. For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.—Matt. 5:45.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice.—Eph. 4: 31.

Fret not thyself because of evil doesrs.—Psa. 37:1.

Speak evil of no man (Titus 3:2); and let none of you imagine evil against his brother in your hearts (Zech. 7:10), for out of the heart proceed evil thoughts.—Matt. 15:19. Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation.—Jude 9.

Be ye angry and sin not? Let not the sun go down on your wrath. Neither give place to the devil. Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying that it may minister grace unto the hearers.—Eph. 4:26.29.

And be ye kind to one another, tender-hearted, forgiving one another as God, for Christ's sake, has forgiven you.—Eph. 4:32.

Be not conformed to this world.—Rom. 12:2. My Kingdom is not of this world.—Jno. 18:36. Lay not up for yourselves treasures upon earth; do not your alms before men; swear not at all; agree with thine adversary quickly; resist not evil.—Matt. 6:19, 1:5; 34:25, 39.

Using this world as not abusing it (I Cor. 7: 31); not slothful in business; provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Be not wise in your own conceits.—Rom. 12:11, 17, 18, 16. Prove all things, hold fast that which is good.I Thess. 5:21. Do good unto all men especially unto them who are of the household of faith.—Gal. 6:10. Lend, hoping for nothing again * * * and ye shall be the children of the highest, for He is kind unto the unthankful and to the evil.—Luke 6:35.

Submit yourself to every ordinance of man, for the Lord's sake. Servants, be subject to your masters * * * not only to the good and gentle, but also to the forward.—I Peter 2: 13, 15, 18.

Having food and raiment * * * therewith be content; for we brought nothing into this world, and it is certain we can carry nothing out.—I Tim, 6:8, 7.

Exercise thyself rather unto godliness, for bodily exercise profiteth for a little time, but godliness is profitable unto all things.—I Tim. 4:8, 7.

Whether therefore ye eat or dring, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31. Every man that striveth for the mastery is temperate in all things. They * * * who run in a race * * * do it to obtain a corruptible crown, but we * * * an incorruptible.—I Cor. 9: 24, 25.

Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

Let all things be done decently and in order.—I Cor. 14:40. For God hath given us the spirit of power, and love, and a sound mind.—II Tim. 1:7.

The fruit of the spirit is love, joy, peace, long suffering, goodness, gentleness, faith, meekness, self-control.—Gal. 5: 22, 23. Be ye filled with the Spirit.—Eph. 5:18, 20.,

But we have this treasure in earthen vessels.—11 Cor. 4:7. For the good that I would, I do not; but the evil, which I would not, that I do. I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind. Then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing * * * for to will is present with me; but how to perform that which is good, I find not.—Rom. 7:19, 22, 23, 17, 18. Man looketh on the outward appearance, but the Lord looketh on the heart.—I Sam. 16:7.

If we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord.—I Cor. 11:31, 32. For whom the Lord loveth He chaseneth, and scourgeth every son whom He receiveth. We have had fathers of our flesh which corrected us * * * after their own pleasure; but He for our profit, that we might be partakers of His holiness. No chastening for the present seemeth joyous * * * nevertheless,afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Heb. 12:6-11.

He shall baptize you with the Holy Spirit and with fire.—Matt. 3:11. Think it not strange, * * * the firey trial which is to try you, * * * but rejoice, inasmuch as ye are partakers of Christ's sufferings (I Peter 4:12,13); and fill up that which is behind of the afflictions of Christ Col. 1:24); knowing this, that the trying of your faith worketh patience (Jas. 1:3), and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given us.—Rom. 5:4, 5.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed.—Jas. 1:13, 14. There hath no temptation taken you but such as is common to man. God is faithful, who will not suffer you to be tempted above what ye are able, but will, with the temptation, also make a way of escape, that ye may be able to bear it.—I Cor. 10: 13.

Walk in the Spirit and ye shall not fulfill the lusts of the flesh.—Gal. 5:16. Whatsoever things are true, * * * honest, * * * just, * * * pure, * * * lovely, * * * of good report, * * * think on these things (Phil. 4:8); bringing into captivity every thought to the obedience of Christ.—II Cor. 10:5.

Let every man prove his own work.—Gal. 6:4. Examine yourselves, whether ye be in the faith.—II Cor. 13:5. If we love one another God dwelleth in us and His love is perfected in us. Hereby know we that we dwell in Him and He in us.—I Jno. 4:12, 13. If any man have not the Spirit of Christ, he is none of His.—Rom. 8:9.

Watch and pray lest ye enter into temptation.—Matt. 26:41. And when ye pray, use not vain repetitions * * * for your Father knoweth what things ye have need of before ye ask Him.—Matt. 6:7, 8. When ye pray believe that ye receive, and ye shall have.—Mark 11:24. According to your faith be it unto you.—Matt. 9:29.

Ye ask, and receive not, because ye ask amiss * * * that ye may consume it on your lusts.—Jas. 5:3. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—Jno. 15:7. Pray with the Spirit (I Cor. 14:15); in faith, nothing wavering.—Jas. 1:6. Pray for one another.—Jas. 5:16.

And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—I Jno. 2:1, 2. If we confess our sins, He is faithful and just to forgive us our sins.—I Jno. 1:9.

THERE IS A SIN UNTO DEATH

I Jno. 5:16.

For if we sin wilfully we have received the knowledge of the Truth, there remaineth no more sacrfice for sins.—Heb. 10:26. It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good Word of God, and the powers of the world to come, if they shall fall away, to renew them unto repentance.—Heb. 6:4-6.

Having done all—stand!—Eph. 6:13.

He that endureth unto the end shall be saved.—Matt. 24:13.

And I will raise him up at the last day.—Jno. 6:44.

Ye which have followed me, * * * in the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones.—Matt. 19:28.

I go, to prepare a place for you * * * I will come again and receive you unto Myself, that where I am, there ye may be also.—Jno. 14:2, 3.

Blessed and holy is he that hath part in the First Resurrection. On such the Second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years.—Rev. 20:6.

WHEN SHALL THESE THINGS BE?

Matt. 24:3.

Of that day and hour knoweth no man.—Matt. 24:36. But ye shall receive power, after that the Holy Spirit is come upon you (Acts 1:8); the Spirit of Truth * * * will guide you into all truth * * * and * * * will show you things to come.—Jno. 16:13.

The words are closed and sealed till the Time of the End. Many shall be purified, and made white, and tried. At that time shall Michael stand up. Many shall run to and fro, and knowledge shall be increased * * * none of the wicked shall understand; but the Wise shall understand.—Dn. 12:9, 19, 1, 4.

Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled.—Luke 21:24. (God * * * did visit the Gentiles to take out of them a people for His name.) * * * After this, I will return, and will rebuild the tabernacle of David which is fallen down, * * * that the residue of men might seek after the Lord.—Acts 15: 14, 16, 17.

This Gospel of the Kingdom (of Heaven.—Matt. 4:17) shall be preached in all the world.

As a witness unto all nations; and then shall the end come.—Matt. 24: 14.

Ye, brethren (partakers of the Heavenly calling.—Heb. 3:1) are not in darkness that that day should overtake you as a thief.—I Thess. 5:1-4.

And the angel * * * lifted up his hand to Heaven and sware by Him that liveth forever * * * that there should be time no longer, but in the days of the Voice of the Seventh Angel, when he shall begin to finished.—Rev. 10:7.

An highway shall be there, the way of holiness, the wayfaring men, though fools, shall not err therein.—Isa. 35:8.

THY KINGDOM COME

Matt. 6:10.

In the last days perilous times shall come * * * men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, * * * lovers of pleasure rather than lovers of God; having a form of godliness, but denying the power thereof.—II Tim. 3:1-5.

Many shall run to and fro, and knowledge shall be increased.—Dan. 12:4. The chariots shall rage in the streets, they shall jostle one another in the broad ways; they shall seem like torches; they shall run like the lightning.—Nahum 2:3, 4.

Upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming upon the earth.—Luke 21:25, 26. For the indignation of the Lord is upon all nations, and His fury upon all their armies. * * * He hath delivered them to the slaughter.—Isa. 34:2. Go to now, ye rich men * * * your riches are corrupted; * * * your gold and silver is cankered; and the rust of them shall be a witness agains you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers * * which is of you kept back by fraud, crieth; and the cries of them * * * are entered into the ears of the Lord. Jas. 5:1-4.

For thus said the Lord of hosts: I will shake the Heavens and the earth * * * I will shake all nations (Hag. 2:6) that those things which cannot be shaken may remain.—Heb. 12:27.

Proclaim ye this among the Gentiles; Prepare war! wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say; I am strong. Let the heathen be wakened, and come up to the valley of Jehosophat; for there will I sit to judge all the heathen. * * * Put ye in the sickle, for the harvest is ripe * * * for the Day of the Lord is near.—Joel 3:9, 14.

Behold, the Lord cometh with ten thousands of His Saints, to execute judgments upon all, and to convince all that are ungodly * * * of all their ungodly deeds.—Jude 14, 15. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even My fierce anger; for all the earth shall be devoured with the fire of My jealousy.—Zeph. 3:8.

The Day cometh that shall burn as an oven. But, unto you that fear My name shall the Son of righteousness arise with healing in His wings; and ye shall go forth and grow up as calves in the stall.—Mal. 4:1, 2. Weeping may endure for a night, but joy cometh in the morning.—Psa. 30:5.

At evening time it shall be light.—Zech. 14:7. In the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed. * * * It shall break in pieces and consume all these kingdoms, and it shall stand forever.—Dan. 2:44.

THE DESIRE OF ALL NATIONS SHALL COME.

Hag. 2:7.

For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with ont consent.—Zept. 3:9.

Let us be glad, and rejoice * * * for the marriage of the Lamb is come and His wife hath made herself ready. And to her was granted she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints.—Rev. 19:7, 8.

I will show thee the Bride, the Lamb's Wife.

And He * * * showed me that great city, the holy Jerusalem, descending out of Heaven from God; having the glory of God * * * prepared as a Bride adorned for her Husband.—Rev. 21:9, 11:1. The Church, which is His body (Eph. 1: 23), espoused to one Husband, as a chaste Virgin to Christ.—II Cor. 11: 2. A woman clothed with the sun and the moon under her feet, and upon her Head (Christ is the Head of the Church.—Eph. 5:23) a crown of twelve stars.—Rev. 12:1.

And, lo, a Lamb stood on Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And they sang as it were a new song * * * and no man could learn that song but the 144,000 which were redeemed from the earth.

(To Be Continued.)

COMING BY AND BY.

A better day is coming, a morning promised long,
When Truth and righteousness, with holy might shall overthrow the wrong.
When Christ the Lord will listen to every plaintive sigh.
And stretch His hand o'er sea and land with Justice by and by.

The boast of haughty tyrants no more shall fill the air,
But age and youth shall love the truth, and speed it everywhere.
No more from want and sorrow shall come the hopeless cry,
But war shall cease and perfect peace will flourish by and by.

The tidal wave is coming, the fear of Jubilee,
With shout and song it sweeps along like billows of the sea.
The Jubilee of nations shall ring thru the sky,
The dawn of grace draws on apace—'tis coming by and by.

O! for that glorious dawning we watch and wait and pray
Till o'er the height the morning light shall drive the gloom away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all his works and praise Him by and by."

—R. L. J.

ROANOKE, Va., Aug. 5.

Enclosed please find check to bring my subscription for the Tribune up to Jan. 11, 1917.

Thank you kindly for continuing copies after subscription had expired. With best wishes for your business success and with appreciation for the "Truth" features of the "Tribune" I am,

Yours for the Truth,
E. B. ESTEP, Jr.

P. S.—Please note change of address.

Tacoma, Wash., Aug. 5.

I am enclosing herewith renewal of my subscription to the "Tribune," which is due this month. Instead of renewing it through the Watch Tower Bible Tract Society, I'm remitting direct.

Very truly yours,
MISS HARRIET F. HARRISON.

A WOMAN'S PRAYER.

The following beautiful poem has been sent us by a friend in Chicago:

O Lord, who knowest every need of mine,
Help me to bear each cross and not to pine;
Grant me fresh courage every day,
Help me to do my work alway
Without Complaint!
O Lord, Thou knowest well how dark the way,
Guide Thou my footstpes lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power.
And make complaint!
Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

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Everybody get busy.

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NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Cleveland, O.	" 13
Niagara Falls, N. Y.	" 20
Nashville, Tenn.	August 27
Long Beach, Cal.	Sept. 2-10
N. Y. City Temple	Sept. 3
Los Angeles, Cal.	Sept. 9-11
Seattle, Wash.	Sept. 17
Milwaukee, Wis.	Sept. 23, 24

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

1500 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness.

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL)

JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

(Written for National Labor Tribune.)

IS DEATH EXTINCTION?

The spark of animal energy which God supplied to Adam and which he in turn dispensed to his offspring, and which was forfeited for him and his posterity by his act of disobedience, passes at death from the individual, as absolutely as it does from the beast. But the word "life" as used in a large number of instances does not stand for the mere spark of animal energy, but is a synonym for soul or being.

In God's purpose and arrangement this being has not in death become extinct, because He has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or joy, or of any other experience, but the Divine Creator who first gave being has declared in the case of Adam and his children it is his purpose to provide a Redeemer through whom all may be restored as completely as before they came under the death sentence. The world, which does not recognize God or His power, and which has no knowledge of the promise of resurrection through the merit of Christ's redemption work, might properly enough speak of one in death as being as extinct as a dead animal; and this is the standpoint of the agnostic; but by those instructed of God respecting His purpose in Christ, and the ressurrection of the dead, eventually, and the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint that our Lord viewed it when He said: "Lo God all live"—that is, God purposes their awakening, and speaks of the present condition of Adam's death as merely a suspension of life, and not as extinction.

Some Types of the Ressurrection.

Some types very forcefully illustrate our Lord's ressurrection. The one mentioned by himself being amongst the most important,—for two reasons: First, because He mentioned it Himself and thus gave it importance, and second because it alone of all other types gives the exact length of time of his entombment.

Our Lord's words were, "As Jonah was three days and nights in the belly of the fish, so shall the son of man be three days and nights in the heart of the earth" indicating that he would be raised on the third day from the grave as Jonah was brought forth from the fish, styled "the belly of hell" the grave, the death condition.

Another was Abraham receiving Isaias from the dead in a figuri. The wave sheaf offering was a prominent type of our Lord's ressurrection, occurring as it did on the morrow after the Sabbath, the fiftieth day before Pentecost.

Other types illustrate the world's ressurrection. The crossing of Jordan into Canaan. The Jubilee, the restoration of every man to his former estate. The miracles of our Lord in awakening some of the sleeping ones, Lazarus, Jaria's daughter, and the son of the widow of Nain.

Moses blessing the people after the second sprinkling of the blood, illustrates the removal of the curse and the uplifting of the people, from sorrow, sighing and crying, to life and happiness.

Appreciations

WOODRUFF, S. C., Aug. 4.

Dear Editor and through your kindness greetings to your happy readers of whom I appreciatively subscribe myself one:—

I am a little late in renewing but you will forgive me, won't you? Well, whether you do or not, I'm sending you a new subscription also.

For two years the Husbandman has been pruning this branch severely for which I'm thankful, now the sunshine of His favor is beginning to shine again. Next Sunday I will have the pleasure of administering water baptism to three or more, one of them has many times helped me over rough places, called to mind some of the exceeding great and precious promises at a time when I needed a stimulant, and oh, how good to dwell together in heavenly places as we have so often done.

We have now renewed our covenant of sacrifice and want to be among those who will not, no never, deny the faith but will do our best to provide for the household both spiritual and temporal food.

Continue, dear Editor, to stand for truth and against error and graft and you will have a friend that sticketh closer than a brother though you may have some enemies, and if He be for us who can be against us?

Very sincerely,
T. W. BROCKMAN.

JEFFERSON, O., Aug. 6.

Doubtless all good honest people are glad to see the grand work accomplished by the Tribune in bringing to light, and routing out these furniture fakirs, and all other business fakirs.

While the I. B. S. A. readers say nothing in particular along these lines, it is not that they fail to see and appreciate these reforms. They see the complete elimination of all earth's evil on a larger scale. The tree that bears them is hydra-headed, and they see by faith that the axe is laid at the roots, that all forms of evil amongst its branches will fall as their support gives away. Dan. 4; 4th ch. Symbolically here is given a view of Gentile Times, a period of time in which man is given permission to rule the earth. The shortcomings and corruptions growing out of his misrule are fast approaching an end. Many good philanthropic people attempt reforms in various ways. Some try to eliminate the drink evil, the evil of white slavery, graft, oppression, war, etc.—but tho doing a noble and good work for the purity of life, we see the entire tree must go, in the overthrow of which vice and evil will be eliminated forever and ever. Scripture Studies evl. II. page 93, 94. Dan. 4:15, 26. We see the approaching fulfillment, and "The Time is at hand."

Respectfully yours,
R. L. JONES.

"SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible Students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst the people who are not acquainted with the Truth! Each should consider the Lord's will in the matter, and each has a perfect right to express his judgment to others. We counsel that all papers publishing the sermons be considered as friendly, and advise that the Brethren in expressing their views use logic and not bitterness, and that the Lord's will and not personal prejudice shall prevail—"Speaking the Truth in Love."

The Society's thought is that the Truth is best served by the encouragement of newspapers which reach large numbers of outside readers.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

—it really becomes a problem to keep them quiet. They give vent to their thoughts in their natural way, which is not always in line with the accepted rules of grammar. "Out of the mouths of babes and sucklings will He perfect His praise." Clergymen who come into contact with these Associated Bible Students soon learn to fear and avoid them—they know that they are equipped with a fund of knowledge concerning the Bible that renders them capable of giving a good account of themselves. They advise "their" flocks to avoid them also, explaining that "they have such nice and winning ways that once you get under hypnotic influence it will be hard to extricate yourself from them."

These small classes develop the educated and gifted for the platform, and when seasoned with the Spirit and character-likeness of Christ which constitutes their ordination, they are sent out into the field. Should they lose their most important qualification—the spirit of Christ, their real ordination—they are subject to "recall" by losing out in the annual elections of the congregations, who keep vigilant watch upon their representatives for whom they are responsible. The manifest contrast between the I. B. S. A. public speakers and those of the clergy were also noted in the followers of Luther and the Catholic clergy during the Reformation period in Germany. Says one authority:

"Opposed to the old defenders of the hierarchy, who had neglected the acquirement of the languages and the cultivation of literation, were generous minded youths, most of them devoted to study and the investigation of the Scriptures, and acquainted with the literary treasures of antiquity. Gifted with quickness of apprehension, elevation of soul, and interpidy of heart, these youths soon attained such proficiency that none could compete with them. So that on public occasions, on which these youthful defenders of the Reformation encountered the Romish doctors, their assaults were carried on with ease and confidence that embarrassed the dullness of their adversaries, and exposed them before all to deserve contempt."

(To be continued.)

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STANDARD SUPPLY CO.,
Reading. Pa.

CLEVELAND, O., July 29.

We admire the spirit of close scrutiny and investigation of the Tribune. The public desire that deceptions and misrepresentations be uncovered, not only in a commercial and political sense, but also from a religious standpoint. On eof the foremost along that line is that which comes from the pen of the scholarly and courageous Pastor Russell, of Brooklyn Tabernacle, who, though facing the objections of many of the most powerful opponents, expounds the Bible in harmony with itself and good common sense reasoning. Success to the Tribune. Have renewed subscription for another year through the W. T. B. and Tract Society.

Respectfully yours,
C. A. SCHWEGLER,

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

PRESENT BURNING OF FALSE FAITH STRUCTURES

NOW—THE GREAT DAY OF THE LORD.

This Day of The Lord A Period in the Close of This Age—Burning Now Under Way—Faith Structure of Many Destroyed—Text Deals Only With Christians—Only These Have Had a Structure Built on Christ—Structures of Gold, Silver and Precious Stones Will Stand—Those of Wood, Hay and Stubble are Now Being Consumed—Some Saved so as by Fire—The Faithful Being Manifested.

NEW YORK CITY, August 6.—Pastor Russell was at the New York City Temple today, and delivered an address of great power. His text was, "Every man's work shall be made manifest; for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Corinthians 3:13.) He said in part:

We have now come to the time to which the Apostle refers as "the Day." Both Old and New Testament refer frequently to this period as "that Day." The reference is not to a twenty-four hour day, but to a period of time in the end of this Gospel Age, in which things will be different from what they had been before. We are greatly pleased to be living in this time; for in it occur not only special trials—"the fire of that Day"—but also special blessings and enlightenment.

It has always been true that trials and testings are proportionate to knowledge and privilege. What a wonderful blessing is ours to be able to understand God's Word as we may today! In this respect especially is our day superior to all previous time. We possess the Bible in a most convenient form with marginal references, concordances, good type, etc. We have the ability to read; we have superior lights, comfortable houses, and shorter hours of labor, thus having more time for study than people have previously had. In fact, we have every advantage; and this means greater opportunities, greater blessings, greater responsibilities and greater trials.

As shown by our short context, the Apostle clearly points out that the fire of "the Day of the Lord" will burn up the faith structure of some. Our Lord Jesus, speaking of this same Day, said, "When the Son of Man cometh, shall He find the faith on the earth?" (Luke 18:8.) He intimated that very few then would have the faith of God's Word, the true faith. The faith structure of many is likened in our text to "wood, hay and stubble"—combustible materials. He indicates that such Christians have the proper Foundation—Christ—but a poor superstructure, because they did not build with proper material. Wood, hay and stubble represent a flimsy, inferior, unsuitable material, while gold, silver and precious stones represent substantial, superior, indestructible material. Those who have built with the wrong kind of material will suffer the loss of their entire faith-structure; but those who have used the right kind will pass safely through the fire. The faith structure will endure.

WHAT IS THE PROPER MATERIAL?

By contrasting these two kinds of building material, we believe that we are quite right in understanding that the gold, silver and precious stones represent the promises of God's Word, the teachings of Christ and the Apostles. This proper material must be built upon the only true Foundation—Christ Jesus, our Ransom-sacrifice. (Acts 4:12; 1 Cor. 3:11.) Evolution is no foundation. The creeds of the past are no foundation. The creeds were merely poor superstructures built upon the true Foundation. Christ is the one Foundation. Upon this substantial Foundation were built the twelve Apostles, who are Scripturally represented as precious stones. In these twelve foundation stones of the Church are the names of the twelve Apostles of the Lamb—St. Paul taking the place of Judas.—Rev. 21:14, 19, 20.

Upon this Foundation which God has furnished His Church, we are to build ourselves up the most holy faith. Using the teachings and promises of the Bible for the erection of our faith-structure, we should make sure that we add to these nothing which men say. We are not to inquire what Calvin or Wesley or Knox says, and build their opinions into our structure, except as we prove every Word by the Holy Scriptures. Rather, we are to ask, "What says the Word of God?" and to build with that alone; for it is all-sufficient. (2 Tim. 3:16, 17.) We may get good suggestions from these various teachers; but we must build with the Word of God alone, if we would stand the test of "the fire of the Day of the Lord."

"THE WOOD, HAY AND STUBBLE."

Having considered the true Foundation, we next inquire, What is meant by the wood, hay and stubble with which many build upon it? These represent the creeds of the past and of the present, not founded upon the Bible, not established by the Word of God. These are "the traditions of men," to which our Lord referred at His First Advent, when He said to the Jewish teachers, "Thus have ye made the commandment of God of none effect by your tradition." (Matthew 15:1-9.) There are many of that kind today, who always wish to know what the Church fathers or commentaries and theological works have to say about a subject. All this is the wood, hay and stubble which will be consumed in the fire of our day.

We believe that we have come down to the testing time, the Day of reckoning. For the past forty years the fire has been under way. Those Christians who have built with the gold, silver and precious stones of the Word of God will not be injured by this fire; but those Christians who have not built wisely or carefully will suffer loss, and will have a great deal of trouble as a result of that loss. Already this burning has consumed much wood, hay and stubble theology.

For instance, in nearly every public audience which we address, perhaps three-fourths of them, as Christians, have lost their faith-structure. If asked what they believe, many of them will reply, "I do not know what I believe, I only know that I believe in Jesus; but I do not feel very sure as to what to believe about Him." Such have no faith-structure; but if they are still on the Foundation, Christ Jesus, they may thank God. Probably they are the better off for the loss of any part of their faith that was erroneous. Some of us have had what wood, hay and stubble we possessed burned up; and we are all the better off for the loss. We did not know how poor we were until our false theology was consumed. Something has occurred that has burned out this false doctrine. It is the fire of this Day.

MAN'S SIX GREAT WORK DAYS.

The Lord has divided the world's history under its sin and death experiences into six great Days of a thousand years each. As the Apostle declared, "A Day with the Lord is as a thousand years, and a thousand years as one Day." (2 Peter 3:8.) God used the six days of our ordinary week to symbolize man's great Work-Week of six thousand years—from the fall of man until the time for the beginning of his recovery as a race—until the great Seventh Day should begin.

God has given fallen man these six thousand years during which to show what he can do toward his own uplift, to prove how the race can manage themselves. Mankind have tried to overcome the weaknesses and infirmities of the race—mental, moral and physical. They have sought to rid themselves of sickness, pain and death, have sought to find some exilir of life which would heal their diseases and restore their youth and health. The ablest physicians have been unable to discover the secret of perfect life. Their only hope is to keep abreast with the new diseases that are coming up; but they cannot prevent sickness and death. Man's best efforts have been in vain. Is man, then, ready to look to the Lord for help?

Gradually the whole world is being convinced that unless God shall bless mankind and give back life to the race, unless He shall come to the rescue of humanity, they are both helpless and hopeless.

With respect to the morals of the world, the case is a bad or worse than their physical condition. As we read of the morality of some of the heathen kings of the remote past, we are astonished; for it seems far beyond that of today. It puts to shame much that may be found amongst kings and princes of our day, as well as amongst the common people. Has morality increased, then, in modern times? We think not.

We see a striking example of present-day immorality amongst the so-called Christian nations now at war, where the theory of the "Survival of the Fittest" no longer holds. On the contrary, it seems now like the destruction of the fittest. Despite their assertions, their claim that they are fighting for God, for civilization and for humanity, nothing is clearer to the on-lookers that the rival combatants are waging a war for commercialism. One holds the commerce of the world by sea power. The other wishes to get a share of that commerce. And so the struggle continues,—a selfish strife for place and preferment above their neighbors, a spirit of rivalry. For a century past, these warring nations have been engaged in land-grabbing and in holding these possessions, at times, against the best interests of the peoples from whom they were taken.

ALL THIS FORETOLD IN THE BIBLE.

How these nations have haggled about this war! It took Italy three months to decide which side to join—which side would pay the higher price for her services. Yet she claims to be 100% Christian. One might as well hire a man to sandbag a personal enemy as to pay a nation to take part in a war. The principal would be identical. The same condition obtained with Japan. That little kingdom suggested that if the price were paid, she would send five hundred thousand soldiers to become murderers. "If you will give us Cochin China [a section of land stolen from China by the French], we will go into the wholesale killing business for you," was the sentiment. What gross immorality!

All this is not hurting real Christianity, however. It is only manifesting the false claims of those nations which have called themselves Christians. We are now in the Day of the Lord, when every hidden thing is being brought to light, as He forewarned us. There are saints in all these countries; but they are not making these false claims and professions, nor are they responsible for this war. In any country, the true saints are very greatly in the minority. The utter falsity of the claim that for eleven hundred years the world has been governed by Christian nations—Christendom, Christ's Kingdom—is being made clear. The Word of the Lord is now shining forth as never before. The world is taking knowledge that the present condition of things is radically wrong.

The fire of this Day is spreading, and the light goes with it. The whole world is becoming involved, just as the Bible has predicted for this Day. As the fire of trouble spreads, the light of Truth spreads also. God represents Himself as "a consuming fire." (Hebrews 12:29.) We also read that "God is Light, and in Him is no darkness at all." (1 John 1:5.) The figures of fire and light are both applicable to Him. The sun is a ball of fire, and at the same time a source of light. God is a consuming fire to every form of iniquity and injustice; and all systems founded upon selfishness and inequity must go down during this great Day of the Lord, when He has risen to shake terribly the earth.—Isaiah 2:12-19.

In the present time of trouble and distress of nations, however, there is light for the "children of light," while the consuming fire is doing its work of destroying everything that is wrong. We have come down to "that Day," wherein "the fire shall try every man's wrok of what sort it is." The fire has already started.

SPIRITUAL NEED OF OUR DAY.

The fire which is consuming the false faith-structure of many in our day is the light of knowledge. This fire is burning up false faith and doctrine, and all that is built thereon. Much that is generally taught and accepted as Truth today is utterly subversive of all true faith and doctrine. The fire of God in this Day of Christ is destined to destroy all false teaching and the works resulting therefrom.

The great institutions of learning of Europe and America today are hot-beds of infidelity. Most of these institutions were founded by the churches as mediums for the Christian education of our youth, and were called the custodians of Christianity. Today there is hardly one Christian college. The young people who are sent to these schools soon have whatever faith they possessed destroyed. They hear the Bible story laughed at and ridiculed. Faith in the fundamental doctrines of the Scriptures is met with sneers. Those whose faith in God and in His Word has been destroyed by the influence of the religious institutions of our day need our help. We should do all in our power to build them up.

There has never been a time when the people seem so anxious to hear as now. They are like bewildered sheep, longing to hear the voice of the true Shepherd. They refuse longer to believe the eternal torture doctrines of the past; and they find no soul-satisfaction in the Christless, loveless teachings held out to them today as spiritual food. Let us give them the Truth of God's Word, which will satisfy their hearts as nothing else can do.

When we tell them about the fall in Adam, the Redemption in Christ, the selection of the Church in this Age, and the blessing of the whole world in the coming Age, now so near at hand, when through Christ's Kingdom all the willing and obedient shall be helped up out of death, sin and sorrow into life, joy and peace, there is something soul-satisfying in this Message. To a hungry, sorrowing heart the doctrine of Evolution is poor comfort indeed!

WHO SHALL ABIDE IN THESE BURNINGS?

This great burning of our day will not stop with the church. The fire of this great Day will continue its work until all of the tares are consumed—not as individuals, but as imitation Christians. Heretofore there has been no separation of wheat and tares in the nominal church systems. In His parable of the Wheat and the Tares (Matthew 13:24-30, 36-43), our Lord directed that both were to be permitted to grow together until the Harvest, and that then the separation would come. This time of separation is here. For nearly forty years the work has been under way, and is nearing its completion, we believe. The whole field must be cleaned up for the new crop of the incoming Age.

Who shall be able to abide in these burnings? (Isaiah 33:10-17.) Only those who have built with the gold, silver and precious stones of the Truth of God's Word. Everything but the Truth and the structures built thereupon will be consumed. The social "earth," as well as the ecclesiastical "heavens," with all its various elements—political, industrial, financial, etc.—will be burned up. (2 Peter 3:10, 14.) The fire will cease only when there is nothing left to burn. It will be a lasting fire—one that will continue until everything of the present order of things shall have been consumed. It will burn even down into the Millenial Age; "for our God is a consuming fire," and is irreconcilably opposed to all wrong, injustice, impurity and unrighteousness. There will be a clean world when His work is completed.

For many centuries men have tried to patch up this old order of things, and the Lord has permitted them to do their best. Now is His time to work. He will not patch up the old order. If the world were in that condition in which a little patching would do, it would have been done. If Babylon could have been healed, the healing would have been done. But the case is too desperate for anything less than just what God now purposes. (Matthew 9:16, 17; Jeremiah 51:8, 9.) The world has failed to hear the Message which God has sent through Christ and the Church; and therefore the curse is coming—The Time of Trouble. But after that curse of trouble will come "the desire of all nations"—The Messianic Kingdom of peace and righteousness.

THE "HELP-OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$24.00
Amount received	1.00
Total	$25.00
Paid out	$31.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

A MAN OF ACTION.

These two discoveries young Russell made, (1) the theory of the immortal soul which distorted the teachings of the Bible, and (2) the Plan of the Ages, which threw a flood of light upon the Time Prophecies, so completely revolutionized and set things in order that where confusion was, harmony is. The order and system of the Truth of the Reformation produced in the light of these discoveries so absorbed Russell that he lost no time in endeavoring to publish the fact to the world. His first endeavor of any consequence was to publish and distribute free of charge a pamphlet of 166 pages "Food for Thinking Christians," at all the church doors in the leading cities of the United States, Great Britain and Canada, by the messenger boys of the District Messenger Service and through the mails to smaller towns, at a cost of $42,000. This was in 1881. He has since been on the platform and has traveled and preached in all the principal cities of every nation of importance in the world, leaving a trail of friends and enemies behind him—who thoroughly trust and love or fear and hate him. His writings have traversed the globe and he has succeeded in getting his weekly sermons in upwards of 2,000 of the leading newspapers in North America and Europe, and now bears the distinction of being at the head of the only systematic and effectual movement in the entire field that is saving God's people from Modern Rationalism running amuck, the "Watch Tower Bible and Tract Society," a business (not church) organization. He is now the recognized pastor of the Brooklyn and London Tabernacles, on the same basis as that of any pastor of the Evangelical churches which have recognized the ordination of the pastors of their respective denominations since the formation of the Evangelical Alliance. He has proven by the Bible that the principal articles of agreement that formed the theological basis of the Evangelical Alliance (the most progressive churches) are errors—**he has demonstrated the astounding fact that they have agreed on Error and divided on Truth!**

Such are our credentials of Pastor Russell who is still in the arena facing the east with his star still in the ascendant. Multitudes still flock to hear him, Jews, Heathens and Gentiles of every shade of belief and unbelief. Many read his sermons and books in private through fear of criticism and ostracism, and those who make a bold stand for the Truths he advocates are well cared for without rounding them into a new sect to fetter their minds again.

Pastors in the Making.

The only feature of his propaganda that bears any resemblance to Sectarianism is the Associated Bible Students which consists of both large and small Bible classes called "Ecclesias" scattered throughout the civilized world, very much like those which Wesley instituted after the Church doors of England were closed against him and formed the circuit over which he traveled yearly on his faithful horse. These Bible classes use in connection with their Study the publications of the Society, but not to the exclusion of other works that any member may choose to present on the subject of study. Hence, it is worked on the "Seminary Extension" plan.

The form of government of these classes is outlined in the sixth of the series of "Studies in the Scriptures," and is a democratic affair with everything left into the hands of the congregation instead of its representatives—the Elders and Deacons. The only restrictions are, what the majority agree to in preserving order, and that all discussions must be in compliance with the fundamental principles of the gospel which are so comprehensive as to include all believers in the Atoning Blood of Christ irrespective of the denomination to which they may belong. This is the only test of fellowship. These Bible Students, like the Bereans of old who searched the Scriptures daily to see if these things be true, subjected these "Bible Keys" (Millennial Dawn) to the most rigid scrutiny and criticism that sanctified reason can command and these text books lead to the controverted doctrines of all denominations which the International Sunday School lessons cautiously avoid. As a result these students invariably become "live wires" and any who attempt to rout them on questions of Scriptures must have considerable knowledge of the Bible.

Tyndale, in a debate with a learned Catholic doctor, said, "I defy the Pope and all his laws; and if God spares my life, ere many years I will cause a boy who driveth a plow to know more of the Scriptures than you do." Tyndale's statement came true. He translated and printed the Bible for the English people and taught them. He was burned at the stake for his endeavors. Others have carried on the work of teaching the people much to the consternation of the dogmatic clerics who would keep the people in ignorance. They still continue to "roast" those that teach the people but modify the nature of "roasting" to conform to the laws of the land. Wholesale denunciation are resorted to now. Since education has become general the work of teaching the people has been felicitated considerably. Russell's literature for this reason does more towards educating the people than the former methods of preaching.

But more than this, the democratic church government outlined in Russell's literature, put into effect by the Associated Bible Students, does more than educate the student—it produces preachers. The liberty of expression afforded at these religious gatherings develop the talent of the naturally gifted students and they develop into proficient public expounders of the Bible that surpasses the ordinary product of the Theological Seminaries. In this we have exemplified the statement of St. Paul that "God hath chosen the weak and foolish things of the world to confound the things that are mighty."

The students of the Seminaries center on the languages and the art of expression. To this end they use such works as the writings of Virgil, Dante and Milton. In being taught the art of expression, the students absorb the ideas of the Masters in this art and the vast learning of these men hypnotizes them into conformity—it destroys initiative. They become opinionated without conviction. Hence they "are ever learning and never coming to a knowledge of the truth." On the other hand the conviction and enthusiasm produced in centering on the teachings of the Bible in a systematic and orderly way, inspires them to do and become

(Continued on Second Page)

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Increased Wages Won by Miners.

(Continued from Page One.)

recognition and scale questions with another group of companies farther up the Allegheny from Pittsburgh. The principal companies in this group are the McFetridge Coal and Coke Company, the Cornell Coal and Coke Company, and Hite's Coal and Coke Company, all of Creighton. These and a few others have already agreed to meet with the union representatives, and conferences will open next week.

The third step planned by the mine workers' organization is the conquest of the Kiskiminetas valley. Five thousand men are on strike now in that district. If the union is able to obtain recognition and establishment of a scale in the Kiskiminetas field, it will complete the organization of the coal industry in the Allegheny valley, a region that has long been a thorn in the side of organized coal labor. Hope for early success was expressed by union officials last night. The international organization is directing a great deal of attention to the fight along the Allegheny, indicating the importance with which it is esteemed in labor circles.

The union officers signing the new scale are President Murray, Vice President Robert R. Gibbons, Secretary Robert Wood, William Hargest, district representative; James Oates, member of the board from sub-district No. 7, and Bernard Harrigan and Warren Pippen, international representatives. The three delegates from each of the affected locals also affixed their signatures.

CANAL ZONE CONDITIONS WILL REMAIN THE SAME.

WASHINGTON, Aug. 7.—President Wilson has signed an order continuing working conditions on the Panama canal zone.

Two years ago, when this work passed to the permanent maintenance period, the president, according to law, issued an order putting into effect the charging for rent, fuel and light to employes occupying government houses. The metal trades department of the A. F. of L. succeeded in having the enforcement of this order postponed until June 30, 1916. Efforts were made to have congress enact legislation that would continue conditions maintained during the construction period, but the house rejected this plan, which was approved by the senate. The unionists then appealed to the president direct, who referred the matter to Secretary of War Garrison and Secretary of Labor Wilson for investigation. The attorney general ruled that an executive order was within the law and last week President Wilson accepted the recommendation of his cabinet officials, who agreed with the trade unionists.

The workers on the canal zone can see no difference as far as their labor is concerned between the construction period and the maintenance period, and they protested against what virtually amounted to wage reductions, while officers in charge of the work have received what is equivalent to a pension.

ROCKEFELLER "UNION" DISCARDED BY MINERS.

TRINDAD, Cal., Aug. 7.—Miners at Sopris and Piedmont, mining camps near this city, have organized a trade union, with 163 members and applied to the United Mine Workers' union for a charter.

It is declared that there was not a distract or a national officer of the United Mine Workers' union present and the men acted on their own initiative. One speaker stated that miners all over the United States have received wage increases during the past four monts because they are organized, and that the miners of Colorado had received nothing because they are not organized.

It was also stated that officers of the United Mine Workers' union have not visited them at any time. "We organized ourselves," said one miner. "Of ccurse we would like to have the national officials visit us after we get our new local started."

Because these workers are employed by the Colorado Fuel and Iron company, their action is most significant. It is an answer to the claims of John D. Rockefeller, Jr., and his press agents that the Rockefeller theory of conducting a "union" is acceptable to coal diggers, who now disregard the advice of managers, superintendents and petty bosses, because they note the gains made by miners who rely on trade union methods.

These miners believe the Colorado Fuel and Iron company "will not cause any trouble." The action of the state supreme court, in ousting Jeff Farr, sheriff of Huerfano county, gunman and operators' thug, from office because of election irregularities, will be a factor in convincing the coal companies that their reign of terror is over and that it is impossible to deny workers the right to organize in its decision the court said that the public election machinery had been turned over to the absolute domination and imperial control of the coal companies and that it was used by them "as absolute and privately as were their mines, to and for their own private purposes."

The court sustained the charge that Farr had not only denied citizens who opposed the coal companies the right to vote, but that he had packed juries with representatives of the operators.

On this decision Editor O'Neill, of the Trinidad Free Press writes:

"The journey from darkness to light has been long and weary, but the decision of the supreme court marks the beginning of the end, for the dethronement of the political highwaymen of Huerfano county purples the herizon with the dawn of that coming day when law shall be respected and when the sovereign power of the people shall no longer be menaced by corporate might, backed by the pistol of the thug and the rifles of a state militia, farmed out to industrial monarchs, to maintain and perpetuate the reign of soulless greed."

TELEGRAPHERS GET INCREASE.

NEW YORK, Aug. 7.—An arbitration board has awarded wage increases to the telegraphers and towermen of New York Central and Nickel plate railroads. The average increase is 9 per cent. West of Buffalo the men will get 8 per cent, and those east 10 per cent. The demand was for 15 and 13½ per cent respectively.

Men employed for two years will get seven days' annual vacation and those who have worked three years and longer will get 10 days. The demand was for vacations of 14 days. Then men will receive double pay for Sunday work and need not work overtime unless the interests of the lines demand it.

These employes are members of the Order of Railroad Telegraphers, affiliated to the A. F. of L. To have their wage demands considered, they were forced to submit a strike vote to their members, which carried by a large majority. Then the companies agreed to arbitrate.

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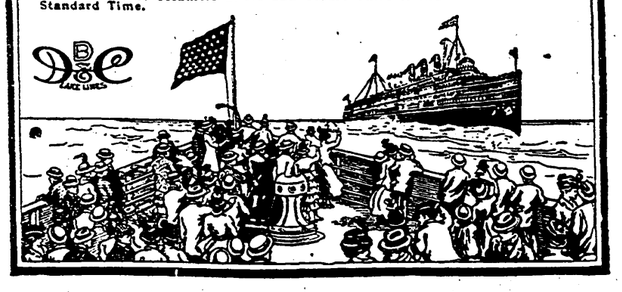

THE GRACE OF GIVING

2 Corinthians 9.—August 13.

The Secret of Israel's Blindness to the Gospel—The Better Classes of Gentiles Attracted by the Truth—Systematic Giving Better Than Spasmodic Charity—Generosity Inculcates Breadth of Mind and of Heart.

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive."—Acts 20:35. R. V.

CHRISTIAN benevolence—almsgiving—is the lesson inculcated in today's Study. A severe famine had prevailed in the vicinity of Jerusalem, and apparently the saints at Jerusalem were poorer than were those at Corinth. Therefore it was appropriate for St. Paul to suggest to the latter the propriety of sending a gift to the former. Living in a time when conveniences for transferring money were very inferior, the various congregations could send their gifts only by the Apostle when he should go to Jerusalem.

The question naturally arises, Why should the Gospel attract the well-to-do classes in Asia Minor and Greece, and repel that same class in Judea? The answer would seem to be that amongst the Jews a religious pride had developed, especially amongst the wealthy and learned. Because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. (Luke 18:9.) This was the secret of Israel's blindness to the Gospel. The religious leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the Divine promises as centering in themselves, that they could not regard the humble Nazarene and His unlearned followers except as impostors.

Later, when the Gospel began to be preached to the Gentiles the opposition of the Jewish theologians was increased; for it was utterly contrary to their every thought that God would accept either the humble Jews or the Gentiles, and reject the leading representatives of Israel. (John 7:43-53.) Amongst the Gentiles, however, the case was very different. While the illiterate masses were firmly bound by superstition, those of honest mind amongst the better educated were quick to discern that many features of their own religion were merely superstitions. Probably they had been attracted to the Jewish religion as being much more reasonable than their own. To such, the Gospel would naturally commend itself as being the real explanation of the Jewish doctrines and their grand outcome, the meaning of which had long been hidden.

A Self-Conscious Pharisee.

Benefits of Systematic Charity.

The opening verses of today's Study intimate that St. Paul's suggestion to the Corinthian Church nearly a year before had been well received, and the collection zealously entered upon. In his previous letter to them he had suggested methodical charity. (1 Corinthians 16:1, 2.) It was his experience, as it is the experience of all thoughtful people, that systematic charity is better than spasmodic almsgiving. Not only is the result generally larger, but the influence upon the giver is better; for it keeps before the mind an object, a service to be rendered to the Lord.

Therefore the Apostles felt very free to recommend to the Church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would largely be an index of their love for the Lord. But we note, in contrast, that St. Paul did not ask alms of these believers when first they received the Lord's grace, lest they should get the impression that the Gospel was being preached from mercenary motives.

Now he was absent from them, and felt free to draw to their attention the great blessing which would result from liberality in the Lord's Cause in proportion to their ability and their love. To impress the matter, he gave a parable, saying, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." This reminds us of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is proper, but it tendeth to poverty. The liberal soul shall be made fat." (Proverbs 11:24, 25.) The evident lesson is that the Lord is pleased to see His people cultivate breadth of heart as well as of mind—generosity in proportion to their knowledge of Him and of His generosity.

Systematic Giving.

The Scriptures nowhere declare that cases of absolute privation amongst the Lord's people are proofs that at some time in their past life, when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But the inspired words above quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart, and that every child of God henceforth be earnestly careful that out of the blessings coming daily from the Lord some measure be lovingly laid aside to be used in the Lord's service.

RAISE WAGES $1 A DAY.

Denver, Col. Aug 7.—Hoisting Engineers' union has raised wages $1 a day as the result of conferences.

HOW TO LIVE LONG.

A number of well-known persons who have passed the allotted three score and ten period all have a defiance against old age, says Pittsburgh Dispatch. Hetty Green, the world's richest woman, says: "The best advice I can give those who live to an extreme old age and still retain their mental and physical health is to keep the mind occupied on some business endeavor, walk as much as you can and chew a baked onion between meals." Chauncey M. Depew says the reason he is so well at eighty, is because he keeps busy. "My universal observation has been that men who led active lives and who stopped work when they arrived at eighty years or thereabouts, died, while those who continued at their tasks lived for many years more." Mrs. Thomas Whiffin, who has passed her eightieth year, says early to bed and early to rise makes old people young. Charles R. Flint, the well-known captain of industry, says that sunshine and not moonshine is the real thing.

Home is the half-way house between earth and heaven. As such it needs the practical and the ideal, both combined, more than any other human institution, says The Independent. The earth side of a home must be absolutely practical, if the home is to be a home. There is more need for science in the home than for science anywhere else. Not because science is the most important thing in the home, but because the most neglected thing is always the most important. The average home is a conglomeration of guesswork, patchwork and overwork. The guesswork is the fault of the man, the overwork of the woman, the patchwork of them both. A little science in advance would prevent most of the trouble.

A series of spelling matches in the schools of New York state will terminate in a state-wide contest September 12, at the Syracuse state fair, to which winners of the preliminary matches will receive free transportation, with an opportunity to win one of four $50 prizes. A novelty in connection with these spelling matches is the publication of a bulletin by the University of the State of New York, containing 3,200 words which will be made a basis of the contest, and a subsequent bulletin will contain another thousand words, including some real stickers. It will be interesting to see whether to decide the contest it will be necessary to go outside these lists.

The annual report of the district attorney of New York county, New York, shows that during the year 1915 some 2,480 single men and 1,240 married men were arraigned in the criminal court. The report also shows that about 70 per cent of the male criminals arraigned in the last ten years were bachelors. These figures would seem to indicate that marriage is conducive to good behavior in the male of the species, says Pathfinder. More crimes were committed by men between the ages of twenty-one and thirty than those of any other ages, the figures show.

The statement that Patrick Harmon, pedestrian, has completed in 239 days, on a wager of $5,000, an undertaking to walk backward across the continent from San Francisco to New York is interesting as an attestation of human endurance. But there are too many people in the United States who never see anything till they have passed it, and therefore there is no reason for commending his achievement for imitation by the youth of the land.

The days of old Dobbin as the beast of all work on the farm are numbered, so far as the heavy work on the farm is concerned. The tractor will take his place. A tractor of the size to meet the needs of the farmer, as serviceable and as economical as the large tractors, is what is demanded by the farmers. The motor and size must fit the work at hand to give the best results.

Soon the issue will be drawn between those who contend that this country is prosperous because of the war and those who contend that it is prosperous in spite of the war. Neither is right, but the contention at least furnishes something to quarrel over.

Two silver forks and a spoon were removed lately from the stomach of a California man. He found no comfort in the silver lining of the cloud upon his digestive delights.

Between food scarcity and higher taxes, the people of the various belligerent nations will soon cease to see the practical benefits of mere glory in the war.

At this time of year it is easy to stir up an irascible fat man by advising him to keep cool.

The periscope of vacation looms up in the distance. Let the purse beware.

DRIVERS RAISE WAGES.

Boston, Aug. 7.—Sand and Tip Cart Drivers' union No. 379 has put into effect its new scale, which raises wages $1 a week.

To Tribune Readers:

Bring this coupon with you, we will give you one dollar ($1.00) credit on any purchase of ten dollars or over.

MAY, STERN & CO.
914 to 920 Penn Ave.

This Coupon Is Worth $1.00
Bring It With You to
MAY-STERN'S
914 to 920 Penn Ave.

WAREHOUSE REMOVAL SALE

SALE starts SATURDAY AUG. 5
Opening day 9 p. m.
Other days 5 pm

We're launching, Saturday, August 5, an important sale that means actual savings of from 30 to 50 per cent on Furniture, Floor Coverings, Stoves, Pianos and Sewing Machines. The reason is, the necessity of quickly disposing of $115,000 surplus stock now in our old warehouse, because we don't want to move this vast stock to our new warehouse. The cost of moving, the possible damage to the goods and the space it will occupy which we need for our new Fall goods, all this compels us to make this sacrifice.

Daily papers illustrate many articles as examples of the big values during this sale. It's a rare opportunity you don't want to miss.

One carload of Porch Rockers ... SOLID OAK in Green and Natural
Regular $3.50 value
98c
for Saturday until 9 p. m. Monday until 5 p. m.
These Rockers are extremely well built, almost unbreakable, high back, roomy, curved seat, massive in every detail

Pianos and Players Terms as low as $1.25 weekly

America's Foremost Home Furnishers
MAY-STERN'S
914-916-918-920 PENN AVENUE

Columbia Grafonolas every style " size " record

WANTED
METAL STAMPING WORK
Prompt and dependable deliveries. Send specifications for quotations
THE METAL SPECIALTY CO.
6th and Burns St. Cincinnati, Ohio

WANTED
To communicate with Foundry that is in position to furnish from two to five tons of gray iron vise castings daily.
HOLLANDS MFG. CO.
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Standard Grades of
NEW JERSEY
FIRE CLAY BRICKS
Manufactured by
The Mutton Hollow Fire Brick Co.
Woodbridge, N. J.
Fire Brick, Cupola Linings, Boiler Arches and Special Fire Clay Products. Foundry Clays, Kaolin and Sands. Ground Fire Clays.

HEATERS—Iron Bar Mill
Regenerative Gas Furnaces; steady work; highest wages. Apply Superintendent, Pittsburgh Forge & Iron Co., North Side, Pittsburgh, Pa.

MOTORS — DYNAMOS
BOUGHT, SOLD, RENTED
EXCHANGED, REPAIRED
Biggest Stock in N. Y. Over $50,000 worth ready for delivery.
NATHAN KLEIN & CO.,
208 CENTRE ST., N. Y.
We Treat You Right—Ask Anybody.

Two 10 Ton
JIB CRANES
Operated by hand or electricity, in good order, for sale
WALKER M. LEVETT CO.
419 East 23rd Street New York

FOR SALE.
1—150 H. P. high speed Atlas Steam Engine with fly wheel.
In A-1 condition, fully guaranteed.
THE TAPLIN-RICE-CLERKIN COMPANY
Akron, Ohio

WANTED—MACHINE WORK
Manufacturing contract machine work solicited. Close accuracy, high grade workmanship guaranteed. Send us your blue prints and specifications.
SCHROEDER MFG. CO.
Evansville, Ind.

DIES TOOLS JIGS
Let Us Estimate on Your Work.
Lansing Stamping & Tool Co.
Dept. A. LANSING, MICH.

PATTERN WORK WANTED
Patterns of every description.
Send us your blue prints for specification. Prompt delivery, A-1 service guaranteed.
WEST END PATTERN WORKS
Toledo, Ohio.

FOR SALE
One Wm. Gleason Lathe
26"x14'. Good condition, ready to ship. Full set of change gear, etc.
Address Box 144, Florence, S. C.

We Have a Surplus Capacity
BOILER and TANK WORK
HEAVY GRAY IRON CASTINGS
FORGE SHOP WORK
HEAVY PLANER, SLOTTER and Other Machine Work
Modern Shops and Equipment
Davenport Locomotive Works
Davenport, Iowa

The Toughest Proposition Around the Plant---

"All right," said the Superintendent of a Steel Mill in St. Louis, "I'll let you test out your gear dressing, but I'm giving you fair warning. I picked out the toughest proposition around the plant."

You may be sure he did, for the place selected was a set of gears and pinions out in the foundry on the sand mill running at 100 R. P. M. These gears were SEVERELY EXPOSED. The men transferring sand from the cars did not make any great effort to keep the sand from going on the gears. The longest life of these gears was SIX WEEKS.

Accordingly, the gears were cleaned and

TEXACO CRATER COMPOUND

was applied. This was on September 27th, 1914.

Since then there have been only two renewals, bringing the average life of the gear up to six months, an increase of 300%. There has been but one renewal of the pinion. This was on November 1, 1915, after a run of one year, one month, and four days. We know this is an unusual instance, but on April 19th of this year, we made another call and found the second pinion in excellent condition after more than 5½ months' service.

This Company is now using TEXACO CRATER COMPOUND on all gears including the annealing furnace and the locomotive cranes.

These people have saved a small fortune on gear replacement. Furthermore, they have been able to secure a material increase in service from their equipment.

And the whole cost of the CRATER used in one year was about equal to the cost of one gear and its pinion.

We want to be absolutely fair in this matter, and so we'll admit that perhaps there was more attention given to the gears, after it was found that these gears COULD be lubricated. But even so, the tremendous increase of gear life points out to you a desirable saving in your plant, particularly now when gears cost so much.

Tell us about your conditions—we'll tell you how CRATER helps.

THE TEXAS COMPANY
Department "T" 17 Battery Place, N. Y.
HOUSTON NEW YORK
BRANCH OFFICES:
Boston, Atlanta, Norfolk, Philadelphia, Dallas, Youngstown, Birmingham, El Paso, Chicago, Oklahoma City, St. Louis, New Orleans, Denver

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 38. PITTSBURGH, PA., THURSDAY, AUGUST 17, 1916. FIVE CENTS A COPY.

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LETTER FROM THE NATIONAL CAPITAL

Child Labor Bill Passed by Senate 52 to 12--Postoffice Employes Make Gains--Immigration Restriction Answered.

WASHINGTON, Aug. 14.—The postal appropriation bill, passed by congress, contains a number of remedial features and wage increases for clerks, carriers, printers and laborers. Thousands of clerks and carriers will receive annual raises under the salary classification law, and 12 printers can be promoted to $1,200 and 900 clerks to $1,300. Post office laborers will hereafter receive $840 annually, the lower salary grades having been abolished, and the postmaster general is ordered to restore demoted carriers to their former salary grades. This action sustains the position taken by President Gompers when these men were reduced from $1,200 to $1,000 The A. F. of L. executive protested in person to the postmaster general without avail and the fight was then taken to congress.

The obnoxious 150-day limitation placed by the department upon employes incapacitated by sickness has been repealed. Under this rule employes, when unable to report for work within 150 days, or who had recovered from an illness extending over that period, were dropped from the rolls. Congress heeded the request of the organized employes and extended the time limit to one year. Clerks and carriers will hereafter be assured release from toil upon the principal holidays.

"Thanks to the ardent support of the American Federation of Labor the postal workers have made noticeable progress during the present session of congress," said Thos. F. Flaherty, secretary of the National Federation of Post Office Clerks. "Due to our affiliation with the trade union movement, members of congress are at last realizing that we are wage earners—not pampered political pets—and our requests are treated with greater consideration than formerly. Ever since we affiliated to the American Federation of Labor in 1906 we have made progress and we are still going ahead."

Because of United States Senator Barah's recent threat that he would offer the immigration restriction bill, now pending in the senate, as an amendment to the child labor bill, he has received numberless protests against connecting these two measures.

Although the Idaho senator favors child labor, has voted for it and defended the bill just passed, he has answered these protests in the same vigorous spirit of the objectors, as the following signed by him, illustrates:

"My dear Madam—I have your telegram in which you state: 'Please remember that women are watching the child labor legislation.' I am greatly pleased to hear this. I trust your view and your sympathy will be broad enough also to include not only the child which is working in the factory but also the child which may be forced upon the streets to beg or to commit crime or to starve. It would be an act of folly worthy of people of limited and narrow views if we should pass a law which would provide for the taking of the child out of the factory, a law which I very much favor, but at the same time have our immigration laws in such condition that after the war shall have closed, or even before, foreign immigration may force the parents of that child out of their position so that they can neither educate it nor clothe it nor withhold it from the vagrancy upon the streets. I am in favor of child legislation. I am also in favor of the immigration bill so that the parents of children of this country may have a decent wage and such a standard of living that they will be able to take care of and educate their children. I sincerely hope that some of our friends in favor of child labor legislation do not dwell so close to the large shipping interests as to obscure their views as to the necessity of immigration lebislation."

In answer to another protest, Senatir Borah replied:

"Thousands and hundred of thousands of immigrants will come here (after the present war) to reduce the price of labor and lower the standard of living and deprive the working people of this country of that competency which will enable them to take care of their families and educate their children. I have been astonished that men like yourself do not seem to realize that the child labor bill and the immigration bill are kindred measures ,serving one and the same cause, to-wit, the children or the country and the citizenship of the country.

"I am not at all disturbed by the criticism of a few narrow gauged or sinister controlled people who exploit their love for the child by advocating child labor laws and who exemplify their devotion to the almighty dollar by opposing immigration laws."

The American Federation of Labor holds that persistant agitation and education develops such a public opinion that old forms and customs will be finally overthrown.

This position has been indorsed by the congress of the United States, which has just passed a federal child labor bill, disregarding contrary opinion held by former national lawmakers.

On February 6, 1907, the house judiciary committee made the following unanimous report:

"In the opinion of your committee there is no question as to the entire want of power on the part of congress to exercise jurisdiction and authority over the subject of women and child labor. In fact, it is not a debatable question. It would be a reflection upon the intelligence of congress to so legislate. It would be casting an unwelcome burden upon the supreme court to so legislate."

During the discussion of the bill, last week, Senator Overman said that the 1907 judiciary committee of the senate was of the same opinion.

Last Tuesday the senate passed the federal child labor bill by a vote of 52 to 12. The two Pennsylvania senators—Penrose and Oliver—were the only northern senators who voted against the bill. The other 10 were: Senators Hardwick and Smith, Georgia; Bryan and Fletcher, Florida; Bankhead, Alabama; Overman and Simmons, North Carolina; Smith and Tillman, South Carolina; Williams, Mississippi.

The bill provides, in effect, that products in which the labor of children under 14 years of age is employed, shall be denied interstate commerce. In the case of products of mine and quarries, the age limit is raised to 16 years. The bill passed the house Febauary 2, 1916.

While the bill was under discussion in the senate Senator Overman of North Carolina voiced the opposition when he declared that if the bill is constitutional "there will be an absolute absorption of the police powers of the sovereign commonwealth and there will be no barier in the way of centralization of all power in Washington, to which goal we are now rapidly drifting."

(Continued on Page 5.)

FAKE LABOR ENDORSEMENT HELD TO HELP SWINDLERS

American Fair Trade League Making Terrific Fight for Honesty Among Merchants and Business Men.

NEW YORK, Aug. 9—Effort is being made to tie organized labor up with the fake advertiser and the corrupt merchants who are not only opposed by organized labor but are opposed by every honorable merchant and business man in America. The National Labor Tribune has been fighting fraud and deception as well as the labor grafter and there are times when the latter is influential enought to have passed an endorsement supporting some vicious fraud but this doos not commit all trades unionism to a swindle. As soon as these vicious practices are made known the better element among the artisans and laborers immediately repudiate the indorsement.

The American Fair Trade League, one of the best organizations in America, with headquarters in New York is viciously assailing the crook in the commercial world and Secretary Edmond A. Whittier, of the League in an interview given out charges that the reported opposition of labor organizations to the Stephens-Ashurst Honest Advertising Bill, is a deliberate misrepresentation of the facts by trading stamp and other interests.

"Heretofore," said Mr. Whittier, "our trading stamp opponents and their trade disturbing allies have at least made a pretext of having some basis for their press agent matter but they are now letting their imagination or their malice build from the ground up.

"An example of the reckless disregard of the truth which they are now showing is a news story referring to the Stephens-Ashurst Bill, printed in the Paterson News of June 15th, the last paragraph of which reads as follows:

> "'This bill, which has been condemned by almost every labor organization in the country, would give the manufacturer the right to set the price at which retailers should sell their goods."

"The statement that the Stephens Bill has been condemned by 'almost every labor organization in the country' is a down right, plain, unvarnished falsehood out of whole cloth. The fact is that only one small local in the whole United States has taken adverse action, and that, we are informed, was done under misapprehension and will probably be reversed.

Standard Prices Guarantee Standard Wages.

"The suggestion that organized labor can intelligently oppose the Stephens Bill is absurd on its face. The principale on which labor organizations are founded is identical with that underlying the standard price measure. The former seek to standardize the prices of labor and the latter seeks to standardize the prices of identified products of labor. Moreover, the members of labor organizations are well aware that stable production and stable markets spell steady employment at satisfactory wages and that living conditions are vastly better under standard price conditions than otherwise. Find me a plant whose workers are comfortably housed and pleasantly surrounded — where sanitation, efficiency and happiness go hand in hand and I will find you, nine times out of ten, a product of standard quality and sold at a standard price by a manufacturer who believes in the principle of 'live and let live."

"If any members of labor organizations have allowed themselves to be misled into opposing the Stephens Bill, it is more than likely they will change their minds when they learn that the leaders of the opposition are active workers against measures which very closely concern the welfar of the workers. The comparatively small sensational class of stores which use dishonest advertising methods are notorious for failure to pay a living wage to women employees. The facts concering wages and living conditions have been clearly and authoritatively set forth in the report of the National Commission on Industrial Relations and in Bulletin 182, of the Bureau of Labor Statistics of the United States Department of Labor.

"The National Trade Association is leading the fight against the Stephens Bill. Its Vice-President, who is not only the head of a cut rate concern but is also the most prominent individual opponent of the honest advertising measure, made a strong attack on the 'minnum wage' proposition at the annual banquet of the National Retail Dry Goods Association last year.

Cut-Throat Competition Depresses Labor Conditions.

"A strikingly vivid and sympathetic description of sweat-shop living conditions, the direct result of conscienceless cut-throat competition, is found in the words of Raymond Robbins, Chairman of the recent Progressive National Convention. In speaking of the need for 'preparedness', he said:

> "'Narrow-chested and gray-blooded children living in dark rooms in congested tenement districts, eating adulterated food and corrupted in their childhood by an environment of dives, gambling dens, and brothels, are a poor foundation for a first line of defense. Men and women who receive regularly less than a living wage or work exhausting hours in daily toil under anti-social conditions will have little enthusiasm in defending a country that has so poorly defended them. The social human waste from insanitary homes, sweated labor and immoral living conditions is as much a fact of national weakness as the lack of guns and ammunition. 'A nation must be worth living in to be worth dying for.'

Aid to Labor

"The trade disturbing elements have done a good many foolish things, but we cannot believe that they are rash enough to seek the support of organized labor, which must be opposed to them on fundamental social as well as personal grounds.

"The beneficent purpose of labor organization is the amelioration of conditions of employment; to this splendid end the standard price system is an efficient and necessary aid.

"American labor will never permit itself to be made the tool of business iconoclasts who deny an honest living wage to their women employes and who are responsible for much of the misery and malodor of modern merchandising methods.

"There are two significant facts, concerning the appearance of this baseless story in this particular newspaper, which emphasize anew the lack of scruple and disregard of ordinary ethics, which have been shown all through the Stephens Bill fight by our amazing and apparently desperate opponents:

(1) "The editor of the Paterson News, which printed the story, is a director of the National Trade Association, which was specially organized.

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Industrial State Insurance of Unemployed

Thomas Reece, Staff Oorrespondent.

LONDON, August 4.—This week the Royal assent has been given to an important Act extending the scope of unemployment insurance. In the former Acts there were seven scheduled trades, namely: Building, construction works, shipbuilding, mechanical engineering, iron-founding, construction of vehicles, and sawmilling when carried on in connection with any of the other six insured trades.

The new Act applies to all munitions work and to the following seven trades, whether the workman is engaged on munitions or not.—

1. The manufacture of ammunition, fireworks, and explosives.
2. The manufacture of chemicals, including oils, lubricants, soap, candles, paints, colors and varnish.
3. The manufacture of metals and the manufacture and repair of metal goods.
4. The manufacture of rubber and goods made therefrom.
5. The manufacture of leather and leather goods.
6. The manufacture of bricks, cement, and artificial stone and other artificial building materials.
7. Sawmilling, including machine machine woodwork and the manufacture of wooden cases.

Unemployment insurance in these trades will be compulsory from September 4 onwards. How many workpeople will be affected in the Manchester district is not easy to calculate, because of the uncertainty of the number employed on the manufacture of munitions, but 45,000 is a pretty reliable estimate. More than half of this number will be women and girls. In pre-war times there were in the Manchester area about 5,000 women entitled to unemployment benefit. Today there are at least six times as many. Other big industrial districts here show a similar expansion owing to the war.

The seven added trades inclunde a great variety of employments. The first pretty well speaks for itself, though it is perhaps advisable to explain that it embraces, along with all engaged in making explosives, those who fill shells and fuses and, among others, chemical light makers. The manufacture of chemicals includes at one extreme perfumery makers and at the other artificial manure makers. In between come the workers in oil and cake mills and in ink manufactories. Goldsmiths and horseshoe makers both have a place in the category of metal manufacturers, and probably it will be found that the village blacksmith's trade is not omitted. Fountain-pen makers are classified with the manufacturers of rubber goods, as well as the manufacturers of rubber heals, and, now that sawmilling is scheduled, packing-case makers must be insured against unemployment.

The munitions work (so far as it is not otherwise an insured trade) which the Act specifies is "the manufacture or repair of (a) any articles or parts of articles intended or adapted for use in war, and (b) any materials specified in orders made by the Minister of Munitions." Articles intended for use in war include foodstuffs. The Act therefore applies (for example) to beer and spirit manufacturers and to makers of chocolate and cocoa, jam and pickles, mustard, and many varieties of patent foods, and also to sugar refiners. Tobacco and cigarettes are also articles adapted for use in war, and it is not easy to tell precisely what escapes so wide a description. Among manufacturers of clothing it includes collar makers, helmet and cap manufacturers, and military tailors; and when we come to consider articles of equipment even musical instrument makers are affected, and so are rope and twine makers if their output or a considerable part of it, is going into use in our own or any other army. The woodworkers who make tent poles and the match manufacturers are clearly within the scope of the Act; and to the many trades already specified the Minister of Munitions may add as many as he pleases by special order.

A strong protest was made at the meeting of the executive of the Miners' Federation of Great Britain, in London, on July 20th, against the action of the Government in sanctioning an increase of 60 cents per ton in the colliery selling-price of coal intended for home consumption. A resolution was carried unanimously urging united action on the part of organized labor, and expressing "willingness to co-operate in any movement that may be necessary to secure the revocation of this concession to the coal owners." Mr. Smillie, the president declared that in some districts the

(Continued on Eighth Page)

BUFFALO IS FATTENING ON MUNITION CONTRACTS

Disaster Threatened in the Shifting of Vast Lake Tonnage from Here as Soon as the Welland Canal is Improved,

BY J. H. VITCHESTAIN.

BUFFALO, N. Y., Aug. 9th.—This city like other great industrial centers is also enjoying one of those unprecedented eras of prosperity, superinduced or augmented, if you choose, through the unexpected demands for war munitions.

Every man seeking employment here can find it and if he is lethergeric or indifferent, he need not waste energy seeking, he will inadvertently run against something.

In generations to come, when the details have been forgotten and mankind confronted with only the cold glaring figures, future followers of the policies of the present administration at Washington, will undoubtedly speak of this prosperity as the "Golden Age of Democracy."

None here are decrying this industrial thrift nor are they ringing the church bells calling the people to meet and resolute against European barbarity.

They are inclined to the opinion here as elsewhere in this country of ours, that if there is such a thing as a National Godsend it is this conflict, arriving only in time to avert a National calamity.

If you are brutal enough to administer a shock to the business men here delicately intimate the munition contracts are growing scarce and the belligerent Nations are now capable almost, of supplying their own demands.

The very thought of the warring nations being able to supply their own needs strikes terror to the hearts of the business interests and the occasional rumor that contracts have been completed and no others are in sight, create visions of a National catastrophe.

To me Buffalo was a Democratic City—a city whose citizens believed implicitly in the principles of Democracy and would defend them at all hazards.

This, of course, by swinging in line right behind the banner of Wilson and Marshall. Today I met many of Buffalo's captains of industry as well as her commercial and financial leaders; they are found in the mills, the factories, shops, banks, the great commercial houses and shipping centers. Their hope of industrial progress and National prosperity lies in the election of Hughes and Fairbanks. I asked point blank "Which candidate for president do the manufacturers and business men of Buffalo look to for continued prosperity?" The answer was: "To Hughes."

"I've always been a Democrat" said Mark A. Daly, Secretary of the Associated Manufacturers and Merchants of New York state "but I'm disappointed in the present administration at Washington. The blunders made are too serious. President Wilson is too much ground and valuable measures vitally effecting the interest to the people have been delayed too long."

The Chamber of Commere is not a political organization but a few moments with the members will reveal a tremendous Hughes sentiment. The Employers Association likewise reflects Republican harmony and a decided thrill is evidenced in the strengthening of the Republican lines throughout the entire State for a vigorous campaign. Hughes is a favorite with both employer and employe and Hughes was twice Governor of New York State. There are gamblers who do not like him but the great voting masses seem to idolize him. All praise him for smashing race track gambling and none fear him lest he might champion measures too radical.

Labor respects him and the employes regard him safe and sane.

The mention of a probable visit to Buffalo of the "Babcock Blues" caused considerable interest and a desire to learn more about the Republican Marching Club of Pittsburgh that is reviving the old time marching campaign.

The business men here would delight in a visit and an invitation can be secured forthwith should President Hilldorfer decide to put Buffalo on the list. This City is where much good may be accomplished as here a desperate effort will be made by the Democrats to continue themselves in office. The business interest, however, are emphatic in declaring that the Nation would have been knocked upon the shoals of Democracy had it not been for the munition orders. The re-election of Wilson and peace in Europe will hurl the American people into the midst of undesirable disaster and nothing save a high protective tariff can assure prosperity. Realizing the extreme importance of meeting entirely new conditions created by the war, special efforts are being directed in arousing every Republican voter to the necessity of transferring the handling of the Nation's affairs to the Republican party—a party competent to handle the business after four years of Democratic rule.

The business interests of Buffalo are being aroused over the threatened destruction of considerable Commerce that will be moved

(Continued on Page 8.)

IN GOD'S OWN WORDS.

(Continued From Last Week.)

These are they which follow the Lamb, whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb.—Rev. 14:1, 3, 4.

The saints shall judge the world.—I Cor. 6:2. Blessed and holy is he that hath part in the first resurrection, on such the Second death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years.—Rev. 20:6.

And I saw another angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made Heaven and earth.—Rev. 14:6, 7.

And I heart a voice out of Heaven saying, Behold, the Tabernacle of God is with men (ye are the temple of the living God.—II Cor. 6:16), and He that sat upon the throne said, Behold, I make all things new, I am Alpha and Omega, the beginning and the end.—Rev. 21:6. I will build again the tabernacle of David * * * that the residue of men might seek after the Lord.—Acts 15: 16, 17. Glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile.—Rom. 2:10. They shall serve the Lord their God, and David their king, whom I will raise up unto them * * * and Jacob shall return. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. —Jer. 30:9-11.

I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel. —Ezek. 37: 12.

I will cause them to return to the land that I gave to their fathers, and they shall possess it (Jer. 30:3); they shall build the waste cities and inhabit them * * * and I will plant them upon their land and they shall no more be pulled up.—Amos 9:14, 15.

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, to the land I have given for an inheritance unto your fathers.—Jer. 3:18. I will bring them from the North country and gather them from the coasts of the earth * * * He that scattered Israel will gather him.—Jer. 31:8, 10.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced; and they shall mour for Him, as one moureth for his only son.—Zech. 12: 10.

Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; through ignorance ye did it, as did also your rulers. Repent ye therefore * * * that your sins may be blotted out.—Acts 3:14, 17, 19.

At that time shall they call Jerusalem the Throne of the Lord, and all nations shall be gathered unto it (Jer. 3:17); for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.—Isa. 2:3.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising * * * the forces of the Gentiles shall come unto thee * * * the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For the nation and kingdom that will not serve thee shall perish.—Isa. 60:3, 5, 10, 12.

Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God (Luke 13:28); * * whom thou shalt make Princes in all the earth.—Psa. 45:16 (R. V.).

Oh, let the nations be glad and sing for joy, for Thou shalt judge the people righteously, and govern the nations upon earth.—Psa. 67:4. Say among the heathen that the Lord Reigneth. He shall judge the people righteously. Let the Heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein * * * for He cometh to judge the earth; He shall judge the world with righteousness and the people with His Truth.—Psa. 96:11-13.

He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears, but with righteousness shall He judge the poor, and reprove with equity the meek of the earth.—Isa. 11:1-5.

And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall life up sword against nation, neither shall they learn war any more.—Isa. 2:4.

Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate.—Ezek. 16:55. And thou, Capernaum, * * * it it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee.—Matt. 11:23, 24.

All that are in their graves shall hear His voice and come forth. They that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment.—Jno. 5:29 (R. V.). Many that are first shall be last; and the last shall be first.—Matt. 19:30.

When thy judgments are in the earth, the inhabitants of the world will learn righteousness (Isa. 26:9), for the earth shall be full of the knowledge of the Lord.—Isa. 11:9. They shall teach no more, every man his neighbor * * * saying, Know the Lord; for they shall all know Me, from the least unto the greatest. I will put My Law in their inward parts, and write it in their hearts.—Jer. 31: 33, 34.

Times of refreshing shall come from the presence of the Lord.—Acts 3: 19. The wilderness and the solitary place shall be glad * * * and the desert shall blossom as the rose.—Isa. 35:1.

The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.—Isa. 35:5-6.

In that day shall the deaf hear the words of the Book.—Isa. 29:18.

In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water.—Isa. 35:6, 7.

Then shall the earth yield her increase (Psa. 67:6), and the inhabitants shall not say, I am sick.—Isa. 33:24. They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not labor in vain, nor bring forth for trouble.—Isa. 65:21, 23.

An highway shall be there * * * the Way of Holiness * * * the wayfaring men, though fools, shall not err therein * * * no lion shall be there * * * the redeemed shall walk there * * * and the ransom for ALL [I Tim. 2:5, 6]) shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:8-10.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.—Isa. 11: 6, 7.

I will pour out my Spirit upon all flesh.—Joel 2: 28.

And the Spirit, and the Bride, say, Come, and let him that is athirst come, and whosoever will let him take the water of life and partake freely.—Rev. 22:17. I will give unto him that is athirst, of the fountain of the water of Life freely. He that overcometh shall inherit all things * * * but the unbelieving * * * shall have their part in * * * the Second Death. —Rev. 21:6-8.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner an hundred years old shall be accursed.—Isa. 65:20.

Every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. —Jer. 31:29. The soul that sinneth, it shall die.—Ezek. 18:4.

And He is the Propitiation * * * for the sins of the whole world.—I Jno. 2:2.

And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people.—Acts 3:23.

And another book was opened, which is the Book of Life.—Rev. 20. 12.

And when the thousand years are expired satan shall be loosed out of his prison, and shall go out to deceive the nations.—Rev. 20:7, 8.

And they were judged, every man, according to his works.—Rev. 20:13.

And whosoever was not found written in the Book of Life was cast into the Lake of Fire (Rev. 20: 15), which is the second death.—Rev. 21:8.

And the devil that deceived them was cast into the Lake of Fire (Rev. 20:10), that He might destroy him that hath the power of death, that is, the devil.—Heb. 2:14.

And Death
And Hell
Were cast into the Lake of Fire.—Rev. 20:14.

For He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death.—I Cor. 15:25, 26.

Then shall the King say to those on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25:33, 34.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain * * * and His servants shall serve Him * * * and they shall reign forever and ever.—Rev. 21:4, 22:3, 5.

What is man that Thou art mindful of him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast placed all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth. —Psa. 8:4-9.

Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father * * * then shall the Son Himself be subject unto Him, that God may be all in all.—I Cor. 15:24,28.

LUCIFER

Son of the morning.—Isa. 14:12. Thou art the anointed cherub that covereth and I have set thee so; thou wast upon the Holy Mountain of God; thou hast walked up and down in the midst of the stones of fire; every precious stone was thy covering. Thou wast perfect in the ways, from the day thou wast created till iniquity was found in thee—Ezek. 28; 13-15.

When the morning stars sang together and the sons of God shouted for joy (Job 38:7), thine heart was lifted up because of thy beauty. For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars . . . I will be like the most High.—Isa. 14:13, 14.

Thou hast been in Eden, the Garden of God (Ezek. 28:13); that old serpant called the devil and satan.—Rev. 12:9.

The serpent said unto the woman, Thou shalt not surely die. She took of the fruit . . . and did eat, and gave unto her husband and he did eat. Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. —Gen. 3:4, 6, 23.

He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it.—Jno. 8:44. For the wages of sin is death (Rom. 6:23), the soul that sinneth, it shall die.—Ezek. 18:4.

I beheld satan as lightning fall from Heaven.—Luke 10:18. How art thou fallen from Heaven, O Lucifer . . . which

DIDST WEAKEN THE NATIONS

that made the earth as a wilderness and destroyed the cities thereof, that opened not the house of his prisoners. —Isa. 14:12, 17.

But we see Jesus, who was made a little lower than the angels, for him suffering of death . . . that through death He might destroy him that had the power of death, that is, the devil. —Heb. 2:9, 14.

The God of Peace shall bruise satan under your feet shortly.—Rom. 16:20.

THE WORLD THAT THEN WAS

II Peter 3:6

God created man in His own image. —Gen. 1:27. Adam begat a son in his own likeness . . . and he begat sons and daughters (Gen. 5:3, 4), shapen in iniquity.—Psa. 51:5.

When men began to multiply on the fact of the earth, and daughters were born unto them . . . the sons of God (the angels which kept not their first estate (Jude 6) . . . which were disobedient in the days of Noah.—I Peter 3:20) saw the daughters of men that they were fair, and they took them wives of all which they choose . . . and they bare children to them.—Gen. 6:1, 2, 4.

There were giants in the earth in those days . . . the earth was corrupt and . . . filled with violence . . . the wickedness of man was great . . . and . . . every imagination of the thoughts of his heart only evil continually.—Gen. 6:4, 11, 5.

(To be continued.)

SWEET DAY OF REST.

I know some day my Lord will come,
And stand within my humble home;
His glorious presence in the room
Will make it like a rose in bloom.
Chorus.
Then Haste, Oh! hasten, day of rest,
When I shall be forever blest!

His voice, like music on my ear,
Will banish every thought of fear;
He'll fold me closely to His breast,
And there in peace I'll sweetly rest.

And oh, my Lord, on that sweet day,
I know the words that thou wilt say;
"It is enough my child, come home,
Thy work is done, beloved, come."

Then I'll arise and go with Thee,
Across the shining, crystal sea,
Until we reach that blissful shore,
Where we shall dwell for evermore.
C. W. SEIBERT.

THE LABRINTH OF LIFE.

"A labyrinth is a species of structure full of intricate passages and windings, so that when once entered it is next to impossible for an individual to extricate himself without a guide. The one in ancient Egypt, near lake Moeris, was composed of twelve great palaces containing, according to Herodutus, three thousand chambers and halls. The palaces were connected by courts, around which ran a vast number of most intricate passages. Around the whole was a wall with ouly one entrance."

"Some years ago," writes Hawthorne, "a minister was rambling in the famous labyrinth of Henry VIII, Hampton Court near London, where the common children's puzzle is wrought out on a large scale by paths between high and thick evergreen edges. He wandered about it for a time, but when the time for closing drew near, with all his efforts he could not find his way out, and he feared that he might have to remain all night. At last he looked up, and saw a man in the tower in the center of the labyrinth who has been watching him all the time, and waiting to catch his attention. The eye above could see all so hidden from the man within, and soon guided him out of his difficulties. Visiting this labyrinth with Deacon Olney, we purchased a chart for our guide, remembering my friend's experience. When the time came for us to find our way out, we took the chart, and by careful study and exactness in following the designated way, we threaded the mazes ot the labyrinth with success.(Life is such a labyrinth. No person knows enough to guide his course unaided. He cannot see where the paths lead. The picture of the future is a sealed book to all."

THE DEVIL'S RESIGNATION.

The devil sat by the lake of fire
On a pile of sulphur kegs.
His head was bowed upon his breast,
His tail between his legs.
A look of shame was on his face,
The sparks dripped from his eyes,
He had sent his resignation
To the throne up in the skies.

"I'm down and out," the devil said.
He said it with a sob.
There are others that outclass me
And I want to quit my job.
Hell isn't in it with the land
That lies along the Rhine.
I'm a has-been and a piker
And therefore I resign.

One ammunition maker,
With his bloody shot and shell,
Knows more about damnation
Than all the imps of hell.
Give my job to Kaiser William,
Or to the Russian Czar,
Or King George or J. P. Morgan,
Or some such man of war.

I hate to leave the old home,
The spot I love so well,
But I feel that I'm not up-to-date
In the art of running hell."
And the devil spit a squirt of steam
At a brimstone bumble bee,
And muttered that he guessed he'd go
And hunt up young John D.

Appreciations

Kent, Wash., Aug. 12

My subscription to Labor Tribune expires August 8th. With many thanks to kind friends whoever they are for sending same to me.

I prize the religious features, especially our beloved Pastor Russell's sermons and all of his writings. God is surely using that servant to scatter the darkness of the evil one, so that God's love can be seen in its true light. We truly admire the great stand of Pastor Russell for Truth and right against all opposition. We have read much of his work and pass it along to others, but there is much opposition here against what they term Russelism, but God surely has a rich reward for his faithful service. I also wish to congratulate you as editor of the Tribune for your endeavor in holding up the freedom of the press and the truth, we wish the editor and all readers many blessings.

Yours in His name,
W. K. FORSEY.

Beatrice, Neb., Aug. 11.

I have been grieved when I have seen those who have requested you to stop their subscription on account of financial stress and I have wished I could do something so they could have the paper, but had not enough to help very much, but I can put my little mite in the "Help Others Fund" and help what I can. Inclosed you will find $1.00, I wish it was much more.

Yours in the service of our King.
MRS. C. L. P.

St. Joseph, Mo.,, Aug. 10.

Enclosed find $5 for which please renew the two subscriptions of enclosed labels, and the other please put in "Help Others Fund." The Labor Tribune has grown very dear to us; for the splendid space you are giving to the Truth.

Thinking you heartily and wishing you success.

Yours truly,
MRS. JOHN BUCHLER.

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Only 35c per set postpaid. Friends sending 50c for two sets may have agency with special rates of only 12½c per set. Satisfaction guaranteed.

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

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Everybody get busy.

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NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Niagara Falls, N. Y.	" 20
Nashville, Tenn.	August 27
Long Beach, Cal.	Sept. 2-10
N. Y. City Temple	Sept. 3
Los Angeles, Cal.	Sept. 9-11
Seattle, Wash.	Sept. 17
Milwaukee, Wis.	Sept. 23, 24
Spokane, Wash.	Sept. 18
Duluth, Minn.	Sept. 21

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appeafance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

1500 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness.

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

wanted kings to rule over them in spite of the warning that they would eventually be enslaved by them..

The "Miller Movement" set the machinery in motion that led to the discovery that the Platonic theory was a philosophic statement of Satan's original lie, "Ye shall not surely die." Russell is now heralding this fact to all that give an ear, who are chiefly the common people. Scholars are now making the same discovery also, but by a different route. They are scanning the old records and noting the facts just stated, that our so-called orthodoxy is poluted with Platonism and Paganism. We conclude this essay on William Miller with a brief review of the historic facts bearing on the case and cite some of the statements of scholars proving Pastor Russell's contention.

PRIMITIVE CHRISTIANS HOPE OF IMMORTALITY.

History has exemplified the culminating effects of wrong principles adopted as a rule of conduct. The "dark ages" is a period of history beginning about four centuries after the introduction of Christianity into the world and extends to the Age of Napoleon. It is a very singular period in that it is admitted to be the darkest period in the hsitory of the human race. Why is it that mankind sank into such depths of ignorance and degradation?—especially since this period of the Roman Empire was preceded by an age of enlightment and culture—Greece? The existence of this strange fact would lead the inquiring mind to give an account for it. A pecular thing about it is that it follows the launching of Christianity upon Europe by St. Paul, and this fact had led many writers of an agnostic tendency to attribute it to that, and acounts for their strenous denunciation of St. Paul and all theologeons that follow. A sensible account of this dark period of the world's history can be given from the standpoint of the Bible and defined by Luther and Pastor Russell in his essay on "The Man of Sin", in which he proves it to be "the master-piece of Satanic ingenuity". But here we note a consistency in the relation of the experience of man and the experience of the race—the one mirrors the experience of the other; just as a man gifted with a good moral and intellectual endowment, if not properly applied in life, will sink below the less gifted man in immonality and stupidity (as is also illustrated in the degradation of gifted women who sink lower in the brothel and rise higher in moral purity than man), so the race that does not properly appreciate and utilize what they fall heir to, will sink lower in ignorance and superstition than others not so well favored. In other words Europe's ignorance and sensuality of the Dark Ages is a retribution for not properly appreciating and following the greatest Beacon Light that the world has ever seen—the life and teachings of Jesus Christ!

What! you exclaim, did not St. Paul launch Christianity upon Europe? Yes! But Plato has crossed the path of Christ after His Apostles fell asleep! St. Augustine embraced the Platonic philosophy and fused it into the teachings of St. Paul, and to this compound Paganism was added. This triune compound in the form, the Nicene Creed produced the Dark Ages.

St. Augustine's version of the doctrine of Immortality differs materially from that of St. Paul. Pastor Russell, in defining St. Paul's teachings on this question, in conjunction with the teachings of Christ on inherent (self-existent) life, has pointed a marked distribution between Everlasting Life and Immortality, a being may live everlastingly with the possibility of death, hence not immortal or indestructible, and that the word Imomrtal means more than indestructibility. In the case of Christ after His resurrection, He was endowed with power of imparting life to others, or resurrecting powers, or a "life giving spirit." The Church, the Bride of Christ, is to share in this work of resurrecting the world from the dead, figuratively the Second Eve who nurses the life from the Second Adam in the work of regeneration. Immortality, in the sense of indestructibility, does not apply to the soul, but to the body, and is held out to the Christian Church as a hope—to be sought for and is a reward ("He giveth it", the soul, "a body that pleaseth Him") not an inherent quality of the soul as taught by St. Augustine. That this was the hope of the Primitive Christians prior to the days of Augustine, we quote the words of Prof. Frederick Palmer, A. B., D. D., Harvard Divinity Faculty, from the preface of his book: "The Winning of Immortality":—

"I have endeovored to sketch the growth of the doctrine of a future life from its apearance in Hebrew history through the line of Christian development to the present time. In doing this we come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted orthodox today. For while we regard it proper and Christian to hold that immortality is necessarily inherent in humanity, this was then regarded as improper and unchristian, the only true Christian view being that immortality was a victorious prize to be won through fellowship with Christ."

"I canot but think that their orthodoxy was wiser than ours. For I am sure that one great deterrent to believing in a future life is, with many persons, the dread thought of the vast multitudes, the majority of mankind, according to some theologies, who, it is asserted, are condemned to conscious existence in wretchedness and torture forever. Such much be the result if perpetual existence is a necessity inherent in humanity. But if it is contingent; if the soul is not necessarily immortal, but may become so; if the failure to attain immortality proceeds along ordinary non-arbitrary lines, and reaches a result which we see here imaged in the gradual elimination of decadent life, then the processes of the next world are redeemed from horror and made intelligible, almost verifiable."

"Immortiality as a necessity seems to me to have little to say for itself. As a goal to be attained, it is the prize of the Hight Calling of God in Christ Jesus."

(To Be Continued.)

STEPPING STONES, OR STUMBLING STONES.

I have been sorely tried, dear Lord,
been sorely tried today,
The sun hath veiled his brightness,
and a cloud hangs o'er my way;
Why is my heart so heavy, and the
daylight cold and gray?
I've tried to please Thee, I have striven
to faithful be and true,
I've sought for heavenly wisdom in
the thing that I should do;
Yet I've been "put to grief;" and oh,
can I have grieved Thee, too?

A fellow-pilgrim on the road a wound
hath given to me,
Its sting and smart I keenly feel—its
need I cannot see,
Stumbling stone or stepping stone, O
Lord, which shall it be?

A sorrow came to me today—a grief
so dense and deep,
The shades of deepest darkness about
my heartstrings creep;
The tears have flowed unceasing, till
no power is left to weep.
I bow beneath my weight of woe,
speechless and stunned; my heart
Sinks down like lead within my breast,
its bitter ache and smart
Seem almost more than I can bear,
A sharp and cruel dart
Hath pierced me, and I prostrate lie.
O Father, speak to me!
Thy hand lies hard upon me: can this
triel come from Thee?
Stepping stone or stumbling stone,
which shall this sorrow be?

A blessing came this day to me, a
joy surpassing sweet,
A glad way opens up to me, wherein
my willing feet
Turn joyfully; how blest I am wthin
this dear retreat!
My way had dark and lonely been for
many a weary year;
My Lord hath brought this gift to me
when all was sad and drear;
Now, where my path was bleak, the
flowers of love and bliss appear.
And, yet, dear Lord, this blessing
which Thy love hath given to me
May fill my heart to fully, and may
wean my soul from Thee—
Then, stepping stone or stumbling
stone, my God, which shall it be!

Momentous question! on its answer
my eternal joy
Hangs trembling; shall I be refined
as gold without alloy?
These woes and blessings potent are
to save or to destroy.
The tmie flies on! the "harevest"
wanes, the glorius end is near!
O Master, shall I lose e'en now the
"prize" I hold so dear?
Shall woes or joys of life have power
to dull my listening ear?
Shall I be lured by siren song, while
strains of heaven break
On ears attuned? Oh, guide me, Lord,
and keep me still awake,
May I rejoice to walk with Thee, and
suffer for Thy sake!

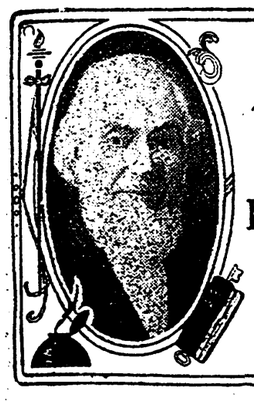
But I am weak; O Master, dear, do
Thou my spirit thrill,
Grant me Thy grace, and strength impart
to do Thy perfect will,
And in affliction or in joy obey and
love Thee still,
Almighty Lord, to Thee I fly—no other
help I know;
Oh, aid me in my need, I pray, and
make my heart to glow
With holy fire, and on me, Lord, Thy
precious love bestow.
I hear Thee speak, I will obey, I
stretch my hands to Thee,
In every providence to Thine, Thy
changeless love I see,
And stepping stones to heavenly
heights each pain and joy shall be.
—ALICE G. JAMES.

Clifton, Kan., Aug 11.

Having an appreciation for the many features of your valuable paper and especially the religious items, with Pastor Russell's sermons, so soothable for old eyes, that I want a little share in "helping others" not able to subscribe that I would enjoy having it, and have within enclosed my little mite.

May His blessing go with it and with you in your noble work.

In His service,
W. B. S.



WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

FROM DEATH UNTO LIFE IN CHRIST JESUS.

SOME FROM THE CONDEMNED RACE CALLED TO SPIRITUAL SONSHIP

These Sons of God Once Dead in Sins Like the Rest of the World—Adam Originally a Son of God—Holy Angels are Sons of God—Dominion of Sin in Fallen World Gave Opportunity for the Preparation and Testing of a Chosen Class—This Class to be God's Instruments for the Blessing and Instruction of Others—Jehovah's Plan Wonderful—No Human Being Could Ever Have Conceived it—Spiritual Sons of God, Now Preparing, Soon to be Glorified—Their Marvelous Exaltation.

CLEVELAND, OHIO, August 13.

Pastor Russell delivered a very instructive and interesting address here today. His text was, "And you hath He quickened, who were dead in trespasses and sins" (Ephesians 2:1. He said in part:

In these words of our text a great deal is expressed. The Apostle is addressing the Church. These were formerly dead in the sense that they were condemned in Adam, with all the rest of the world. They were under the death sentence, lgally, dead. From the Divine standpoint all the race of mankind is a dead race. None have life in a legal sense except those who have obtained it from God through His provided channel—Christ Jesus. The Church of Christ have life now by meeting the terms which God has laid down. They "have passed from death unto life."

The world in general are still under condemnation to death. They can gain life only through the great Life-giver whom God has provided. The life.He will give to the world in God's due time will *be* the life purchased for them by the sacrifice of His own human life—the life of the Man Christ Jesus. Adam and his race may receive back all that was lost by Adam's disobedience—whosoever will—through the merit of the sacrifice given at Calvary. It will be the sacrifice given at Calvary. It will be a restitution to human perfection in a perfected earth. The Scriptures speak of Adam in his original perfection as a son of God. (Luke 3:38.) He was created in God's image, "very good." (Genesis 1:26, 27, 31; 9:6 Ecclesiastes 7:29.) He was a human son.

The holy angels were also sons of God. They are thus spoken of in the Bible. The Lord through the Prophet Job tells us that at the creation of our race, "The Morning stars sang together, and all the sons of God shouted for joy." (Job 38:6, 7.) They were united in praising God for His wonderful works of creation. They rejoiced in Him and all His doings. God created all these different orders of beings, angels and men, through the great Logos, "the First Born (first brought into being) of all creation." (Colossians 1:15.) He was the active Agent of Jehovah in all His creative works. "Without Him was not anything made that was made."—John 1:3.

SONSHIP REGAINED ON A NEW PLAN

Through means provided in Christ, God has been extending an invitation during the present Age to some from the fallen race of Adam to become His sons, and on a new plane of being—the Divine. This is higher than anything man has ever known, higher than anything the angels have ever knewn. In bringing forth this New Creation Jehovah God is utilizing the conditions under which sin pervails in the world.

We may suppose that He said to Himself, "This would be an opportunity for making a grand character-test. I will therefore take a class from the fallen family of Adam and make them associates of My Son in the great work which I have for him to do; for the fact that they will be amongst men and have the same weaknesses of the fallen nature to contend with during the period of their development and preparation will serve only so much the more to test their loyalty and the strength of their character. I wish them to be associated with Myself in My great work of blessing all mankind, of uplifting the human family."

Thus the Father's thought is expressed in the Bible. "This will be an excellent opportunity for Me to take a specially select class from amongst all peoples, nations, kindreds and tongues. For when I shall have gathered them out they will be exactly the ones suited to My purpose, to perform good pleasure in uplifting the world from their sin and imperfections back to perfection. Not only so, but certain great principles will be demonstrated that otherwise would never be known by either angels or men. It will show that I can take the mean things, the ignoble things, and so transform them that they shall be useful on the viry highest plane of existence. Then if any of my intelligent creatures on any plane of life should in the future be offered a high position, they would know that they could attain it. If I offered a reward for any service, all would know that it could be gained."

So we see, dear friends, how the Lord has embraced the opportunity to call out and train a very special company for a very special purpose. And the arrangement by which He does this is suggested in our text: "And you who were dead in trespasses and sins hath He quickened!"—Made alive.

WHEN THESE SONS WERE QUICKENED

The Apostle Paul is not speaking here of the complete making alive of this class in the First Resurrection, when they will be perfected as Divine spiritual beings but of a present condition—"You hath He qickened." They were quickened, made alive as New Creatures, when, after they had accepted Christ as their Savior and presented themselves to God in full consecration, they were received and had the merit of Christ's blood imputed to them as sacrifices, and were begotten of God's Holy Spirit (His power) to a new nature. There the new life in Christ had its beginning; and this embryo life is to grow and develop until it is perfected in the resurrection, when they will receive their new spiritual bodies.

Though these spiritual sons are the creation of the Heavenly Father, yet it is His arrangement that their quickening, both in its present stage and in its completion at their resurrection, is not accomplished without the Son. All things are of the Father and by the Son. (I Corinthians 8:6.) It may be asked, Why could God not quicken these without the Son? We answer, Because they were dead in trespasses and sins, and must have a perfect, sinless Redeemer to deliver them from death before God could have any dealings with them.

Moreover, as they must still use their imperfect mortal bodies, it is necessary that the merit of their Redeemer should continually cover them as a robe as long as they remain in the flesh; and because of their daily imperfections they need that this Redeemer be also their Advocate before the Father, that they may continue to be acceptable. It is the Father who quickens these, but it is not without the Son. "The God and Father of our Lord Jesus Christ hath begotten us," says the Apostle—I Peter 1:3.

CHURCH'S AND WORLD'S SALVATION DIFFERENT

So we see that the receiving of life in the case of the Church class is different from the way in which the world in the next Age will receive life. Our life is from the Father, through Christ. The life of the world will be a direct gift from the Son, who alone will deal with the world during the incoming Age. He will be their "Everlasting (Age-lasting) Father." (Isaiah 9:6, 7. He is not the Father of the Church, but their Elder Brother. The world can have no access to the Father until the close of the Millennial Age.

The Church have access to the Father now, through the imputed merit of Jesus. We are being dealt with in a peculiar way and for a specific purpose. What the world are to receive will be something purchased for them directly by Christ. What the Church receives is something far above what was purchased by Christ. This purchased human life they laid down as a joint-sacrifice with Jesus, that they might share in His glory. This higher life and glory they receive as a reward for their sacrifice, just as Jesus Himself received it as a reward for His sacrifice.

The Church are New Creatures in Christ. The New Creature was never condemned. The New Creature was never redeemed. It starts out on a new plane altogether. To the world our Lord Jesus is to give His merit, the merit of His death. In the Church He only imputes it in order that it may at once be laid down as a sacrifice. The Church, as members of the human family for whom Jesus died, have as much right as the world to receive the restitution provided for them in Jesus' sacrifical death. But these have relinquished their right to the perfect human life that they may attain with their Lord the far higher and grander life—the Divine. They have become dead with Him to the human life, human rights and blessings in order that they may live and reign with Him on His Throne.

Let us represent the matter thus: We will say that a thousand dollars represents the perfect life with all the rights and privileges which would have been ours in common with the world. We still have, as members of the fallen human family, some remains of the original likeness of God in which our first parents were created. This has a certain worth; but as all the race were born under the death penalty, this worth or value could not be used by God in our fallen condition. But God has made an arrangement whereby this value can be made available. Let us say that this value which we have is represented by a hundred dollars. This represents our present life, our present influence.

To us who now offer ourselves to God to be dead with Christ, Jesus says, "I will take what you have and add to it by imputation sufficient of My sacrificial merit to make it perfect in God's sight. In other words, I will impute nine hundred dollars to your hundred and thus make the full thousand. Thus I can present you to the Father a perfect sacrifice, perfect as was My own." He does this, and the Father accepts the sacrifice. At once it is killed by our great High Priest, Jesus, and at the same moment the Father begets us by His Holy Spirit to the new spiritual nature. Thenceforth we are counted dead as human beings; we are partakers of Jesus' Sacrifice, sharers in it. We are New Creatures in Christ.

DIVINE PREDESTINATION GLORIOUS

Jehovah's great Plan is being carried out on a wonderful scale! And I am sure that, had we not been instructed as to what is His Plan, we would never have thought of such a nicety of justice and such a marvel of mercy and love as His has demonstrated in His arrangement for the Church and for the world. Such a Plan would never have occured to us. We see that our God is a wonderful God and His Plan a most wonderful Plan; and the farther into it we see, the more confidence we have in Him, and the more we grow in knowledge, in grace, in His character-likeness and in the likeness of His dear Son our Saviour and Advocate.

God has foreordained, predestinated, that the members of the Body of Christ, the Church shall be conformed to the image of His Son. He has not predestinated, as many once thought, that so many are to go to Heaven and all the remainder—the vast majority—to endless torture. We are greatly enamored of the Lord's predestination; we could not ask for anything better, nor half so good. Surely we should show Him our great appreciation of His wonderful Calling in Christ to those who "have ears to hear." Jesus says, "No man cometh to the Father but by Me," and "Him that cometh unto Me I will in no wise cast out." So we have come. Does the Father accept of such? Yes; He accepts us and gives us the gegetting of His Holy Spirit. That is our start as New Creatures in Christ. "You hath he quickened who were dead in trespasses and sins."

QUICKENING THAT FOLLOWS BEGETTING

There is another sense in which the Bible speaks of us as being quickened. As we had stated, when we consecrated ourselves to God and the merit of Jesus was imputed to us, the sacrifice was killed, legally, and we were begotten as spirit beings. But as we still have to use the human body which was legally killed, it must be made the servant of the New Creature. By the Holy Spirit dwelling in us God quickens, energizes, this body that it may render service to Him. Thenceforth this mortal body is the property of the New Creature. He is to bring it fully into subjection to the new mind. It is to be used to develop the new mind until the New Creature is perfected in character and ready for his glorious spiritual body, which he is to receive in the resurrection.

If we fail to develop and bring forth fruitage in proportion to our talents, our opportunities for service, we cannot ask to be of that great, highly exalted Body of Christ. As soon as the newly begotten child of God comes to the point of activity in the Lord's service, he has been quickened. This quickening, energizing, of the New Creature to labor for God, to lay down his life for the brethern, should follow the begetting of the Holy Spirit in a comparatively short time. Until this time he has not begun to walk in the footsteps of the Master; the embryo new life is yet too feeble to manifest itself. As in a natural begetting the conception takes place some little time before there is a quickening, so it is with the spiritual begetting. But the quickening should follow in a reasonably short time! Otherwise something would be wrong. The Truth requires a little time to impregate the heart and mind, and then the evidence of quickening begin to manifest themselves.

JEWELS IN PROCESS OF PREPARATION

This called-out class the Father denominates. His jewels, "They shall be mine, saith the Lord of Hosts, in that Day when I made up My jewels." "Thou shall also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God." (Malachi 3:17; Isiah 62:3.) Some may be inclined to critize as they see evidences of imperfection in the mortal flesh of those whom the Lord is preparing now for the Kingdom. But the Lord looks beneath the surface. He knows who have the jewel quality. He knows who have the requisite decision of character, the necessary heart-loyalty to the principles of righteousness, the proper humility. Certain qualifications are absolutely essential on those whom God is now choosing for the highest positions in the Universe next to Himself and His First-begotten Son.

Jewels are scarce; and these jewels that the Lord is now taking out of the world have the right heart-condition, whatever may be the natural blemishes of the mortal body, which they are endeavoring to conquer to the best of their ability. "Blessed are the pure in heart," said the Master. These pure-hearted ones shall be the Lord's in this Day, now present, when He is making up his jewels, His royal diadem. God is to make a glorious exhibition of them to the entire Universe—human and spiritual. He is to have a wonderous diadem of glory and beauty.

Each of these jewels, must be cut and polished for his Place in the diadem. The various difficulties and trials of life are making us ready for that position. We are to "think it not strange concerning the fiery trial which is to try us as though some strange thing happened unto us," but are to rejoice that we are counted worthy to suffer with Christ." Thus only can we glorify with Him. If we submit to the process of the great Heavenly Lapidary we shall be mounted in gold.

This time of mounting will be when we, as developed New Creatures, shall be given our new spiritual bodies in the First Resurrection. The Lord tells us that He will display this crown, or diadem, in His hand as His masterpiece, the crowning work of all God's great creation. It will be an entirely new creation upon the very highest plane—a position never offered to any but our Lord Jesus and those who walk in His sacrificial footsteps. Then let us "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the Author and finisher to our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right and of the throne of God."—Hebrews 12-2.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$25.00
Amount received	5.00
Total	$30.00
Paid out	$38.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

THE GREAT SATANIC DELUSION.

The principle theme of the pastors of the I. B. S. A. propaganda is the "Second Coming of Christ. Why? How? When?" This is precisely the same theme emphasized by Miller and those that followed, and would indicate that it is one continuous movement under different leaderships. Miller and his school looked forward to the second advent and Russell points out that it is a thing of the past—that Christ came personally in the spirit, invisible, in 1874. Prior to Miller's day this subject of Bible study was sadly neglected.

Along with this subject of Christ's second presence, comes logically the doctrine of the resurrect'on of the dead, for they are associated both in reason and Scripture. The doctrine of the resurrection has no logical place in the so called orthodox system, for if the dead do not die, why should there be a resurrection of the dead? This left the question in the background by being given in the system in the unreasonable theory of the body. This neglected subject, so prominent in Scripture, did not receive any attention until Miller appears. In the words of Dr. Adam Clark:

"The doctrine of the resurrection appears to have been thought of much more consequencé among the primitive Christions than now! (Early in the ninteenth contury). How is this? The Apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness through it! And their successors in the present day seldom mention it! So Apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching (orthodoxy) which is treated with more neglect!"

The next logical question following the doctrine of the resurrection is the subject of the soul—does it die?—or is it immortal? Intelligent and thinking people began to wonder why the Lord would resurrect the dead, if they are in either heaven or hell, their final judgment passed upon and unalterably fixed. Miller, in common with others, believed the soul immortal, but his preaching the doctrines of the resurrection led to the discovery of the fiction of the Platonic theory and the fact that this is a philosophic statement of the Satanic lie—"Ye shall not surely die." Note for instance, the following expression from a representative of the Advent Movement, cut adrift from the ancient moorings of orthodoxy, just before Russell looms into the lime-light. (E. G. White:—

"The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—"Ye shall not surely die",—was the first sermon over preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die', is made to mean, The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the word of God."

That the key to this discovery of the Satantic theory of man's supposed indestructible soul, was the doctrine of the resurrection, is further indicated by the words of Tyndale, who, like Luther, was led to discover the same fact, for we hear him say to the Romish dectors: "Ye, in putting them (departed souls) in heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection. If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" The doctrine of the resurrection from the sleep of death was clearly appreciated by Luther as well. Luther in commenting on Solomon's words in Ecclesiastes (9:5, 6, 10) "the dead know not anything" etc., remarked: "Another proof that the dead are insensible. Solomon thinks therefore, that the dead are altogether asleep, and think of nothing. They lie, not recokoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment."

The only sensible solution to the prevalence of this Platonic theory amongst people who profess to be Bible students is that given in the Bible itself—that "the God of this world (Satan) hath blinded the minds of them that believe not" by his insidious methods. Man in his depraved condition is as prone to sin as the sparks fly upward, and takes to Satan's precepts readily, especially when they promote man's personal ambition; his precepts are foistered upon man automatically. An instance in point where man's ambition is envolved, we mention the fiction of the spiritual lineage of Apostolic Succession of Bishops: the blood lieage of Kings as Divine (?) Right. Again, wars have been perpetuated between supposed Christian nations by the old time worn proposition that to insure peace we must be prepared for war; this precept is at the bottom of the dragon of Militarism that is devasting Europe in the "world war" now raging.

As if to answer the question that might properly be raised, that if man was left to himself without Satan's supervision he would not be enslaved by the shackles of superstition and his own passions, the Jewish race was made immune from Satan's precepts by the Mosaic Law and it's Priesthood; this law had also rigid restriction against the baneful influence of Satan's demands of witchcraft which operate today through mediums of Spiritualism, who personify the dead—thus perpetuating the original lie that the dead are not dead. The Jews as well as the Gentiles "Sought out many inventions and defiled himself." An instance of this might be mentioned in connection with their form of government—they

(Continued on Second Page)

FRIENDS; TAKE NOTE.

We have on hand an Issue of a Tower Index 1908 to Oct. 1915, arranged under subject as well as date and year. Price Twenty-five (25c) cents. Apply,

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THE RIOT AT EPHESUS

Acts 19:29-41.—August 20.

Completion of St. Paul's Second Missionary Tour—His Third Tour Begun. The Gospel Preached In Ephesus. Opposition by Deluded Agents of the Adversary — Business Depression Charged to Christianity—Real Secret of Opposition to True Gospel.

"The love of money is a root of all kinds of evil."—I Timothy 6:10. R. V.

AFTER leaving Corinth, St. Paul completed his second missionary tour and returned to Antioch. En route he stopped at Jerusalem, where he greeted the Church and doubtless gave them an account of the Lord's blessing upon his recent ministries in Europe. Aquila and Priscilla went with him as far as Ephesus. The vessel upon which he sailed remaining at the port over the Sabbath, St. Paul improved the opportunity to speak in the synagogue. His discourse there was in the nature of a preparation for a future work which he hoped to do in Ephesus.

We are not informed how long the Apostle remained at Antioch; but "after he had spent some time there, he departed and went over all the region of Galatia and Phrygia, in order, establishing all disciples." (Acts 18:18-23.) While energetic in the establishment of new companies of the Lord's people, he was not slack in looking out for the spiritual growth of those which he had already established, as is evidenced by the fact that this was his third visit to these churches.

On his return to Ephesus, St. Paul found that during his absence a Christian brother named Apollos had come there and had preached in the synagogue, using such logical arguments that he had secured twelve converts to Christianity. St. Paul speedily found these twelve converts and further instructed them in the way of the Lord. Apollos had explained to them the Gospel merely to the extent of repentance from sin and of faith in Christ as the Redeemer. He had no knowledge of the deeper meaning of baptism as explained by St. Paul (Romans 6:3-5)—a baptism of consecration, to suffer with Christ, to be dead with Him, and ultimately to share with Him in His Kingdom. When the Ephesian converts heard this, they were baptized into the name of the Lord Jesus, to fellowship in His sufferings, even unto death.

St. Paul Preaching at Ephesus.

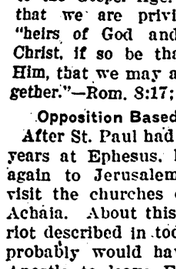
There are many believers today who, like these Ephesians, are members of the Household of Faith, but not members of the *Body of Christ*—who have gone as far as a baptism of repentance, reformation and faith in the Redeemer, but who have not been instructed respecting the great privileges belonging to the Gospel Age. They know not that we are privileged to become "heirs of God and joint-heirs with Christ, if so be that we suffer with Him, that we may also be glorified together."—Rom. 8:17; 2 Tim. 2:11, 12.

Opposition Based on Selfishness.

After St. Paul had spent nearly three years at Ephesus, he purposed going again to Jerusalem, but first would visit the churches of Macedonia and Achaia. About this time occurred the riot described in today's Study, which probably would have determined the Apostle to leave Ephesus, if he had not already so purposed. The Lord permitted persecutions to drive St. Paul out of every place—this seemingly indicating the proper time for terminating his ministry at each point.

Ephesus was one of the great cities of that time. At the head of its harbor stood one of "the seven wonders of the world," an immense temple of "Diana of the Ephesians"—the deity of Asia Minor. Of course the fame of this great idol attracted general attention; and those who could not go to Ephesus to worship at her shrine purchased from merchants certain charms, which consisted of small silver copies of the shrine. In the Apostle's day the business of making these shrines employed thousands of men.

A man named Demetrius was the representative of the silversmiths' union. Incensed at the propaganda of the Church at Ephesus, he aroused his fellow-craftsmen by a stirring speech, in which he painted a black picture of the business depression that would result if this man Paul were permitted to preach much longer in their city. With a wonderful cunning he combined the thought of their duty of supporting the religion of their city with that of looking out for their pocketbooks. Soon the city was in an uproar, touched to the quick on humanity's tenderest spots—religion and worldly prosperity.



Tumult at Ephesus.

St. Paul's place of residence being known, the mob rushed thither. The Apostle was absent; but two of his assistants were hurried to the theatre. Learning of the commotion, St. Paul would have courageously entered into the thick of the trouble; but the brethren suffered him not. The Lord, however, assisted the two brethren who were arrested. The town clerk came to their relief, and showed that the meeting was nothing short of a riot, which if reported to the imperial government at Rome, would greatly reflect against their city. With this he dismissed the assembly.

MOVIE OPERATTORS ADVANCE

CINCINNATI, Aug. 14.—Moving Picture Operators' union has secured a three years' agreement with picture house managers in this city. Wages are increased.

"AMERICA FIRST AND AMERICA EFFICIENT."

We come to state in a plain and direct manner our faith, our purpose and our pledge. This representative gathering is a happy augury. It means the strength of reunion. It means that the party of Lincoln is restored, alert, effective. It means the unity of a common perception of paramount national needs. It means that we are neither deceived nor benumbed by abnormal conditions. We know that we are in a critical period, perhaps more critical than any period since the Civil War. We need a dominant sense of national unity; the exercise of our best constructive powers; the vigor and resourcefulness of a quickened America. We desire that the Republican Party as a great liberty party shall be the agency of national achievement, the organ of the effective expression of dominant Americanism. What do I mean by that? I mean America conscious of power, awake to obligation, erect in self-respect, prepared for every emergency, devoted to the ideals of peace, instinct with the spirit of human brotherhood, safeguarding both individual opportunity and the public interest, maintaining a well-ordered constitutional system adapted to local self-government without the sacrifice of essential national authority, appreciating the necessity of stability, expert knowledge and thorough organization as the indispensable conditions of security and progress; a country loved by its citizens with a patriotic fervor permitting no division in their allegiance and no rivals in their affection—I mean America first and America efficient. It is in this spirit that I respond to your summons.—From Mr. Hughes' speech of acceptance.

ADEQUATE FEDERAL WORKMEN'S COMPENSATION LAWS.

I stand for adequate Federal Workmen's Compensation laws, dealing not only with the employes of government, but with those employes who are engaged in interstate commerce, and are subject to the hazard of injury, so that those activities which are within the sphere of the constitutional authority of Congress may be dealt with under a suitable law.—From Mr. Hughes' speech of acceptance.

THE NATION IS SHOCKINGLY UNPREPARED.

It is apparent that we are shockingly unprepared. There is no room for controversy on this point since the object lesson on the Mexican border. All our available regular troops (less, I believe, than 40,000) are there or in Mexico, and as these have been deemed insufficient the entire National Guard has been ordered out; that is, we are summoning practically all our movable military forces in order to present bandit incursions. In view of the warnings of the past three years, it is inexcusable that we should find ourselves in this plight. For our faithful guardsmen, who with a fine patriotism responded to this call and are bearing this burden, I have nothing but praise. But I think it little short of absurd that we should be compelled to call men from their shops, their factories, their offices and their professions for such a purpose. This, however, is not all. The units of the National Guard were at peace strength, which was only about one-half the required strength. It was necessary to bring in recruits, for the most part raw and untrained. Only a small percentage of the regiments recruited up to war strength will have had even a year's training in the National Guard, which at the maximum means one hundred hours of military drill, and, on the average, means much less. Men fresh from their peaceful employments and physically unprepared have been hurried to the border for actual service. They were without proper equipment; without necessary supplies; suitable conditions of transportation were not provided. Men with dependent families were sent; and conditions which should have been well known were discovered after the event. And yet the exigency, comparatively speaking, was not a very grave one. It involved nothing that could not readily have been foreseen during the past three years of disturbance, and required only a modest talent for organization. That this Administration while pursuing its course in Mexico should have permitted such conditions to exist is almost incredible.—From Mr. Hughes' speech of acceptance.

HOD CARRIERS GAIN.

PITTSFIELD, Mass., Aug. 14.—The newly-organized Hod Carriers' union has won a short strike for union recognition, a $3 minimum and an eight hour work day.

Letter from the National Capital.

Senator Vardaman of Mississippi disagreed with his southern colleagues. He said: "the constitution is usually the refuse of the stateman whose interests or preconceived notions are to be supported by the invocation of the terms of that instrument." He said that he has observed that the constitution "has never stood in the way very long of the enactment of the measure which public sentiment demanded should be enacted for the good of mankind." In an eloquent manner the Mississippi lawmaker swept aside the argument of constitutional pleaders and urged that the question be viewed from man's higher impulses.

"This bill deals with immortal stuff," he cried. "Its effect upon the affairs of today are of inconsequential concern when we consider the larger issues of the future. The salvation of the child is the hope of the race—the source of strength and life of the republic—the highest function of a great government. The temporary moral welfare of society depends upon it, the glory of our civilization draws life and inspiration from it, and the attainment of the individual of the infinite consummation is the realm of eternity is impossible without it."

By implication Senator Tillman gave organized labor credit for being the real power behind anti-child labor agitation. He declared that "the congress of the United States trembles every time the labor unions frown." He said he believed in organized labor, "but unless labor is restrained by real leaders and persuaded to act reasonably and justly instead of being fondled and slobbered over by vote seekers and demagogues, as is done now, I shudder to think what may happen." He further declared that "capital" with its brutal, cynical disregard for humanity, started the conflict, and labor in self defense, organized for the struggle," and that "if the fight must go on, I am for labor, because capital started the trouble." After thus proving that he was independent of capitalists and trade unionists, Senator Tillman voted against the bill.

Imediately after the bill was passed the senate ordered the appointment of a conference from the house of representatives to agree on several changes made by the senate.

LONGSHOREMEN DEMAND MORE.

DULUTH, Minn., Aug. 7.—Longshormee's union has asked the Northern Pacific railroad and the Lake Lines Stevedores' association to increase wages 5 cents an hour.

SIGN CLERKS' AGREEMENT.

GARY, Ind., Aug. 7—Merchants in this city have held a meeting with the Retail Clerk's union and signed an agreement which provedes for uniform closing hours and improved working conditions.

SWITCHMEN TO ABRITRATE.

NEW YORK, Aug. 14.—At a conference between representatives of the Switchmen's Union of North America and eastern and middle western railroads it was agreed that the switchmen's demands be passed to an arbitration board. These workers are asking for eight hours and pay for overtime.

GARMENT WORKERS GAIN.

WINNIPEG, Manitoba, Aug. 14.—Ladies Garment Workers' union has won its strike against the Faultless Ladies' Wear company. The union and a shop committee are recognized and wages are increased 10 per cent and upwards. Only union workers will be employed.

CAR MEN SECURE CONTRACT.

WINNIPEG, Manitoba, Aug. 14.—After a three weeks' conference representatives of the Brotherhood of Railway Car Men and the Canadian Northern railroad have signed a new schedule which raises wages about 10 per cent and provides for better working conditions. All points between Port Arthur and Vancouver are covered in the agreement.

"HIGH" WAGES DISSECTED.

ST. LOUIS, Mo., Aug. 14.—The scale of organized pavers in this city is $3.50 a day, which many good citizens will insist is "high wages." In a letter to Mayor Kiel this union states that for the first six months of 1916 they had 96 working days, which made their wages, per month, $38.40 for pavers and helpers and $44.80 for rammers.

IN STOCK:—An assortment of modern and rebuilt machine tools. Advise your requirements.
What have you to dispose of.
MACHINERY MERCHANTS, Inc.
50 Church St., New York City

RAILS
Cars, Locomotives, Etc.
Steel Piling
Bought And Sold
ZELNICKER in ST. LOUIS
Send For Our Bulletins

NEW YORK GARMENT WORKERS VICTORIOUS

NEW YORK, Aug. 14.—The Ladies Garment Workers' union has defeated their organized employers, who abrogated an agreement and locked out 60,000 workers April 28.

During the lock-out numerous conferences were held and the employers offered every solution except the one the workers insisted on—the creation of machinery to settle grievances.

Last month the union's representatives submitted an agreement without this clause, and it was rejected by the strikers. Conferences were again resumed and the manufacturers surrendered and a contract was agreed to that was later accepted by the strikers, who are now returning to work. Both sides agree to discipline any member who violates the agreement and provision is made for the settlement of grievances. Prices for piece work are to be fixed by committees selected by workers in the various shops. Under this arrangement employes will have a voice in setting prices.

Other sections, which were included in the rejected agreement, provide for a 49-hour week and an average of 6 per cent increase for week workers.

The strikers' victory is complete and marks what is believed to be the end of a series of efforts by the manufacturers to crush this union. Last year eight officials of the union were arrested on murder charges, but were later acquitted. This was followed, on April 28, 1916, by the manufacturers abrogating a two years' agreement, signed July 23, 1915, which provided for a conciliation committee to which all differences were to be referred.

ONE CHILD LABOR INSPECTOR.

ATLANTA, Ga., Aug. 14.—The state senate has defeated an amendment providing for two factory inspectors to enforce the child labor law. It was agreed by these lawmakers that one inspector, at a salary of $1,200 a year, is sufficient to cover this state, which is 320 miles from north to south and 254 miles at its extreme width.

ROCHESTER WAITERS STRIKE.

ROCHESTER, N. Y., Aug. 14.—Cooks and waiters in hotels in this city and in summer resorts near here struck for higher wages and better working conditions. Waiters are now paid $30 a month. They ask $9 for a work week of 60 hours. Other demands include wholesome food, decent living quarters and the abolition of fines.

THE COAST LINE TO MACKINAC
DETROIT
CLEVELAND, BUFFALO, NIAGARA FALLS
TOLEDO, PT. HURON, ALPENA, ST. IGNACE.

A REAL VACATION
The Water Way is the Only Way

The Great Lakes is the mecca for particular and experienced travelers on business and pleasure trips. The D. & C. Line Steamers embody all the qualities of speed, safety and comfort. The freedom of the decks, the cool, refreshing lake breezes, the commodious state rooms and unexcelled cuisine, make life aboard these floating palaces a source of enjoyment.

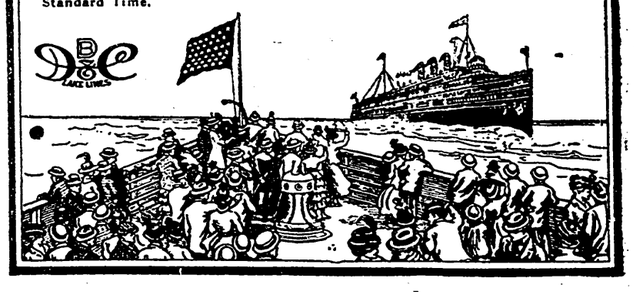
"D. & C. A SERVICE GUARANTEE"

During Summer Season the Two Giants of the Great Lakes, Strs. City of Detroit III and City of Cleveland III, operate daily service between Detroit and Buffalo; daily service between Detroit and Cleveland, also delightful day trips during July and August, as well as two boats out of Detroit and Cleveland every Saturday and Sunday nights during these two months. FOUR TRIPS WEEKLY FROM TOLEDO AND DETROIT TO MACKINAC ISLAND AND WAY PORTS—From June 25th to September 10th. SPECIAL STEAMER CLEVELAND TO MACKINAC ISLAND. TWO TRIPS WEEKLY. NO STOPS ENROUTE EXCEPT AT DETROIT EVERY TRIP. Daily service between Toledo and Put-in-Bay. June 10th to September 10th.

YOUR RAILROAD TICKETS ARE ACCEPTED

On D. & C. Line steamers for transportation between Detroit and Cleveland, Detroit and Buffalo, either direction.
Send two cent stamp for illustrated pamphlet and Great Lakes Map. Address L. G. Lewis, G. P. A., Detroit, Mich.

DETROIT & CLEVELAND NAVIGATION COMPANY
PHILIP H. McMILLAN, Pres. A. A. SCHANTZ, Vice-Pres. & Genl. Mgr.
All D. & C. Steamers arrive and depart Third Avenue Wharf. Central Standard Time.



TO URGE SUNDAY CLOSING.

SAN FRANCISCO, Cal., Aug. 14.—At the coming convention of the state federation of butchers one of the most important questions to be considered will be the Sunday closing of meat shops throughout the state.

WANTED
METAL STAMPING WORK
Prompt and dependable deliveries. Send specifications for quotations
THE METAL SPECIALTY CO.
6th and Burns St. Cincinnati, Ohio

FOR SALE
One Wm. Gleason Lathe
26"x14'. Good condition, ready to ship. Full set of change gear, etc.
Address Box 144, Florence, S. C.

WANTED
To communicate with Foundry
that is in position to furnish from two to five tons of gray iron vise castings daily.
HOLLANDS MFG. CO.
Erie, Penna.

Standard Grades of
NEW JERSEY
FIRE CLAY BRICKS
Manufactured by
The Mutton Hollow Fire Brick Co.
Woodbridge, N. J.
Fire Brick, Cupola Linings, Boiler Arches and Special Fire Clay Products. Foundry Clays, Kaolin and Sands. Ground Fire Clays.

What feeling is better than to make a good round saving on your home furnishings? You can do so now. Later on it will be impossible. That's the beauty of this August Sale. You have your pick from all—new choice stocks at low prices. Let Spear show you.

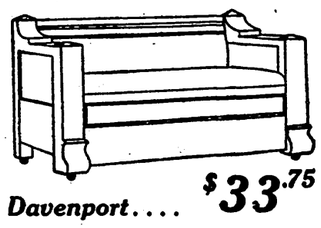
Spear & Company
915-917-919-921 PENN AVE.

The fine thing about Spear Credit on an occasion like this August Sale is that you need very little money to take advantage of these savings. You will certainly want things for your home later. Select now—at low August Sale prices, and pay later at your leisure. Spear gladly extends credit.

August Sale Savings—Use Spear Credit

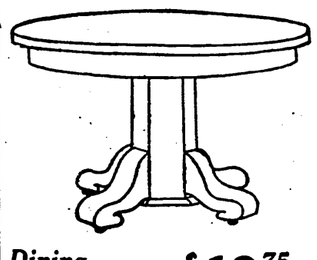
Bed Outfit Complete $13.75

This complete outfit is entirely different from what you usually find at a low price. The 2-inch post bed is richly white enameled. The mattress is well stuffed. It is covered with the new ticking design. The spring is the well-known National. A bed outfit that will give long service. On Liberal Credit Terms.



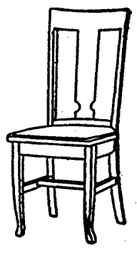
Davenport.... $33.75

A Davenport of unmatched beauty which you congratulate yourself on getting at this price. There is scarcely a home that won't be better furnished with a davenport like this. It is one of many in a variety of finishes you will find at August sale prices which really save. On Liberal Credit Terms.



Dining Table. ... $12.75

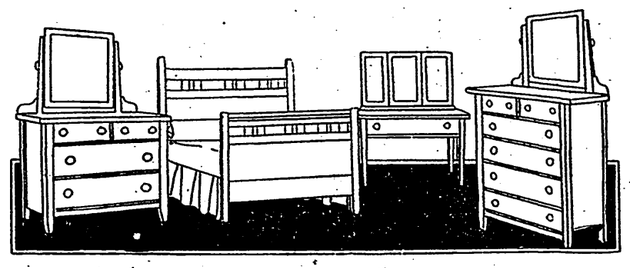
A cleverly designed dining table which will be appreciated because of the quarter-sawed oak construction and superb polish. It is a table that will give a lifetime of service. Made with a specially patented lock and equipped with real good casters. There is every detail to give it all the characteristics of high-quality furniture. On Liberal Credit Terms.



Dining Chair $1.98

A beautifully finished leather seat solid oak diner, which is one of the new designs and will harmonize with most any style of furniture. It is one of those rare values which Spear saves for an occasion like this. In all there are over five hundred chairs to select from.

On Liberal Credit Terms.



Sheraton Adaptation Bedroom Suite in White Enamel $59

Dresser ..... $18.75 | Bed $9.95
Chiffonier ..... $17.80 | Dressing Table ... $12.45

Many of our customers have expressed their delight over the beauty of this suite. If you had $200 to spend on a bedroom suite, you'd find it very difficult to match the plain straight line Sheraton refinement of this suite. In the extremely white finish—easily kept white—you have the ideal modern finish for a bedroom. We'd rather not talk price here, though the figure on this suite is something to brag about. We'd like to have you see the suite—the construction, everything about it, and then consider what wonderful furniture you are getting for so little money. This is a style which will always be in vogue. It has a charm which is characteristic of this designing and will always appeal. You will like this suite when you see it first and you will grow to like it more every day. Just picture these pieces in your bedroom. Can you think of any design so adaptable. Now let us show you the suite. And remember that you may take a year or more to pay for it on liberal credit terms.

This Suite in White Enamel, Genuine Solid Oak or Genuine Mahogany.

William and Mary Dining Suite $87.50

Buffet 54 in., $27.50. China Closet 62 ins. high, $27.50.
Dining Table 48 in. top, 6 foot extension $19.75
Serving table 24 inches wide $12.75

A very impressive dining room suite, true to all the higher ethics of furniture construction, and still within the reach of any pocketbook. It is real high quality furniture with the interior finished as perfectly as the exterior. The exterior has had seven coats of finish, making it unusually durable. No detail has been slighted. We are showing a big variety of William and Mary period dining room suites. They are selling very quickly. We will have difficulty getting more when this lot is sold out. Furniture like this is never made quickly. It takes time. Every part of the workmanship goes through a specified procedure, for which ample time must be given. If you anticipate getting new dining room furniture, be sure to see these suites before they are all sold. Buy it on Liberal Credit Terms.

Furnished in Genuine Mahogany or Genuine American Walnut.

Special August HOOSIER SALE 50c Weekly

$1 Puts Any Hoosier in Your Home

Get your Hoosier now before prices advance. After this lot is sold there will be no more Hoosiers at the present low prices.

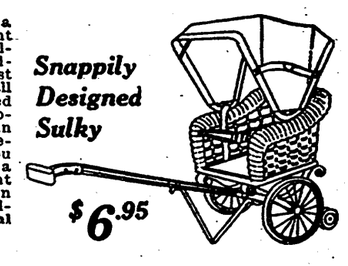
Spear Is the Only Hoosier Dealer in Pittsburgh.

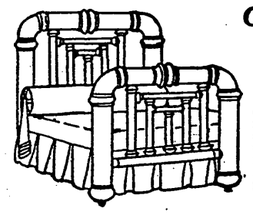
See All the New Hoosier Models, $12.45 to $41

THIS NEW "Hoosier Wonder" $21

This is one of a large assortment of high-grade sulkies now on exhibition on our first floor. They are all reasonably priced and we feel absolutely sure in making the statement that you will not find a better assortment anywhere in Western Pennsylvania. On Liberal Credit Terms.

Snappily Designed Sulky $6.95





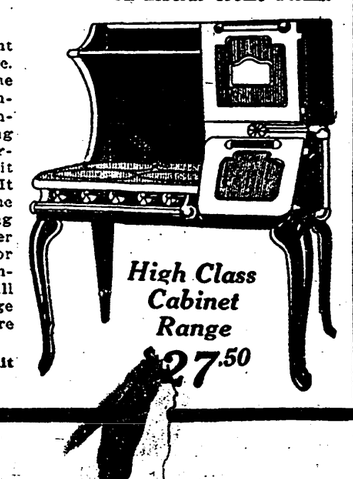
Guaranteed Lacquer Brass Bed.... $19.75

A matchless value with 2-inch continuous posts and 1-inch filler rods. The sort of a bed you will always take delight in making up. It is particularly attractive in design, and we guarantee cannot be found anywhere at this price.

On Liberal Credit Terms.

Just the right size cabinet range. Built with all the modern contrivances for convenience. Nothing has been overlooked to make it a perfect baker. It is sanitary, the long legs making it a simple matter to keep the floor space beneath immaculate. You will not find this range matched anywhere for the money.

On Liberal Credit Terms.



High Class Cabinet Range $27.50

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 38. PITTSBURGH, PA., THURSDAY, AUGUST 24, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

RAILWAY EMPLOYES USE MINERS' PLAN

Big Manufacturers Declare Trouble Ahead if Wilson Establishes Eight Hours Without Making It Universal.

WASHINGTON, D. C., Aug. 21.—In the great railway situation in which 400,000 men are involved directly, President Wilson is in a similar position to that which the miners had President William McKinley prior to his second election when Senator M. A. Hanna was called into action. The negotiations were not concluded until sufficient concessions were granted to give the United Mine Workers an additional start to that which they received when Michael Ratchford was the Moses who led them through their first great victory.

Michael Ratchford had won for the United Mine Workers their first great battle when in 1897 they declared their great strike in which at least five competitive states were involved. It was during this contest that the first joint conference was secured with the operators and in the second election of McKinley a move was made to take in the Anthracite. This contest was won to save McKinley in his re-election and Senator Hanna received the credit for it.

The railroad men have learned the secret of pressing their demands on the eve of an election and the power lies with the Democratic Party now in absolute control.

The granting of an advance to the railroad men is not all that is involved but if the railroad men should win this means that eight hours shall become the established day's labor and this would take in every manufacturer in the country for whom employes are working longer than eight hours.

The eight hour day is to be the established basis but that basis it is argued cannot be perfectly established until it becomes a national law, thus bringing all competitors under the same conditions. A state law is absolutely worthless, as such enactments have no jurisdiction in competitive markets. The meaning of this is, that while Pittsburgh pays $4.00 a day for eight hours, other cities are paying $3.85 for nine hours and the manufacturers in Pittsburgh have been the goats. The problem, therefore, confronting President Wilson is to amicably adjust the contending differences with the railway men that will not prove a hardship to other manufacturers, who will be compelled to readjust their wage scales and thus start a contention that may involve the whole nation in a general strike. The railways may readily be able to establish the eight hour basis, but the question involved, and one which has brought the manufacturers into the struggle, is how can Pittsburgh compete with other states if the eight hour law is to be forced in one state and not in another?

The United States Steel Corporation and the other manufacturing interests control at least 80 per cent of the men employed in this country and a victory for the railway men will mean that eventually eight hours will be demanded elsewhere, and while it cannot be enforced by all, some will be compelled to meet the conditions and be forced to settle irrespective of the cheap labor of other states, with which they will have to contend.

The employes now appreciate the delicate situation and the political position of the Democrats is rather ticklish. President Wilson wants to win and he cannot do anything that will lose favor with the working men, thus he is throwing his influence toward the vast army of employes and his influence is playing a remarkable part in the controversy.

A letter from George Pope, President of the Manufacturers' Association presents the side of the manufacturers thus:—

"Hartford, Conn., Aug. 18, 1916.

"The President, the White House—On behalf of 3,700 manufacturing organizations employing 3,000,000 persons, and utterly dependent upon uninterrupted railroad service for their continued operation, I beg to at once express our deep appreciation of your efforts to prevent the threatened destructive stoppage of national railroad service, and to respectfully urge that you will with all the power of your great office and personality assert and maintain the principle of arbitration for industrial disputes affecting national intercourse. No just demand can fear such a test, no unfair demand can or should survive it. We sincerely believe no man in history has possessed such an opportunity to fortify this essential principle of public security against future attack by employer or employe.

"GEORGE POPE,
"President National Association of Manufacturers."

The President replied: "Allow me to acknowledge the receipt of your telegram of August 18th and to say in reply that I hold to the principle of arbitration with as clear a conviction and as firm a purpose as any one, but that unfortunately there is no means now in existence by which arbitration can be secured. The existing means have been tried and have failed. This situation must never be allowed to arise again, but it has arisen. Some means must be found to prevent its recurrence, but no means can be found offhand or in a hurry or in season to meet the present national emergency. What I am proposing does not weaken or discredit the prin-

(Continued on Page 5.)

MEETING TO ORGANIZE THE BABCOCK BLUES

Big Feast, New Hughes and Fairbanks' Campaign Songs, a Smoker and an Old Time Political Rally August 31st.

If Pittsburgh business men or her matchless industrial champions are looking for those who are capable of personifying the slogan of the greatest industrial centre in the world that "Pittsburgh Promotes Progress"; if the Iron City is looking for real industry personified with abundance of enthusiasm to demand or enforce national recognition, a moment's reflection over the work being whipped into shape by President Joseph P. Hilldorfer and Vice President C. W. Robinson in the organization of the Babcock Blues will undoubtedly suffiice.

The Babcock Blues are going to bring to Pittsburgh, as well as the Keystone state, a national reputation, and the task of working out the details and putting them into execution is requiring the most strenuous efforts, besides the labor is constant and unremitting.

President Hilldorfer and Secretary Robinson have so well

E. V. BABCOCK,

One of Pittsburgh's most popular business men and financiers after whom the Babcock Blues are named.

mastered the details that preparations have been made to call the first general meeting on Thursday evening, August 31, at the commodious headquarters of the club 222 and 224 Diamond street. This meeting will be inaugurated with a smoker and the evening is to be one of well spent moments of retrospection and business suggestions, during which time "ye" marching clubs of "ye" old days may be reviewed and "ye" old time methods will be smothered with the new and brilliant ideas of the present day an abundance of which President Hilldorfer and Secretary Robinson have already worked out.

On the opening evening preparations have been made to serve lunch and the occasion will be doubly enlivened by one of the best Glee Clubs in the State. These entertainers are to be a part of the Babcock Blues and the newest Hughes and Fairbanks campaign songs will be introduced for the first time.

It is the intention of the Babcock Blues to carry with them their Glee Clubs and in all probability there will be more than one with revivifying and rejuvinating transparencies, instruments of clamor and attractive schemes which shall arouse interest in the campaign and expose the falacies of the long eared gentry under whose folly the nation has been merely wriggling along during the last four years.

The club will typify the great city of Pittsburgh and its industrial position and the members will be from all walks of life. It is the intention to have the commercial and financial interests represented as well as the mills, factories, shops and mines. This is absolutely essential to the success of the club and its purpose, and all these are included in the details of information.

(Continued on Page 8).

Discussion of After the War Problems.

Thomas Reece, Staff Correspondent.

LONDON, August 10.—The Prime Minister consented to receive in his room at the House of Commons on August 3rd a deputation from the joint executives of the Triple Industrial Alliance—the Miners' Federation, the National Union of Railwaymen, and the National Transport Workers' Federation—on questions connected with demobilization after the war.

In the interests, first, of the 500,000 or more mine, railway, and transport workers who have enlisted, and secondly, of those who have temporarily filled their places, and three executives hold that it is the duty of the Government to see that the standard conditions of life secured and maintained by generations of trade union effort shall not be allowed to fall, or labor to be cheapened, by a flooding of the labor market with discharged soldiers and sailors. They will, therefore, put before the Prime Minister the following demands:

(1) That departures from trade union practices made to accelerate production and distribution shall cease when peace is resumed.

(2) That all men or women employed as substitutes shall, when disemployed, be given other work at stadard living rates or full maintenance.

(3) That the demobilization of those who have joined for the duration of the war shall be arranged in such a manner as will lead to their gradual absorption into civilian occupations.

(4) That all who so desire shall be granted extended furloughs at full Army pay with full separation and billeting allowances in order to recuperate.

(5) That registration bureaux and an employment board (one-half of the members to be appointed by trade unions) shall be set up to deal with the transition stage.

(6) That men who have severed their connection with the Army shall, if unable to procure work, be assured maintenance allowance.

Mr. Robert Smillie, president of the Miners' Federation, referring at Blyth on July 31st, to these demands, said that if an evasive answer was given by the Prime Minister trade unionists would have something to say. Governments that were not amenable to reason, he declared, were amenable to force.

Individual trade unions all over the country are taking up more briskly now than ever before the discussion as to what is to happen to labor after the war. As is no doubt well known, industrial conditions in this country have changed remarkably because of the war. In the first place unemployment has almost vanished. One big union, the Amalgamated Society of Engineers, whose members are fitters, machine shop workers, etc., and which has a membership of over 200,000 only had 28 drawing out-of-work benefit recently. A similar story can be told of most other big unions. Of course many of these trade societies are directly helped by the big boom in the war material business. Even where this boom does not affect the unions, however, it does so indirectly in that the members frequently leave those occupations where work is perhaps slack and get into the munition factories. There is a curious story of a strike of house painters and decorators in Yorkshire apropos of this. There the local painters put in a claim for an extra two cents per hour. Upon the masters refusing this point blank the men locked up their tools and went and applied for work at a local munitions factory. Here they have become sufficiently skilled within a fortnight and are now earning rates substantially higher than they earned at their own trade. After the war of course all this will be altered and that is why this question as to what is to happen is being discussed far and wide.

The actual problem falls into two distinct lines. They are:

(1) The transitional problem—the problem of demobilization of the armies and what is going to happen when the war ceases: and

(2) The more permanent problems of whether we are going to try and find a settlement of the old pre-war questions and how far those questions have taken on a new character as the result of changes brought about by the war.

While at the beginning of the war a large number of men were taken off the labor market, millions will be put back at the end. Government or-

(Continued on Eighth Page)

FAKIRS ATTEMPT TO BRIBE THE TRIBUNE

Advertising Rejected and the Exposure Goes On While Letters Pour in from Different Sections of the Country.

It may as well be thoroughly understood that it requires nerve for burgalary and the fake furniture man must have nerve as well as the porchclimber or the safe-blower and rarely has any newspaper been invaded with such daring as the Tribune experienced since it began the exposure of the prince of fakirs, who are operating fake furniture houses in Pittsburgh and trimming the dear public to the tune of $250,000 a year.

Having had experience in exposing corrupt constables, who accept bribes to close their eyes while crooks, sharks, sure-thing men, working paddle-wheels, shell games, jewelry fakes and operators of all kinds of devices are robbing the unsuspecting at the country fair little was thought that a legitimate furniture house would send its agents to bribe a newspaper but that's just what happened. The Tribune can grow fat and hearty if it wishes to accept advertising and no mention was made of stopping the exposure. No question about advertising rates such incidentals are entirely too trival. The only question is accept our ad and become an accessary before the fact. Take our ad and set the seal of approval upon our business methods no matter how putrid or currupt they are. The acceptance of advertising from a fake house gives the crooks a clean bill of health and by printing the advertisment the Tribune would be approving the infamy and scoundralism. The Tribune will aid no crook. The "advertising copy" was chucked into an insolated corner and later returned to the agents who called in person. The Tribune refuses to permit its columns to be used either by criminals or for criminal practices.

How much interest is being created in the exposures made is clearly shown by the letters pouring into the office of the Tribune. The following extracts were taken from letters just received:

"Jefferson, Ohio, August 14, 1916.

Doubtless all good honest people are glad to see the grand work accomplished by the Tribune in bringing to light and routing out these furniture fakers.

While the average reader say nothing in particular along these lines, it is not that they fail to see and appreciate these reforms. They see the complete elimination of all earth's evils on a larger scale. The tree that bears them is hydroheaded and they see by faith the axe is laid at the roots that all forms of evil amongst its branches will fall as their support gives away.

* * * * * * * * * * *

Many good philanthropic people attempt reforms in various ways. Some try to eliminate the drink evil, the evil of white slavery, graft, oppression, war, etc., etc., but the doing of good work for the purity of life we see the entire tree must go in the overthrow of which vice and evil will be eliminated forever.

Another reader endorses the action of the Tribune in exposing the fake furniture dealers and in her letter enclosing a subscription for another subscriber in substance she writes:

"Chicago, Ill., August 12th, 1916.

Would also say the work the Tribune has undertaken in exposing fake furniture dealers has found an echo in my heart. I surely admire your honesty, courage and stand for truth and righteousness.

Respectfully yours,
Mrs. H. Momzke,
7828 Green street."

(Continued on Page 8.)

History from Dispatch Files.

TEN YEARS AGO TODAY

Former Police Magistrate Vitchestain was nominated for State Senator by the Union Labor party in the Thirty-eighth district.

On Tuesday, August 15, 1916, the Pittsburgh Dispatch recalled an item of news, wherein the popularity of the editor of the National Labor Tribune a decade ago is shown. At that time he was a Police Magistrate of the city of Pittsburgh and had as he has today practically the support of those employed in the mills, factories, workshops and mines in this thriving centre.

Mr. Vitchestain is probably one of the best informed writers on industrial matters in Pennsylvania, if not in the country, having filled the most responsible places on the big dailies as a writer on labor and industrial news. The item from the Dispatch revives memories of many interesting contests in which he took part and his famous fighting qualities are well known to the people of Pittsburgh. The politicians of the city of Pittsburgh and Allegheny county will long remember the strenuous conflicts through which he passed in an effort to correct the prevailing evils a generation ago. It was during this series of political contests that the Political Bosses were completely routed and the Political Machine was smashed. So badly emasculated was the old Ring that all hope of ever reviving it has been lost. The famous battles in which he was a mighty force destroyed forever Boss Rule. This resulted in the overthrow of Flinn and Magee, who had held sway and dictated politics in the Iron City and Allegheny County for a quarter of a century. So long as Mr. Vitchestain remains as editor of the National Labor Tribune, there can be no mistake as to its policies for the highest standards of morality, efficiency and justice. If he decides upon a course no one questions his fearlessness in pressing the issue to a successful finish.

IN GOD'S OWN WORDS.

(Continued From Last Week.)

But Noah, found grace in the eyes of the Lord. Noah was a just man, and perfect in his generations.—Gen. 6:8, 9.

God said unto Noah, The end of all flesh is come . . . I do bring a flood of waters upon the earth to destroy all flesh.—Gen. 6.13, 17. But with thee will I establish My covenant . . . Make thee an ark . . . . and thou shalt come into the ask, thou and thy sons, and thy wife and thy sons' wives. And of every living thing of all flesh two of every sort shalt thou bring into the ark.—Gen. 6:17, 18, 14, 18, 19.

Thus did Noah.—Gen. 6:22. And every living substance was destroyed which was upon the face of the earth . . . . Noah only remained alive, and they that were with him in the ark.—Gen. 7:23.

The world that then was, being overflowed with water, perished—II Peter 3:6.

THE PRESENT EVIL WORLD

Gal. 1:4.

One generation passeth away another cometh, but the earth abideth forever—Ecc. 1:4. The Heavens and the earth which are now . . are kept in store, reserved unto fire, against the Day of Judgment.—II Peter 3:7. For all the earth shall be devoured with the fire of my jealousy . . . . then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.—Zeph. 3:8, 9.

Satan, which deceiveth the whole world . . . was cast out into the earth, and his angels were cast out with him.—Rev. 12:9. For God spared not the angels that sinned, but cast them down to Tartarus, and delivered them in chains of darkness.—II Peter 2:4.

There was a day when the sons of God came to present themselves before the Lord, and satan came also among them.—Job 1:6.

THE GOD OF THIS WORLD

II Cor. 4:4.

And the Lord said unto satan, Whence comest thou? Then satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it (Job 1:6, 7). . . . all the kingdom of the world . . . and the glory of them . . . is delivered unto me, and to whomsoever I will I give it.—Luke 4:5, 6.

And the whole world lieth in wickedness (I Jno. 5:19); for we wrestle not against the flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12); the prince of the power of the air, the spirit that now worketh in the children of disobedience.—Eph. 2:2.

Regard not them that have

FAMILIAR SPIRITS

Lev. 19:31.

The soul that turneth after such . . . I will even set My face against that soul and will cut him off from among his people—Lev. 20:6. A man also or a women that hath a familiar spirit shall surely be put to death.—Lev. 20:27.

There shall not be found among you any one that . . . useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits . . . . for all these things are an abomination unto the Lord.—Deut. 18:10-12.

Should not a people seek unto their God? To the Law and to the Testimony; if they speak not according to this Word it is because there is no light in them.—Isa. 8:19, 20. The dead know not anything . . . . for there is no world nor device, nor knowledge in the grave.—Ecc. 9:5, 10.

Be not soon shaken in mind . . . as that the Day of Christ is at hand . . . for that Day shall not come except there come a falling away first, and that man of sin be revealed . . . even him whose coming is after the working of satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness.—II Thess. 2:3-10. He shall speak words against the most High, and shall wear out the saints of the most High, and shall think to change times and laws.—Dan. 7:25.

Some shall depart from the Faith, giving heed to seducing spirits and doctrines of devils (the serpent said unto the women, Thou shalt not surely die (Gen. 3:4) (I Tim. 4:1); teaching for doctrines the commandments of men.—Matt. 15:9.

SHALL MORTAL MAN BE MORE JUST THAN GOD?—Job. 4:17.

They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters.

Which I commanded them not, neither came it into my heart.—Jer. 7:31. For God is Love.—I Jno. 4.8.

When the Son of man cometh, shall He find Faith on the earth?—Luke 18:8. For men shall be lovers of their own selves . . . lovers of pleasure rather than lovers of God; having a form of godliness but denying the power thereof (II Tim. 3:15); scoffers, walking after their own lusts and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.—II Peter 3:3, 4.

The Lord is not slack concerning His promise, as some men count slackness—II Peter 3:9. Many shall be purified, and made white, and tried . . . and knowledge shall be increased. . . . None of the wicked shall understand, but the wise shall understand.—Dan. 12:10, 4, 10.

The path of the just is a shining light, that shineth more and more

The Day of the Lord wil come as unto the Perfect Day.—Prov. 4:18.

The God of Peace shall bruise satan under your feet shortly.—Rom. 16:20. For this purpose the Son of God was manifested, that He might destroy the works of the devil.—I Jno. 3:8.

The Day of the Lord will come as a thief in the night; in the which the Heavens (the rulers of the darkness of this world.—Eph. 6:12) shall pass away . . . the earth also and the works that are therein shall be burned up (II Peter 3:10); for all the earth shall be devoured with the fire of My jealousy.—Zeph. 3:8.

But ye, brethern, are not in darkness, that that Day should overtake you as a thief.—I Thess. 5:4. We according to His promise, look for

NEW HEAVENS AND A NEW EARTH.

wherein dwelleth righteousness.—II Peter 3:13. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.—Zeph. 3:9. God will have all men to come unto the knowledge of the Truth.—I Tim. 2:3-6. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.—Hab. 2:14.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—Rev. 22:20.

(The End.)

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

strenously fought against it as a Pagan error which brought to naught the work of Christ.

"They were defeated, however, and the conception prevailed which is vulgarly current today, of an immortal soul and a mortal body, temporarily joined, then severed, then reunited in an imperishable personality. Its currency has probably confused and obstructed the work of Christ among man more than all other obstacles combined. A Pagan speculation has masqueraded as long as an elemental Christian truth that now, when the intelligent world it well disposed to receive and comprehend Jesus' revelation of a life to come, **Plato stands across the path and is commonly mistaken for Christ.**"

ST. AUGUSTINE

Since it is the consensus of opinion amongst historians and scholars that St. Augustine was the greatest of the early "Christian Fathers", a little journey to the home of this master mind of all subsequent thinkers of Institutionalism would not be amiss here. From the following data concerning this genius, it will develop that the Truth which Luther resurrected from St. Paul was generally lost sight of by the Error that Calvin resurrected from St. Augustine and that the principles of conduct of St. Augustine tallies with that of Calvin, in contradistinction to those of St. Paul and Luther, the theological product of which, is now known as Calvinistic Christianity as against Evangelical Christianity.

St. Augustine's "first impression" of religion in his home, was of Pagan persuasion. His father being a Pagan until advanced in years, and was only baptized as a Christian shortly before his death. Augustine's pious mother gave him his inclinations toward religious topics. He was educated at Madaura ad Carthage. At Carthage the impetuous and passionate nature of his youth gave place to riot and sensuality. In his **Confessions** he paints the frightful abyss into which he had plunged himself during his youth. Augustine in later years was a **libertine turned saint**—he had run the course of sloth and revolted, but unlike St. Paul and Luther, who, in trying to measure up to the best of their abilities, their ideal standards felt their weaknesses and sinful tendencies and trusted in the Atoning Blood of Christ for righteousness, Augustine was started to a purer life by **Philosophy.** "The thing which appears to have first stirred his deeper being into life was a passage which he suddenly came across in the **Hortensius** of Cicero, treating of the worth and dignity of philosophy. Fascinated by 'the delusive pretensions of the Manichaen set, which, instead of a blind belief in authority held out the promise of clear knowledge and a satisfactory solution of all questions relating to things human and divine' Augustine now became a professed Manichaen." In about ten years time he absorbed all the learning of Manichaeism and left the sect at about thirty in disgust and bewilderment.

Augustine later formed the acquaintance of the Bishop of Milan who was the eloquent and devout St. Ambrose, **who was a zealous student of Plato** and became infected with the Greek learning. "Augustine confesses that the Platonic writings 'enkindled in his mind an incredible ardour'; they awakened his deeper spiritual nature, which keenly upbraided him with his sins." In other words Augustine was not brought into a realization of his need of a Saviour who would have been his sufficiency for the justice of God's laws, nor was he "begotten to a newness of life" by the transforming power of God's Word, "begotten with the water and the word", but was really an intellectual child of Plato—not a follower of Christ and His apostles.

Here we have the situation: Augustine was a Pagan by pre-natal tendency fostered upon his mother's knee. He became wayward and is arrested from this by, **philosophy** not the repentence mingled with a **faith** in the blood of Christ, which would have set his mind at ease and permitted the fecondating ecects of the Holy Spirit leading to an enlightening of his mind along the lines of his faith in the death of Christ and it's necessity. Next he became an ardent follower of Plato instead of a "New Breature in Christ." Inoculated with Platonism he turns to study the Bible to fall into line with growing popular religion of the times. This renown "greatest intellects the world has seen" formulates "Platonic Christianity" and shapes the doctrines of the Bible according to it. Then he through his weaknesses succumbs to temptations and "borne down by the ungodly impulses which he thought he had already subdued" * * * "The necessity of a living and personal God and Savious to rescue him from the condemnation of his own conscience, and impart a sanctifying vitality to the abstract truths which he worshipped, shown clear through all the stormy struggles of his heart." He was finally baptized by his Platonic tutor St. Ambrose at Milan. In short we got Paganism and Platonism fused with the Theism of Judaism and Christianity distilled through the intellect of the great St. Augustine which supplants the pure and unadulterated teaching of Christ passed through the magnificent inspired intellect of St. Paul.

Augustine's works are considered as "not only the grandest and most philosophical of the earliest monuments of Christian theology, but one of the most profound and lasting monuments of human genius" * * * No mind ever exerted a greater influence on the church than that of Augustine." In view of these facts it will be interesting to note what doctrines of the Bible that have molded into conformity to this "Platonic Christianity"? Here are some of the thesis he taught: Predestination, Perseverance of the Saints, Irresistible Grace, and other kindred doctrines. It will be noted that this is the Calvinistic Christianity that spurred Knox into action and later Armenians who clearly defined the Evangelical Christianity and has been at warfare ever since. And, just as we have noted in Essay III the fruits of this species of Error culminated in the burning of Servetus at Geneva, we also note that it had the same effect upon Augustine. It is said of him that "the chastisement of religious errors by civil penalties, even to burning, was estiblished and confirmed by the authority of Augustine, and thus transmitted to succeeding ages."

The reason for the hardening of the hearts of these men lies in the fact that the nature of the punishment of the Pagan, torture, coupled with the Platonic theory that man's soul never dies, hense the torture is eternal, and they reason that a heretic at death goes into eternal torment, there would be nothing wrong in giving him a foretaste of what they believed God was about to give them eternally, unless he retracted. There is here a beautiful consistency even if it is diabolical. Grant their promises and you will admire their actions—they were, Augustine, the Catholics that followed all the way down to Calvin, simply consistent with their theology. Here are the words of Augustine to a civil magistrate who shrank from putting into force a cruel edict of burning a heretic: "It is much better that some should perish by their own fires, than the whole body should burn in the everlasting flames of Gehenna, through the desert of their impious dissensions." Here is a fine reason for burning a heretic—if the one who was burned did not recant, it saved the other intimidated from the everlasting fires of Hell. The root error of this tendency noted amongst the "Christian Fathers" to unite with the state through which they so cruelly punished heretics, is the delusion started in St. Paul's days, that the Kingdom of God was set up at Pentecost. Paul fought this error when he remarked ironically, "Ye have reigned as kings without us, and I would to God ye did reign, for then we (The Apostles) would be reigning with you.

Luther, as well as the rest of the Protestant reformers, and the Catholics that fought the reformers, appealed alike to his authority. But the teachings of St. Paul influenced Luther profoundly, especially the doctrine "the just shall live by faith" and made him fight against his associates in resorting to force to establish the principles of the reformation, for he said that **"the very essence of faith is liberty."** Calvinism is nothing but a reassertion of Augustinianism and the same could be equally said of the rationalistic teaching of the Swiss reformer, Zwingli. Luther's tampering with St. Augustine's writings was due to the circumstances of him being an Augustinian Monk and found the writings of St. Paul in the same monastery.

(To be continued.)

THE TRUE CHURCH.

One Sabbath morn I roamed astray,
And asked a Pilgrim for the way:
"O, tell me, whither shall I search,
That I may find the one true Church?
He answered, "Search the world around;
The one true Church is never found.
You ivy on the abbey wall
Makes fair the falsest Church of all."
But, fearing he had told me wrong,
I cried, "Behold the entering throng;"
He answered, "If a Church be true,
It hath not many, but a few!"
Around a font the people pressed,
And crossed themselves on brow and breast.
"A cross so light to bear,' he cried,
"Is not of Christ, the Crucified!
Each forehead, frowning, sheds it off;
Christ's cross abides through scowl and scoff!"
We entered at the open door,
And saw men kneeling on the floor;
Faint candle, by the daylight dimmed,
As if by foolish virgins trimmed;
Fair statues of the saints, as white
As now their robes are, in God's sight;
Stained windows, casting down a beam,
Like Jacob's ladder in the dream.
The Pilgrim gazed from nave to roof,
And, frowning, uttered this reproof;
"Alas! who is it understands
God's Temple is not made with hands?"

We walked in ferns so wet with dew
They splashed our garmets trailing through,
And came upon a church whose dome
Upheld a cross, but not for Rome.
We brushed a cobweb from a pane,
And watched the service in the fane,
"Do prayers," he asked, "the more avail,
If offered at an altor rail?
Does water sprinkled from a bowl,
Wash any sin from any soul?
Do tongues that taste the bread and wine
Speak truer after such a sign?
Just then, upon a maple spray,
Two orioles perched, and piped a lay,
Until the gold beneath their throats
Shook molten in their mellow notes.
Resounding from the church, a psalm
Rolled, quivering, through the outer calm.
"Both choirs," said I, "are in accord,
For both give praises to the Lord."
"The birds," he answered, "chant a song
Without a note of sin or wrong:
The church's anthen is a strain
Of human guilt and mortal pain."
The church's anthem is a strain
And in the pulpit rose the priest.
The Pilgrim whispered in my ear,
"It profits not to tarry here."

"He speaks no error," answered I,
"He teaches that the living die;
The dead arise; and both are true;
Both wholesome doctrines; neither new.
The Pilgrim said, "He strikes a blow
At wrongs that perished long ago;
But covers with a shielding phrase
The living sins of present days."
We turned away among the tombs—
A tangled place of briers and blooms.
I spelled the legands on the stones;
Beneath reposed the martyrs bones,
The bodies which the rack once brake
In witness for the dear Lord's sake,
The ashes gathered from the pyres
Of saints whose zeal our soul inspires.
The Pilgrim murmured as we passed,
"So gained they all the crown at last.
Men lose it now through looking back,
To find it at the stake, the rack;
The rack and stake are old with grime;
God's touchstone is the living time!"

We passed where poplars, gaunt and tall,
Let twice their length of shadow fall.
Then rose a meeting-house in view,
Of bleached and weather-beaten hue.
Men, plain of garb and pure of heart,
Divided church and world apart.
Nor did they vex the silent air
With any sound of hymn or prayer.
God's finger to their lips they pressed,
Till each man kissed it and was blessed.
I asked, "Is this the true church,then?"
He answered, "Nay, a sect of men;
And sects that shut their doors in pride
Shut God and half His saints outside.
The gates of Heaven, the Scriptures say,
Stand open wide, by night and day.
So, then, to enter, is there need
To carry key of church or creed?"

Still following where the highway led,
Till elms made arches overhead,
We saw a spire and weathercoock,
And snow-white church upon a rock—
A rock, where centuries before,
Came sea-tossed pilgrims to the shore.
My sandals straightway I unbound,
Because the place was holy ground.
I cried, "One church at last I find,
That fetters not the human mind."
"This church," said he, "is like the rest;
For all are good, but none is best.

Then far from every church we strayed—
Save Nature's pillared aisles of shade.
The spuirrels ran to see us pass,
And God's sweet breath was on the grass.
I challenged all the creeds, and sought
What truth, or lie, or both, they taught.
I asked, "Had Augustine a fault?"
The Pilgrim gazed at heaven's high vault,
And answered, "Can a mortal eye
Contain the sphere of all the sky?"
I said, "the circle is too wide."
"God's truth is wider!" he replied.
"Though Augustine was on his knee,
He saw how little he could see;
Though Luther sought with burning heart,
He caught the glory but in part;
Though Calvin opened wide his soul,
He comprehended not the whole.
Not Luther, Calvin, Augustine,
Saw visions such as I have seen."
While yet he spake, a raptune stole
Through all my still inquiring soul.
I looked upon His holy brow,
Entreating, "Tell me, who are THOU?"
But such a splendor filled the place,
I knew it was the Lord's own face;
I was a sinner, and afraid!
I knelt in dust, and thus I prayed:
"O Christ, the Lord! end Thou my search,
And lead me to the one true Church."
He spake as never man may speak—
"The one true Church thou shalt not seek,
Seek thou, forevermore, instead,
To find the one true Christ, its Head!"
The Lord then vanished from my sight,
And left me standing in the light.
—Selected.

CO-OPERATORS FAVOR UNIONISM.

STAUNTON, Ill., Aug. 14.—At the second convention of the Illinois State Co-operative society, which had double the number of delegates in attendance at the first convention, 16 months ago, it was voted that every branch insist that every person employed must be a good-standing member in whatever union they are eligible to, and that the branches recognize the minimum working conditions of said unions. Other resolutions adopted were:

Every officer and member of the branches should do everything in their power to push the sale of union label goods; injunction limitation bill, urged by organized labor; approved; instructed executive board to enlist support of farmers' organizations in patronizing co-operative stores and in the establishment of canning factories, dairies and packing houses.

It was stated that the delegates to this convention represented almost treble the membership and merchandise, property and financial ownership on the part of the co-operative movement that they did in the previous convention.

PUEBLO, Col., Aug. 14.—The Pueblo Chieftain, which was a staunch defender of the coal operators' "law and order" theory during the recent strike of southern Colorado coal miners, approves the dismissal of numerous indictments by Attorney General Farrar. The Chieftain makes this acknowledgment that the miners were correct when they charged that justice was denied them:

"Following the strike and during it there were arrests by the wholesale. After the calmer judgment of the state had asserted itself it was plainly to be seen that hundreds of the indictments were not sufficiently supported by evidence to secure convictions."

LAUGHTER A GOOD TONIC.

I have a grand remedy which I wish to recommend to all suffering humanity. I have tried it myself. A number of my acquaintances have tried it. All speak highly of the benefits received. It has helped others, why not you?

It is—Laughter.

Not smiling, not mere good humor, but laughter, the kind that explodes, shakes you, and goes on exploding and shaking like a rapid-fire gun, until the massed battalions of worry are shot to pieces.

To laugh is probably the best medicine ever discovered. One hearty laugh is better than a wagonload of roots and herbs, better than seven stores full of dope.

"There is not," says the 'London Health', 'the remotest corner of the body that does not feel some wavelet from the great convulsion produced by the hearty shaking of the central man. The blood moves rapidly, and probably its chemical, electrical, or vital condition, is distinctly modified."

In other words, one good laugh is equal to a dose of salts. * * * bromo seltzer, and a spoonful of quinine.

If you have got into such a condition that nothing can make you have a fit of mirth, a regular whoopee, more's the pity.

This is rather an oppressive world; there are so many burdens and perplexities that any one is liable to be crushed. Laughter is nature's defense against the world burden. By laughter a man shakes off his pack, for a few minutes at least, and capers like a loose colt in the pasture. When he returns and is saddled again he is refreshed, is stronger.

It doesn't make much difference what you laught at. Children laugh at nothing at all, and are happier than we.

Goldsmith says of a happy group that "What they lacked in wit they made up in laughter."

One of the best laugh makers is the good story; not the pleasant little quip, but the "regular scream," the kind that makes you hold your sides, rock to and fro and yell.

Pass it along. Save up two or three, and when you meet a friend hand them to him. Who can tell how much health and sanity are caeated by the good stories that are continually going the rounds?

Don't be afraid to laugh? Don't get out of practice. Laugh, and he human. Not that you should be ever giggling, or set out to be a professional humorist, but rather that you should learn the Lincolnian art of knowing and being able to tell a "good one" upon occasion.

God bless the laughers. Their roar goes up over all the earth, the brave protest of the live force within us against the glooms and scarecrows of this fearsome world.

Appreciations

Pittsburgh, N. S., Aug. 19.

Seeking the Truth in love I am still appreciating your good paper and glad to be on the subscription list. Would like to state that one time one of the pilgrim brothers asked another one a question and was surprised at the answer, and stated to the brother, "why, brother, I thought you were a good Hebrew and Greek scholar?" 'So I am, brother,' was his answer, "but it was not Hebrew or Greek that brought me into the Truth and it will not be Hebrew or Greek that will take me out of the Truth." So it was rather heart conditions between him and his God. So I will also state, it was not what I eat or what I wear or how I was housed along the temperal lines that brought me into the Truth, and I am going to take good care that it will not be what I eat or what I wear or how I am housed along temperal lines that will take me out of the Truth, for God is love, and in thy light we see light. Psalm 36:9.

Appreciatively yours,
ROBERT J. CRAIG.

Corbettsville, N. Y., August 19.

I think The Tribune one splendid paper, and hope I may be privileged to take it so long as it continues to be splendid, if I live that long.

Yours truly,
E. W. DEAN.

Graham, Va., Aug. 18.

Likely you have noticed that I have renewed my subscription to the Tribune through W. T. B. Society. I am very fond of the good Tribune for I am one of the I. B. S. A. continuously Sure, we appreciate first Pastor Russell' sermons and then the other good knowledge that comes therein.

May the Lord's blessing be yours,
I am
T. R. LEEDY.

Watervlet, N. J., Aug. 19.

I have recently renewed my subscription to your valuable paper through The Watch Tower. I appreciate your continued service to the Truth in the publication of Pastor Russell's sermons, and the many other intedesting items of the Labor Tribune. I wish you continued success.

Yours respectfully,
WM. F. EUSTACE.

Sunset, Idaho, Aug. 18.

I am one of your apreciative readers, and wish to express my thanks to you; not onl for your noble endeavors to eliminate quackery and other "get rich quick" schemes in this world, but also and especially for your noble effort to assist in the spreading of present truth—that wonderful mesage of hope to a generation in dire distress and a great cloud of trouble!

Respectfully yours for truth and right,
HANS HELGESON.

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

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SS.

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CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Swoin and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

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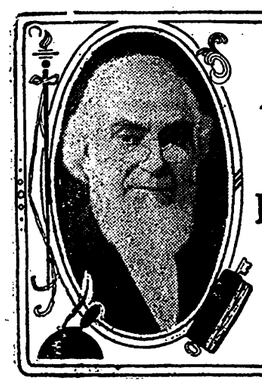

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

MOMENTOUS TYPES OF GLORIES TO COME.

NATURAL ISRAEL ESPECIALLY TYPICAL OF BLESSINGS FOR CHURCH AND WORLD

Many Significant Old Testament Pictures—Moses as Prophet and Mediator—Christ the Great Antitypical Prophet and Mediator—Law Covenant vs. New Covenant—Israel's First-Borns—Church of First-Borns—Israel's Priesthood—Melchizedek Priesthood—Day of Atonement—Antitypical Priests Now Sacrificing.

NIAGARA FALLS, N. Y., August 20.—Pastor Russell delivered an address of great interest today before the I. B. S. A. Convention being held in our city. His theme, The Types and the Antitypes of the Bible, was based upon the text, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) He said:

The Old Testament Scriptures abound in significant types. God selected the one nation of Israel, and made that nation a picture of what He is now doing, and what He purposes to do, through Christ and the Church to the whole world. From one viewpoint the twelve tribes of Natural Israel typified the twelve tribes of Spiritual Israel. (Exodus 19:5, 6; 1 Peter 2:9; Revelation 7:1-8.) In another picture, the Atonement Day, Israel pictured the unsaved world, while their priesthood typified the Gospel Church. In the days following the Atonement Day, Israel represented the world during Christ's Millennial Reign, under the instructions of the glorified Priesthood.

Again, Israel's first-borns, who were passed over by the destroying angel on their last night in Egypt, typified the Church of the First-borns, now being passed over because the blood of Christ has been sprinkled on their hearts, during this night of sin. The first-borns of Israel were afterwards represented in the tribe of Levi, set aside for a holy purpose. This tribe represented the Household of Faith of this Gospel Age, from which the Royal Priesthood are chosen. The Christ class, the Royal Priesthood, were typified by Melchizedek, the king-priest of Salem, who lived in the days of Abraham. (Genesis 14:17-20; Psalm 110:4; Hebrews 7:1-17, 21.) Melchizedek fitly represented The Christ, Head and Body, in glory; for these unite in themselves the office of both kings and priests, Jesus being the great Chief King and High Priest.

It is very necessary, however, to keep all these various types and pictures separate and distinct; else confusion will result. The New Testament throws great light upon this subject. The Apostle Paul tells us that the Jewish Law foreshadowed good things to come, and that Israel's priests served as a type of Heavenly things.—Hebrews 8:1-6; 10:1.

THE TWO ISRAELS

The Scriptures mention two Israels—Israel after the flesh and Israel after the Spirit. (Romans 9:8; Galatians 6:16.) In the typical pictures wherein Natural Israel represents the world during the Millennial Age, we see that all mankind will then be in covenant relationship with God, and will have His blessing as the nation of Israel. When during that Age the world shall be restored and become the people of God, they will be a part of Fleshly Israel; for only Israelites are to be saved everlastingly.

This will be a gradual work. At the beginning of the Millennial Age, the blood of the "better sacrifices" will be applied for the world, the New Covenant will be inaugurated with Natural Israel, and gradually the whole world will become attached to Israel as a part of Abraham's earthly seed. (Jeremiah 31:11-34; Isaiah 2:2-4; Micah 4:1-4; Genesis 12:3; 22:16-18.) Spiritual Israel will then be their invisible rulers, as glorified spirit beings, reigning in the Kingdom of Messiah. His Kingdom shall be "the desire of all nations" and unto Him "every knee shall bow and every tongue confess."—Haggai 2:7; Isaiah 46; 23-25.

As Moses was the mediator of the Old Law Covenant of Fleshly Israel, so Christ will be the Mediator of the New Law Coventant, the great Prophet of who mMoses foretold, saying, "A Prophet shall the Lord your God raise up unto you from among your brethren like unto me. Him shall ye hear in all things that He shall say unto you. And it shall come to pass that whosoever shall not hear that Prophet shall be destroyed from among the people." (Deuteronomy 18:15, 19; Acts 3:22, 23.) This great Mediator will be able to do for the world what Moses was unable to do for Natural Israel. Moses could not forgive their sins and lift them up to perfection, restitution. But the antitypical Mediator will do this for the world—for "whosoever will."

The Head of this great Prophet and Mediator was raised up from amongst their brethren over eighteen hundred years ago. Since then, God has been raising up the Body of the Mediator. Only consecrated believers in Christ become members of this Body, the faithful ones at this time coming in as the feet members of the Body of Christ; for we are down at the end of the Gospel Age, when this great Messiah is about completed. Jesus, the Head of this Messiah, having bought the whole world with His precious blood, has imputed of His merit to His Church, in order to unite them to Himself as a part of the great Sin-offering for the world; and as soon as the sacrificing work shall have been completed, He will begin His great work for the restoration of mankind to human perfection. In other words, as soon as all those who are to compose the spiritual phase of the Messianic Kingdom shall have passed beyond the veil of death, the Kingdom work will begin.

BLOOD OF BULLS AND GOATS

The work of that glorious New Dispensation will be to re-write in the hearts of mankind the Law of God, and to bring the world back to the physical, mental and moral perfection enjoyed by our first parents before their disobedience. Then mankind not only will be able to keep the perfect Divine Law fully, but will delight therein. Our Lord Jesus is the only One who can thus recover mankind from their lost estate. No one else has the ability; for our Lord is Jehoviah's Channel for accomplishing this stupendous work. He is the perfect One, the sinless One, who by Divine arrangement laid down His life for Adam and His race.

When Moses was preparing to mediate the Law Covenant, he took the blood of bulls and of goats, and sprinkled first the tables of the Law and afterwards all the people of Israel. (Exodus 24:3-8.) Thus the Law Covenant was established, bringing the people into covenant relationship with God. This arrangement typified the establishment of the New Law Covenant by the great antitypical Mises, Christ, who first satisfied God's Justice, represented in the books of the Law, and then, during the thousand years of His Mediatorial Reign, will sprinkle "all the people," the world, with the blood of the "better sacrifices"—those of The Christ, Head and Body—thus bringing the world into covenant relationship with God. —Hebrews 9:15-23.

It may be asked, "If the blood of these bulls and goats represent the blood of Christ and His Body members, why were many bulls and goats slain, instead of one?" We answer, As there was a great concourse of Israelites, all of whom had to be sprinkled, the blood of many bulls and goats was required to sprinkle all Israel. But this was only a necessary repetition of the same thing. It represented the sacrifice of the one antitypical Bullock, our Lord Jesus, and of the one antitypical Goat, the Body of Christ. On the Day of Atonement, only the one bullock and the one goat were used to picture the same sacrifices.

BLOOD PRESENTED BY HIGH PRIEST

We have noted that in the type the tribe of Levi was set apart by God to represent the first-borns of Israel. (Numbers 8:14-19,) From this tribe the priestly class was selected—the family of Aaron. The High priest and the under priest represented the great High Priest and His under priests of this Gospel Age, the "little flock." The remainder of the tribe of Levi represented those Christian believers who fail to make their calling and election sure to the Royal Priesthood, and who are called in the Scripture "a great multitude"—the Great Company class—Revelation 7:9-17; Psalm 45:9-14.

The high priest was the one who offered the Day of Atonement sacrifice, and who carried the blood into the Most Holy to present it to God, upon the Mercy Seat. He presented the blood of both the bullock, representing our Lord Jesus, and the Lord's Goat, representing the Body members of Christ. (Leviticus 16:14, 15: Hebrews 13:11-13. So after His ascension our Lord Jesus appeared in the antitypical Most Holy—Heaven itself—with His own blood, which He presented for those who would be of His Body. (Hebrews 9:24.) At the close of this Gospel Age, after His Body members have been offered, He will again appear before the antitypical Mercy Seat to present the blood of the Lord's Goat class, which is "for all the people," all mankind. The merit of these latter sacrifices, however, is all His own, being really only another presentation of His own merit, through His Body. All this work is the work of the Gospel Age.

WORK OF THE MEDIATORIAL REIGN

Amongst their other duties the priests had entire charge of teaching the people. They taught the Israelites especially what was God's will, how to approach God, how to render sacrifices—whatever the people needed to know. Furthermore, they offered both gifts and sacrifices for the people, who brought their sacrifices and gifts to the priests.

This was an illustration of the arrangement in the Age to come. The people will come to The Christ, Head and Body. God will have no direct dealings with the world until the close of the Mediatorial Reign of Christ, for He has committed all judgment unto the Son, who will deal with mankind throughout their judgment Day of a thousand years. (John 5:22-27; Acts 17:31; 2 Peter 3:7, 8.) The great Mediator will be the "go-between," representing God to the world, and the world to God.

When the Mediatorial work is completed, and mankind have been fully restored, then the Kingdom will be delivered over to the Father. The Christ will step out from between the world and God, and mankind will be directly in the hands of Jehovah. All who then shall prove worthy under Jehovah's testing shall be granted eternal life. Those who prove unworthy shall die the Second Death, from which there will be no recovery.—1 Corinthians 15:24-28; Revelation 20:7-9.

THE DAY OF ATONEMENT FIRES

On the Jewish Day of Atonement the bullock and the Lord's goat were used to picture the "better sacrifices" of the Gospel Age—those of The Christ. The bullock was a fitting representation of our Lord Jesus as a man; for he was perfect in mind and body, full of zeal and strength. The young bullocks of sacrifices were prime animals, with much fat. When this fat was offered, it made a great smoke, thus representing our Lord's heart devotion to the Heavenly Father.

The fat of the Bullock was burned upon the Brazen Altar in the Court of the Tabernacle, in the sight of all within the Court. This typified the fact that our Lord's loving zeal and sacrifice is seen and appreciated by all within the antitypical Court—justified believers. The burning of its flesh, hide, etc., outside the camp sifinifies that our Lord's sacrifice is a stench in the nostrils of those outside the Court—the world of unbelievers. The third fire, burning simultaneously on the Golden Altar in the Holy, consumed the incense, from which arose a sweet odor, and represented God's appreciation of our Redeemer's sacrifice—that it was a sweet odor in Jehovah's sight.

In our Lord's case, all these fires were burning at the same time. God saw His sacrifice, the Levites—including the priests—saw it, and the people in the Camp saw it. All these fires ceased at the moment when our Lord's sacrifice was completed at Calvary. The sweet incense had already preceded Jesus into the antitypical Most Holy; for in the type it rested over the Mercy Seat when the high priest entered the Most Holy with the blood. Consequently the Father raised our Lord from the dead on the other side of the veil, as a glorious spirit being. Then, when He ascended on High, He entered into the antitypical Most Holy, where He sprinkled the blood of His sacrifice before the antitypical Mercy Seat, when He "appeared in the presence of God for us"—the Church.

THE TWO GOATS

There were two goats tied at the door of the Tabernacle; but only one of them was chosen to be the sin-offering for the people. The Lord's Goat was given the same treatment as was the bullock. A goat fittingly represents the Body members of Christ; for the goat is a very lean small animal as compared with a prime young bullock. Our zeal and our love are far less than are those of Jesus. We are weak and imperfect from the Adamic fall; and it is only the merit of our Saviour that gives our sacrifices any value. It was the high priest that killed both the bullock and the goat in the type. In the antitype it was our Lord Jesus who first offered Himself up, and then the Church. He as the High Priest first killed His human nature, represented by the bullock in the type. Then He kills the human nature of His Church. We merely present ourselves to Him for sacrifice, desiring to suffer with Him in order to reign with Him.—Romans 12:1, 2;2 Timothy 2:11, 12.

The other goat, while presented for sacrifice, was not killed as a sacrifice, but was sent out into the wilderness to die, bearing the sins of the Israelites, though not as a part of the sin-offering. It typifies a class who present themselves to be sacrificed, but who fail to keep their consecration vow faithfully. Hence they fail to be of the antitypical Lord's Goat class. They will be the Great Company. Although they presented themselves for sacrifice, yet they held back, did not fulfill their Covenant of Sacrifice. All their lifetime they have been subject to bondage through fear of death—a sacrificial death with our Lord Jesus. They smell the bad odor of the burning goat without the Camp, and they wish to avoid being associated with it. But in avoiding it, they lose the privilege of becoming members of the glorified Body of Christ. They will lose the Kingdom.

Those who are faithfully following their Lord are now sacrificing priests. Our great High Priest is doing the sacrificing, and we are co-operating with Him. We are in harmony with this burning outside the Camp. The New Creature says, "Let the flesh burn." We suffer in this burning, but we do so willingly. We know that it is only if we suffer with our Lord that we shall reign with Him. We had quite a severe warfare with our fallen flesh; for the interests of the New Creatures are in opposition to those of the human nature. Therefore we must bring our hodies under and keep them in subjection to the new mind.

If the old creature wins in this conflict, we shall be no part of the sacrifice of Christ.

THE BLESSED ROYAL PRIESTHOOD

The work of sacrificing is not yet entirely finished. The last members of the Body of Christ are now laying down their lives. Day by day these faithful ones are asking, "What is the Lord's will concerning me? What is the meaning of this providence?" Their wills are fully given up to the Lord's will. They realize that whatsoever they do they are to do all to the glory of God. In all their daily providences they seek to read His will. They seek to avoid whatever would incapacitate them or hinder them from doing the Lord's work. This is not a slavery to them; on the contrary, it is the most blessed freedom.

These blessed ones are daily fed with the antitypical shew-bread in the Holy. They are enlightened with the light of the antitypical Golden Candlestick. Daily they offer incense at the antitypical Golden Altar. They are children of the light; they are not of the night nor of the darkness. For all their imperfections they have an Advocate with the Father. (1 John 2:1-2.) They seek continually to judge themselves and correct their shortcomings, in order that they may not be judged of the Lord for unfaithfulness. If they find that in any way they have wronged another, they make haste to right the wrong, and then go to the Throne of Grace for forgiveness and cleansing. Then they endeavor to profit by the lesson which they have learned in the School of Christ and to develop still more carefully the character likeness of Christ.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

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The following is the standing of the fund to date:

Previously reported	$25.00
Amount received	5.00
Total	$30.00
Paid out	$38.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

THE "CHRISTIAN FATHERS"

Hypothia's attempt to revive the classics of Greece in Alexandria failed, but resulted in establishing sects known as Nec-Platonists and Manichees. Marcion of the second century, made a similar attempt and also failed; his mixture of Platonism and Christianity was known as Gnosticism. It, as well as the sephism of the Neo-Platonists and Manicheese, passed into the common stock of knowledge. The Greek learning was persistently forced upon the early "Christian Fathers" and they absorbed it into their literature which later was embraced by the clergy who in turn foistered upon the people with their misconceptions of Christianity. This was during the declining days of the Roman Empire. Rome had conquered Greece and the fusing of races and people under their rule caused the fusing of their isms. Since the "Christian Fathers" were losing interest in the inspired writings of the Apostles, and laying equal stress upon their own opinions, it is not to be wondered at that Christianity became contaminated by the isms that were forced upon them. Says Kingsley in the preface of his book, Hypatia:—

"The general intermixture of ideas, creeds, and races, even the more physical facilities for intercourse between different parts of the (Roman) Empire, helped to give the great Christian fathers of the fourth and fifth centuries, a breath of observation, a depth of thought, a large-hearted and large-minded patience and tolerance, such as, we may say boldly, the church has since beheld but rarely, and the world never; at least if we are to judge those great men by what they had, and not by what they had not, and to believe, as we are bound, that had they lived now, and not then, they would have towered as far above the heads of this generation as they did above the heads of their own. An thus an age, which, to the shallow insight of a sneerer like Gibbon, seems only a rotting and aimless chaos of sensuality and anarchy, fanaticism and hypocracy, produced a Clement and an Athanse a Chrysostom, and an Augustine; who absorbed into the sphere of Christianity all which was most valuable in the philosophies of Greece and Egypt, and in the social organization of Rome, as an heirloom for nations yet unborn; and laid in foreign lands, by unconscious agents, the foundations of all European thought and Ethics."

Kingsley does not specify what was "most valuable" in Greek and Egyptian learning which became "the foundation of all European thought and Ethics." S. D. McConnell, D. D., D. C. L, Rector of All Souls Church, New York, in his book, "The Evolution of Immortality," specifies the particular items. We present from pages 45 to 48 as follows:

"A careful study of the ante-Nicene "Fathers" can bue convince one that in and among them a number of ethic notions were struggling to express, each in its own terms, the truth which Christ had dropped among them. The early Christians had all been reared either in the religion of Judea or Greece or Rome. Those among them who had been reared Jews unconsciously transferred their idea of a corporate or tribal immortality from their old faith to their new, and their idea of a corporate or tribal immortality from their old faith to their new, and their imaginations were filled with the hope of a 'Second Coming' and a 'New Jerusalem.'

"Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible, being in fact an articulate portion of the substance of the mind of God. Those of Roman antecedents, having no inherited belief of a future life of any kind, were better prepared to comprehend the truth of Christ. The interaction of all these fragments of previous philosophy produced a confusion and uncertainty of mind which was not clarified for five centuries, Then the masterful Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, took Plato's doctrine of the inherent immortality of the soul, disengaged it from metempsychosis and transmigration, and gained for it a general credence which it has held to this day."

"Tertullian in his treatises On the Soul and On the Resurrection of the Flesh gives by far the fullest presentation of what was commonly believed in his circles; but it is quite impossible to make him consistent with himself or with other Christian writers of the same period. Upon the whole, however, he leaves the impression, afterwards confirmed and fixed by Augustine, that he believes the soul to have an independent existence of its own, and to be of its own nature indestructible. The truth of the case seems to be that as the Greek influence gained the domination in the early Church the Platonic doctrine of a natural immortality which it brought with it came to be accepted. The notion was withstood from the beginning as being subversive of the very essence of Christianity. Theophilus (Ad. Autolycum 11. 27), Irendues (Adv. Haeres. II. 34), Clement of Alexandria (The Pedagogues, 1. 3.), Arnobius (Cont. Gent. II. 24), and most weighty of all, Athanasius in his treatise on the Incarnation of the Word of God, all

(Continued on Second Page)

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JOURNEYING TOWARD THE HOLY CITY

Acts 20:16-27.—August 27.

St. Paul's Address to the Elders of the Church at Ephesus—A Brief Review of His Own Experiences—The Kingdom the Theme of His Preaching. Double Responsibility Upon Elders. Warning Against False Teachers.

"I commend you to God and to the Word of His grace."—Verse 32.

AFTER St. Paul had fled from Ephesus, he made a tour of the European Churches which he had founded. Passing through Macedonia to Corinth, he came by vessel again to Miletus, about fifty miles south of Ephesus. He was accompanied by representatives of several Churches of Greece and Asia Minor, and was en route for Jerusalem, for whose poor he had suggested that collections be made in the four provinces where he had preached. The vessel on which the party were traveling was detained indefinitely at Miletus. So word was sent to the Elders at Ephesus, and they came to Miletus.

Today's Study calls attention especially to the Apostle's address to these Elders. We are not to think of it as a boastful statement, but rather as a plain rehearsal of matters which his hearers would fully concede. It was given, not for his own sake, but with a view to making the lesson of the hour the more impressive. He reminded them that for three years they had known him intimately—his manner of life, his devotion to the Lord, to the service of the Truth and of the brethren. He also reminded them of his humility of mind—that his conduct had not been haughty and overbearing, that he had not sought to lord it over the Church, but that he had endured amongst them many trials and difficulties with the Jews, with "false brethren."

St. Paul and the Disciples.

The Elders knew of his work, his endurance and his holding back from them nothing that would be helpful to them. He had taught them both publicly and privately. To both Jews and Greeks he had testified that there is but one Gospel of Christ, to be accepted through faith and turning away from sin. By calling attention to these elements of his own character, he was laying the foundation for his subsequent exhortation that they should copy his zeal, his fidelity. He had been a faithful overseer, or bishop, watching over their interests; a faithful pastor, guiding their welfare and seeing to their nourishment in spiritual things.

Although possessed of his physical liberty, St. Paul felt a mental restraint which he could not shake off. He must go to Jerusalem; for this was the Lord's providence for him. But he had received assurances from others that bonds and imprisonment awaited him there. None of these things moved him, however, although he knew that the Ephesian Church would see his face no more.

Responsibility Upon All Elders.

Incidentally we note the Apostle's Message, which he particularly emphasized as the Gospel of Christ—"preaching the Kingdom of God." It is right that we should recognize that this is the same Gospel which we are preaching today. Otherwise we are not preaching aright. God's grace was manifested in the gift of His Son, who tasted death for every man. (Hebrews 2:9.) Ultimately that death will bring blessings to all mankind by the establishment of a world-wide Kingdom for the suppression of Sin and Death, for the uplifting of all. This is the Kingdom we pray for, "Thy Kingdom come; Thy will be done on earth."

"I have not shunned to declare unto you the whole counsel of God." What St. Paul preached to the Church at Ephesus is surely the same Message which, by Divine arrangement, has come down to us in his Epistles. We note that his Message contains not one word respecting eternal torment, which is no part of the Divine Plan. Surely from these Epistles we now perceive that he was very patient in reproving, instructing and encouraging the Lord's dear people.

"None of These Things Move Me."

The Apostle's thought in calling the Elders was to impress upon them the thought that, as teachers in the Church, they had a double responsibility—in respect to both themselves and the Church. He reminded them that the Lord had purchased this Flock with the precious blood of the Lamb of God, and that this value in God's sight should make them willing to lay down their lives for the brethren in any service which they could render. He prophetically declared that of their own selves—of the Flock, and especially amongst the Elders—men would arise who would be desirous of being leaders, and who would not hesitate to produce a schism, a division, to help along their ambition. For a time they would deceive the sheep by an outward profession, covering their wolfish nature.

St. Paul also reminded the Elders that his own course had been one of great care over them and over all the Churches. In Verse 35 he reveals the secret of his success as the Lord's servant. He constantly put into practice the Master's admonitions.

ROCHESTER, N. Y., Aug. 21.—Stationary Firemen's union is making steady advances through persistent agitation. Its latest gain is signed agreements with two large milling companies.

MR. HUGHES ANSWERS.

Those Who Clamored for His Views Are Hearing Them.

Those friends of Democracy who clamored so loudly for Mr. Hughes' opinions upon current issues while he still held the high office of justice of the supreme court, are now fully answered by the private citizen, who surrendered his judicial position to accede to the wishes of a majority of the people as expressed through their instructions to their delegates to the Republican national convention.

Mr. Hughes has not disappointed those who have reposed confidence in his character and judgment. In his speech of acceptance he has clearly set forth the vital issues upon which the Republican party proposes to conduct the campaign this fall. On the platform he is telling the nation wherein the present administration has been at fault and what is necessary to be done to restore the United States to the place of respect and honor to which it is entitled in the eyes of the world.

MR. HUGHES HAS EXPLODED THE "KEPT-US-OUT-OF-WAR" ARGUMENT.

Mr. Hughes' attack upon the "kept-us-out-of-war" argument has aroused a story of enthusiasm.

"Kept us out of war?" he demands. "Why, there were nineteen men—good American soldiers, shot down at Vera Cruz, and many Mexicans were killed by our men. That was war. Moreover, it was a very ignoble war. I have heard three explanations of the Vera Cruz move.

"First, it was explained that it was made in order to compel somebody to salute the flag—somebody who had insulted us. But the flag was not saluted and has not been to this day. Then it was said that the salute was not what we sought, but to prevent the landing of a boatload of ammunition intended for Huerta. The ammunition, landed, however, and it has been shown that it reached Huerta in due season without interference on our part.

"When that reason was shown to be untenable, a third one—and possibly the real one—finally was advanced. It was said that our seizure of Vera Cruz was a move to compel the retirement of Huerta. It seems possible that this is true, although we had promised the Mexicans that we would not interfere in their affairs and told them more than once that we wanted them to handle their own affairs.

"That is why the Mexicans could not understand us and that is why they show little faith in our promises."

WE WANT THE AMERICAN FLAG UNSULLIED.

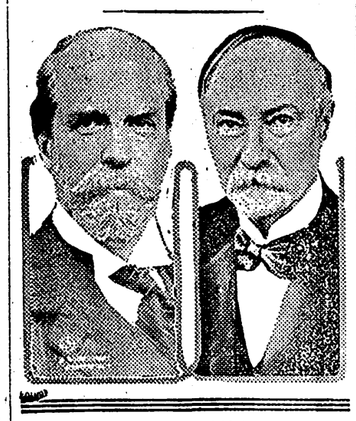
"Now, my friends, we want not only American efficiency in business, in efficiency in the organization of business, in the protection of the factors of human industry and commerce, we want the American flag unsullied and the American name honored throughout the world."—From Mr. Hughes' speech at Chicago.

MANANA

Manana, which is Mexican for "watchful waiting," is the Democratic keynote in the campaign. The Wilson drive is to begin "sometime" after September 1; but no definite engagements have been made, it is announced, for him to commence making political speeches. He has tentative engagements to make some Western visits about the middle of September but nothing positive. Plans are being formulated for carrying on a campaign to capture the woman vote of the country, but who will make the speeches on this phase of the controversy has not been determined. It had been expected that Mr. Bryan would speak in the Maine campaign, but it is now believed he cannot do so, but will make some speeches later. And so it goes. Watchful waiting will prevail while, in the meantime, Mr. Hughes is carrying on a positive campaign and arousing the entire Western country.

WILSON'S POLICIES BLOWN UP.

Charles Evans Hughes did have explosives with him when his motor car was searched by a Canadian soldier, but they were under the candidate's hat. Mr. Hughes will set them off on his Western tour and some of Mr. Wilson's policies will be blown up.—New York Sun.



HUGHES and FAIRBANKS.

TAILORS GET BETTERMENTS.

SPRINGFIELD, Ill., Aug. 21.—Journeymen Tailors' union is improving the conditions of repair men employed by clothing houses in this city.

UNREST AT STETSON PLANT.

PHILADELPHIA, Aug. 21.—Employes at the Stetson hat factory charge the management with violating an agreement which adjusted the recent strike. The company promised representatives of the federal department of labor that it would not discriminate against strikers, and Secretary of Labor Wilson has been notified of the company's disregard for this pledge. The strike started last March and was waged for several weeks by several hundred men and women who suspended work to improve working conditions.

OHIO UNIONISTS TO MEET.

CINCINNATI, Aug. 21.—Officers of the state federation of labor have issued a call for the thirty-third annual convention, to be held at Toledo, beginning October 9.

Ohio unionists have been resisting the attempts of private liability insurance companies to weaken the state compensation law that they may write insurance. As this question directly affects every wage earner in the state, Secretary-Treasurer Donnelly says it will be one of the principal deliberations of the convention.

EFFICIENCY NEEDED HERE.

WASHINGTON, Aug. 21.—Business organizations have been so busy urging the federal government to establish the sweating plan of production, known as the Taylor system, that they have entirely overlooked their own affairs and the federal trade commission states that "there is a tendency among retail merchants to conduct their business without an adequate system for determining their costs."

The commission also states that it "has found that an amazing number of manufacturers, particularly the smaller ones, have no adequate system for determining their costs and price their goods arbitrarily. It is evident that there must be improvement in this direction before competition can be placed upon a sound economic basis."

The commission has mapped out a system whereby the American manufacturer can estimate such costs as building expense, labor, salaries, officers' salaries, commissions, advertising, insurance, taxes, depreciation, repairs, delivery expenses, discount on sales, reserve for bad debts and miscellaneous expense.

VIOLATE CHILD LABOR LAWS.

COLUMBUS, Ohio, Aug. 21.—"Most appalling, indeed, is the utter disregard for the laws relating to child labor, compulsory education and the 54-hour law for women," asserts George H. Hamilton, chief inspector of workshops and factories, in his annual report. He says that in three months it was found necessary to institute 115 prosecutions for violations of these laws. Seventy-two per cent. of the fines in the cases prosecuted were suspended or remitted. The report referes rather slightingly to uplift and other voluntary societies which are "most annoying to the department."

Railway Employes Use Miners' Plan.

ciple of arbitration. It strengthens it, rather. It proposes that nothing be conceded except the eight-hour day, to which the whole economic movement of the time seems to point, and the immediate creation of an agency for determining all the arbitrable elements in this case in the light, not of predictions or forecasts, but of established and ascertained facts. This is the first stage of the direct road to the discovery of the best permanent basis for arbitration when other means than those now available are supplied."

PEONAGE ORDINANCE FAILS.

TAMPA, Fla., Aug. 21.—Low wage and long hour employers are squealing over the failure of city authorities to enforce a law prohibiting, by heavy licenses, the operation of labor agents. Negroes are leaving the city and lumbermen and employers in the turpentine industry are demanding that the Tampa police stop the exodus. Some unionists suggest that if men are paid a living wage there will be no trouble to supply the labor demand.

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CHANGES IN WELSH TINPLATE INDUSTRY

CARDIFF, Wales, Aug 20.—The tinplate industry is about to undergo a revolutionizing process owing to the introduction of a new method of tinning and preparing plates for tinning, according to an announcement made by the Mellingriffith Tinplate Works in South Wales. The process now said to be in successful operation dispenses with the necessity of white pickling, and the white annealed plates, after being separated are, without handling, taken up by machinery and picked, washed, turned, cleaned and piled. It is asserted that the new method increases the production of tinplates in the proportion of more than two to one as compared with the ordinary process.

PRINTERS HONOR PRESCOTT.

BALTIMORE, Aug. 21.—A bronze medalion of the late Wm. B. Prescott, one-time president of the International Typographical union, was part of the official badge of the I. T. U. convention, held in this city during the week.

In his report to the convention President Scott said that the past fiscal year exceeded all others in gross earnings of the membership, which increased $1,556,520 over the previous year. Under the caption "Paper Highwaymen Fatten on Industrial Misfortune," he calls attention to conditions of the paper market. He says that "the grip of the paper trust is choking the life out of some of the weaker publications," and recommends that the convention urge congress to do more than make the customary investigation.

AGAINST PICKETING.

SEATTLE, WASH., Aug. 21.—The state federation of labor is in the thick of a fight to repeal the anti-picketing law, rushed through the state legislature and approved by the governor between March 4 and March 19, last year. While the law prohibits picketing it is an attack on free speech, free press and all other forms of publicity, which is defined in section 1:

"Whoever shall, for the purpose of carrying on, calling attention to, or advertising, directly or indirectly, any controversy, disagreement or dispute between any labor union or organization, or member or members thereof and any person engaged in any lawful business, or his employe, or for the purpose of hindering or preventing such person from conducting his business in any lawful way, or employing or retaining in his employ any person who may lawfully engage in such business."

The law specifically states that "any person who shall engage in picketing shall be guilty of misdemeanor."

Trade unionists are asking citizens to aid them in repealing this statute.

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"THIRD DEGREE" EXPOSED.

NEW YORK, Aug. 21.—"Third degree" police methods, which have been so vigorously denounced by the American Federation of Labor, have again been exposed by the confession, at Randolph, New York, of a junk peddler, who establishes the innocence of Charles F. Stielow, convicted of two murders in 1915 and saved from the electric chair four times. The case was carried to the governor of the state, who refused to intervene. Stielow was alleged to have confessed to the police who applied the "third degree" and on this testimony he was convicted, and Nelson Green was sentenced to life imprisonment because of his alleged part in the murder.

NEW YORK, Aug., 21.—The New York World makes this comment on "third degree" methods, in connection with the Stielow case:

"The coercive methods employed to induce suspected criminals to confess have been palliated by the aid they sometimes give in furthering the work of prosecuting officers. But they have no warrant in law, and in the light of their conspicuous abuse in the Stielow case they have no warrant in expediency.

"It is a curious anomaly that while society makes every provision for the reform and betterment of the convict it continues to tolerate this barbarous practice of making innocent men convicts in spite of themselves. The injustice to Stielow will have some condonation if it serves to prevent a like injustice to others."

SEATTLE, Wash., Aug. 21.—Bushelmen employed in the clothing stores in this city have organized a branch of Journeymen Tailors' union No. 71.

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WHO WANTS A CHANCE TO BE A RICH MAN?

Employes of Johnetta Brick and Coal Co. Made Partners and Share in the Profits But Put Up No Cash for Stock.

By J. H. Vitchestain

JOHNETTA, Pa., August 26.—This thriving cosmopolitan town is all aglow with enthusiasm while the wheels of industry are singing the sweetest songs of prosperity and the people are happy On every face there is a smile, on every lip a song and the joy bells are ringing as they rang in 1900, during which time the people here were straining every effort to re-elect McKinley, in whom they had placed implicit confidence and to whom they looked, as many look today, to Charles E. Hughes as their only hope.

I recall vividly the thrift and frugal characteristics of the people here then, and I remember well the campaign orators whom I accompanied to this town when the Allegheny valley was to be aroused to the necessity of the election of the Republican candidate if the nation was to continue its prosperity.

Among the orators whose eloquence was lavished upon the people here and whose resonant appeals floated out on this invigorating atmosphere was that now belching smoke stack of the Monongahela Valley, Congressman A. J. Barchfeld. Here it was where that steel beam, the Long Doctor, ushered into existence that long to be remembered "Lone Star Quartette," which afterward traversed the continent making merry those who attended the political meetings with their famous campaign songs. In that party was that silver tongued orator, Hon. John F. Cox, who later became Speaker of the Pennsylvania House of Representatives. It was here that Cox delivered that famous "Full Dinner Pail" oration, and those who heard him will never forget that historical meeting.

Armstrong county politicians are still talking about that famous meeting, and one whom I had long forgotten reminded me of the occasion during the recent Republican National Convention at Chicago, at which he was in attendance as a delegate from Armstrong county.

No wonder government engineers for the last fourteen years have been recommending the raising of the bridges over the Allegheny river. Looking about me I am inclined to believe the bridges may impede progress, because here is a most thrifty and energetic people. Whether this vigorous and active people is responsible for the recommendations which may burden Pittsburgh with a debt of more than $15,000,000 for bridge raising, I know not, but here there is abundance of force coupled with brilliant intellect that permits no obstacles to impede their majestic strides.

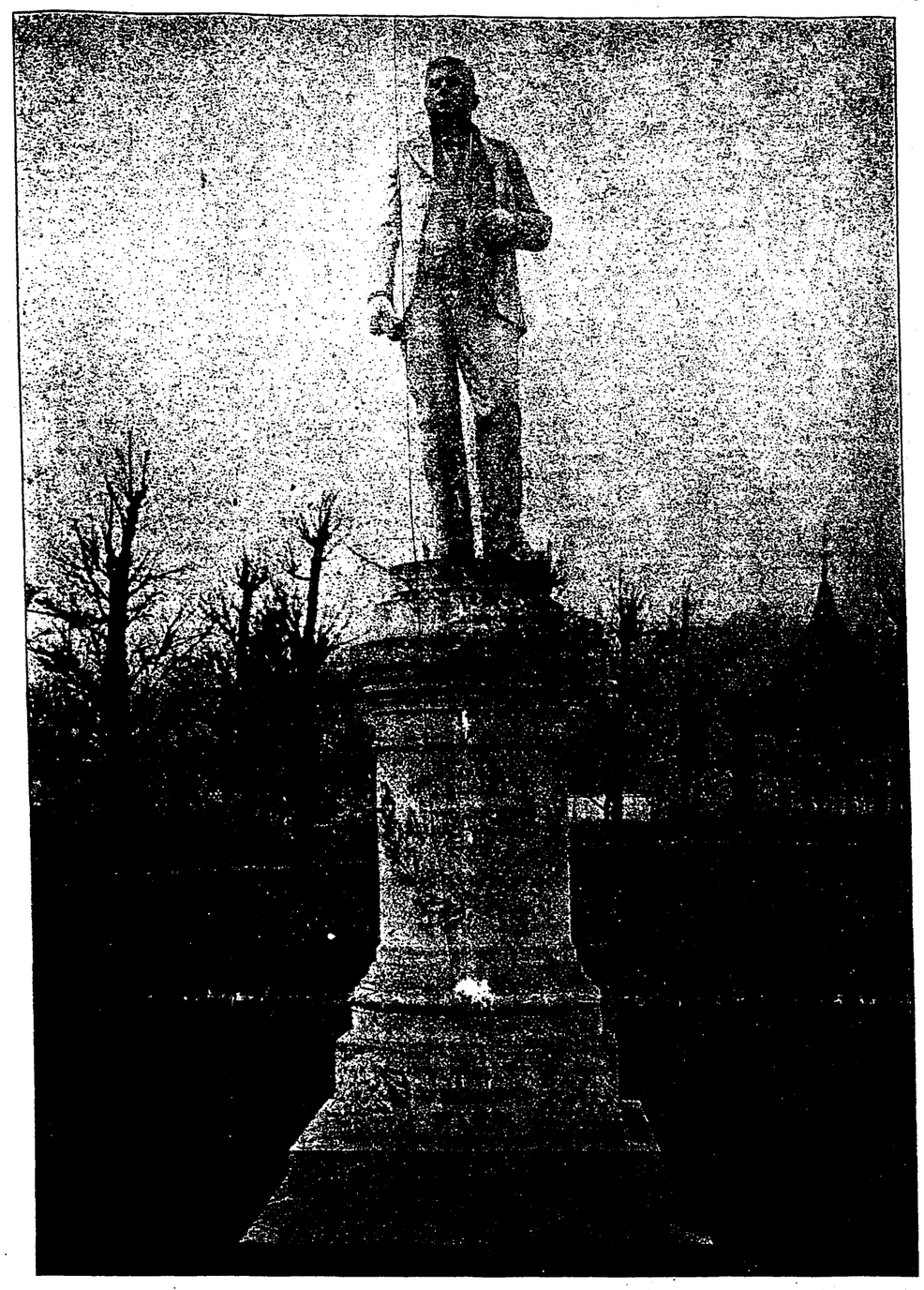
Just across the hills from this beautiful spot is Apollo, where Bob Lock reigns supreme, and where is located the Apollo Steel Company of which Bob Lock is the light, might and chief executive. Lock is well known to Pittsburghers, and you may go into the mills of Milwaukee, Illinois, Alabama or where you will, and Lock is known; so is Apollo, that ancient town, which, with Leechburg, turned out some of the best sheet rollers of the country, and there, indeed, is rolled the world's best sheets. Bob Lock is still making them.

Eight miles above is Kittanning, where once the country's best puddlers were made. The fame of Kittanning was once on the pinicle in the industrial world. Kittanning, it is said, is coming back into her own. Jones and Laughlins have leased one of the old steel plants in the valley and they are operating it. Kittanning, an overwhelming Republican city, is now enjoying one of those "golden eras" of Democracy. The stability of this era is likened to that under Andrew Jackson, he who made prominent the slogan, "To the victor belongs the spoils," and the one which the present administration at Washington has put into practice.

The Johnetta Brick and Coal Company recently purchased from the Union Trust Company, of Pittsburgh, the Johnetta plant, formerly operated by the United States Sewer Pipe Company, at Johnetta. The plant has been idle for several months. Like many other industries it suffered a relapse under Democratic times, but since contracts for war munitions have flooded the country Johnetta has again come into her own, and she is now operating under full steam with all throtles wide open. Fifty to sixty thousand bricks daily are being turned out, and there are enough orders in sight to operate for the next four years, and with the election of Hughes, which is hoped for, the capacity must be increased if Johnetta is to begin to supply the demand now made upon her.

The plant has been remodeled from top to bottom and rejuvinated as well as regenerated. The latest improved machinery, for a most modern up-to-the-minute plant, has been installed, and with it a new motor generator set has been introduced, electrifying the entire plant. There is here economy, efficincy and prosprity, and this adorable trinity of joy and happiness are working hand in hand and through it, as well as from it, the golden sunshine of exhilaration is playing in every home and all here are gay and prosperous. Within the next few days one hundred additional miners will be given employement and if miners are looking for opportunity and

(Continued on Page 8).



This monument was erected by the workmen of America nearly thirty years ago in memory of Thomas A. Armstrong.

History from Dispatch Files.

What remarkable items of interest the Pittsburgh Dispatch is bringing to light through an examination of its files is shown in an item which appeared in the "Dispatch" Monday under the heading of "History from the Dispatch Files."

Here is the item. Monday, August 21, 1916:

FIFTY YEARS AGO TODAY

At a meeting of the trades' assembly, Thomas A. Armstrong and Andrew Dalzell were elected to attend the Workingmen's National Convention.

Thomas A. Armstrong was the founder of the National Labor Tribune, and "Fifty Years Ago" Mr. Armstrong was assistant foreman of the old Pittsburgh Chronicle, which later consolidated with the Telegraph which today is the Pittsburgh Chronicle Telegraph.

It was in 1873 when the printers struck for an advance in wages, taking with them practically all the newspaper printers in the city. This resulted in the newspaper publishers forming an organization and later causing the arrest of 95 printers on a charge of conspiracy.

The information was sworn out before Alderman Strain of the Fifth Ward by Tom McConnell, manager of the Telegraph; F. M. Egan, manager of the Commercial, and A. W. Rook, proprietor of the Dispatch. In this interesting struggle there were twenty who were unable to furnish bail and were confined in the Allegheny County jail. Among this twenty martyrs was Thomas A. Armstrong, and in jail they languished until A. W. Rook, then better known as "Alex," proprietor of the Dispatch, and relative of the present president editor, C. A. Rook, came to the rescue.

"Whose getting us out of here?" asked Thomas A. Armstrong, as he stepped from the jail into the warden's office. "Mr. Rook," replied Alderman Strain. "If I had known that," said Armstrong, "I would have stayed in." "Well," answered the magistrate, "you can go back again if you want to." "No, I believe not, as I am out now I will stay out. In order to escape in any manner that 'moral lazerite,' the Allegheny County jail, we should accept bail, were it possible, from the impenitent thief who attoned for his crimes on the cross." All honor to Mr. Rook, the printers' friend, the widows' nearest neighbor, the orphan's only hope this side of Paradise.

Among those confined in the jail at that time was George R. Dabeny at present employed on the "Dispatch."

The Rooks then, as now, were the printers' friend. This friendship was demonstrated during the last printers' strike when the Dispatch was the only paper that signed the scale.

However, the strike of 1873 was lost to the printers, but from this defeat grew a magnificent organization which flourishes today and is recognized in every newspaper office. It was during this strike that the National Labor Tribune came into special prominence championing the cause of organized labor. Thomas A. Armstrong playing the leading roll and continuing as the recognized force of the Tribune and as the friend of labor until his death. His loyalty to the cause for which he fought won a place for him in the hearts of all classes of labor and his fame extended from the Atlantic to the Pacific. How profound was the sorrow and how deeply his loss was morned is clearly exemplified in the life size monument which the workingmen of this country erected to his memory in one of the principal parks on the North Side of Pittsburgh.

A photograph of the monument is herewith shown.

TO MEET AT COLORADO SPRINGS

BALTIMORE, Aug. 28.—Colorado Springs was chosen as the next convention city by the International Typographical union.

Proposals to increase the death and pension benefits were defeated, as was a resolution providing that one vice president should be elected from Canada.

A proposal to increase the salaries of the president and secretary-treasurer was approved and will be submitted to the referendum. A resolution to draw the color line was defeated by a large vote. The executive council was instructed to lend its aid to the movement for the erection of a suitable memorial to Ottmar Mergenthaler, inventor of the linotype machine, and whose home was in this city. Attempts to change the priority law and the six-day law failed. The executive council was instructed to inquire into the feasibility of erecting an office building for the union to be named in honor of the late William B. Prescott. The apprentice question was given much consideration and a report on this subject will be submitted to affiliates.

HOGS VERSUS CHILDREN.

JACKSONVILLE, Fla., Aug. 28.—United States Senator Bryan of this state opposed the child labor bill on the ground that it invades "state's rights," and Dixie, a weekly newspaper published in this city, says:

"State's rights is a bugaboo used only at times by near-statesmen when it serves their purpose.

"When hog cholera measures are considered they want the government as a whole to act as protector of the hog.

"But when a governmental question is proposed to protect the American child from the poisoned atmosphere of the unsanitary factories they cry 'Invading the rights of states.'

"Do they consider the hog superior and of more importance than the child?"

MINERS SECURE CONTRACT.

PITTSBURGH, Pa., Aug. 28.—About 3,000 miners are benefited by the agreement signed by coal operators and officials of the United Mine Workers' union in this district.

CRUSADE AGAINST FAKIRS WILL BE BIG EVENT

Fair Trade League from New York May Join With Local Committee in General Clean-up.

The Fair Trade League of New York is to be enlisted in the crusade now being carried on by the National Labor Tribune against the fake furniture dealers, and the campaign is to be broadened to take in others, who are making a business of cheating the public.

There is nothing more desperately cruel than the plundering of innocent shoppers. Not only are the shoppers injured but legitimate business houses are made to suffer as a result of the vicious practices of the few who have deliberately set themselves up to rob the people in open defiance of the police department.

The police department, however, has gone the limit and Captain Arch Mackrell will no longer permit the use of his department for the mere collecting of money. He has volunteered to aid the National Labor Tribune in prosecuting through the courts any furniture fakir or members of a gang operating fake jewelry stores.

The Fair Trade League is an organization of National reputation, and it has gone after large stores, such as Marshall Field, of Chicago, to such an extent that the great store once known the world over for its honesty, was compelled to go to the public with a full and complete explanation, which was mailed to the newspapers throughout the country.

With the Fair Trade League and the members of the Men's Bible Class, this city is promised a cleaning up, the equal of which has not been experienced in the history of the town, and a crusade against the business fakir will arouse the public more than anything that has taken place in many decades.

The committee of the Men's Bible Class of the Mt. Washington Baptist Church is already at work planning to reach every church goer through the Sunday School in which there are over 200,000 enrolled as well as others who are not included among church goers. Letters and telephone communications are to awaken the ministers and the women of the missionary societies. Members of the Women's Club are also to be brought into action, in order to caution the head of every household against cunning practices invented to deceive housewives and innocent shoppers.

There is a plan under advisement of buying advertising space in the daily papers and extending the campaign to the country towns through the country newspapers. This would be far reaching in its effect and will be the means of calling attention to furniture houses as well as other stores at which fair treatment may be assured. A pamphlet is to be compiled giving the names of legitimate businessmen and this pamphlet will be distributed free of charge. No money making scheme is connected with the work. It is to be entirely voluntary with a purpose in view of guarding the public against sharp practices, wherein articles of spurious value are delivered, when the money is paid, instead of the articles originally selected. Every legitimate furniture dealer stands for honest dealing, and the business house that sanctions its salesmen deliberately dragging shoppers from in front of other stores to see "bargains" which are deliberate frauds, completely rules himself out of the society of honest merchants, and his methods are to be suppressed.

There is no limit to the territory of one whose barkers are permitted to walk the streets and inveigle innocent prospective purchasers into an institution, the sole motives of which has been, to deliberately rob buyers under the pretense of giving something in return, merely to baffle the police department so that the transaction may have a shade of respectability.

Police Magistrate John Sweeney, now hearing cases at Central Station, declared the furniture fakir exceeded anything he has ever experienced. One of the fake houses has been permitted to get away with the plunder, only because the victims desire to avoid notoriety that might result through prosecutions. The ghouls know this and they prey upon the unsuspecting shopper without fear of being molested by the courts. Only since the Tribune began this exposure have the fakirs expressed a willingness to repent and reform. When the first issues with articles against fakirs appeared there was a laugh of derision, but since the Tribune is determined to continue the fight until this element is taken charge of by the police department, their effort at repentance is being made. Promises to amend any irregularities and illegitimate business transactions have been strongly pressed. But this is done with a knowledge that Captain Mackrell is closely observing the business methods and his squad is ready to swoop down upon the tricksters and deceivers at the first opportunity.

Fear has at last overtaken them and the professions of "honesty" are coming in abundance. It is the old story:

"When the Devil is sick, the Devil an angel would be;
When the Devil is well, the Devil and angel is he."

There is nothing going to stop the campaign now being planned, and the date is not far distant when businessmen will realize its importance as well as its force.

It is amazing how eagerly the people in different parts of the country are observing this campaign, and big results are expected. The Tribune proposes to continue the exposures until the people are thoroughly aroused against the despicable fakirs doing business under the pretense of legitimate merchants.

The Scapegoat and Its Antitype.

Beaumont, Texas, Aug. 23.

Being a subscriber to the Tribune I would convey to you my appreciation of its many good features and especially for the light which present truth gives us on the conditions of the world at the present time, and that they are but the fulfillment of prophesies spoken long ago. I am also enclosing a little booklet. The thoughts contained therein seem to me to be in such perfect harmony with the Scriptures on the subject, that I would be very much pleased to see the thoughts expressed in the booklet printed in the Tribune, that its many truth searchers might also have the privilege of reaching them.

With best wishes for the success of the Tribune in its mission.

With Christian greeting, yours truly,
T. P. COPPLES.

To all of us who are interested in the study of the Holy Scriptures and what they teach, the subject of the "Tabernacle in the Wilderness" with the services connected therewith, are of vital interest. And when we take note of the fact, that the greatest of the apostles, Paul, through the wonderful clearness of the Spiritual vision, given him by the Holy Spirit, was able to understand and make clear to us, that all the Tabernacle services, with all the sacrifices offered were but types or shadows of the "better sacrifices" to follow, and which we see are being offered during this Gospel age, it increases our interest in the subject.

We take note that the first service, after the building of the Tabernacle, and God had shown His acceptance of it, was the "Consecrating of the typical Priesthood" which was composed of Aaron and his four sons—Aaron being the head, and his sons the body of that Aaronic Priesthood. And we are told that God gave Christ "to be the head over all things of the church which is His body."—Eph. 1:22, 23, showing that Christ and the Church when complete will be the antitype of the Aaronic Priesthood established in the wilderness of Mount Siani.

In first Peter 2:9, in writing to the Church the apostle calls them a Royal Priesthood.

Again we take note that God through Moses set aside a certain day in the year to be observed as a day of atonement,—the tenth day of the seventh month. On this day there were two sin offerings made; one was the bullock, which we recognize as a type of Christ, the great sin offering; the other was the goat which we recognize as a type of the Church, His body.

But the Apostle makes it very plain in Heb. 10:4, that this was only a typical cleansing, when he says, "For it is not possible that the blood of bulls and of goats should take away sin." We also note what the Apostle says in Heb. 13:11-13," for the bodies of those beasts whose blood is brought into the Sanctuary by the high priest for sins, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach."

In the Scripture just quoted we notice how closely the Apostle follows the type in his instructions to the Church, the antitype.

We notice in Israel's atonement day that the High Priest did just the same with the Lord's goat as he did with the bullock. And when we note how exactly the type is carried out in the antitype it gives weight to the Apostle's statement that those Tabernacle services in the wilderness, and down through the Jewish age, were a "shadow of things to come."

We notice that on Israel's atonement day there was but one bullock brought for a sin offering, while there were two goats brought for a sin offering,—"and the High Priest shall present the two goats before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with Him, and to let him go for a scapegoat into the wilderness."

While it is quite easy with the light that Paul has given, for us to see the antitpyes of both the bullock and the Lord's goat, it may not be easy for us to understand the antitpye of the scapegoat.

As the goat on which the lot fell to be the Lord's goat represented the Church, the "Body of Christ," also the goat on which the lot fell to be the scapegoat must have its antitype.

Many Bible students believe that the scapegoat is a type of the Great Company class, standing before the throne, who, the Scriptures tell us, "Came up through great tribulation, and washed their robes and made them white in the blood of the Lamb," and that only the "Little Flock," the very elect, are represented by the Lord's goat.

That view of the subject does not appeal to us for several reasons.

First, the scapegoat does not represent a consecrated class, for its life was not taken.

Paul, in Heb. 13:11, shows very plainly that the scapegoat was not made a sin offering when he says that "the bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin are burned without the camp," and the scapegoat was not so dealt with.

Again, when the two goats were brought to the door of the Tabernacle, only one of them was to be the Lord's goat; the other was to be the scapegoat.

And right here it may be well to note that none of those animals brought for sacrifice were brought into the court, to the door or vail leading into the first Holy, but were brought to the door or gate, leading into the court. We read in Lev. 8:3 that Moses is told to "gather all the congregation together unto the door of the Tabernacle of the Congregation." Now that court would not hold one quarter of the congregation of Israel, neither was the court for the congregation, but for the tribe of Levi. Therefore we see that the scapegoat was brought only to the door or gate leading into the court, and therefore cannot typify any class who are brought into a justified condition.

We read that "Aaron shall cast lots upon the two goats, one for the Lord and the other lot for the scapegoat." We see that there were two lots cast, and for this purpose those two goats were brought on that day,—one was to be the Lord's goat, and the other was to be the scapegoat. Again we see that the lots cast were opposites, and so when the lot fell on one to be the Lord's goat, the lot fell on the other to be the devil's goat, which is a correct definition of the word "Azazel", translated scape-goat.

Now we will note what was done with those different animals on the Day of Atonement.

As we find it recorded in the sixteenth chapter of Leviticus,—after the lots are cast the High Priest proceeds to offer the bullock for a sin offering, and takes "a censer full of burning coals from off the altar before the Lord, and his hands full of incense, and brings them within the vail, and he shall put the incense upon the fire that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not."

When he has done this, he shall take of the blood of the bullock and sprinkle it with his finger upon the mercy seat and before the mercy seat seven times.

Then shall he kill the goat of the sin offering. And he is to do with that blood as he did with the blood of the bullock, and sprinkle it upon and before the mercy seat.

At verse sixteen the picture changes, for the sin offerings are completed, and the High Priest proceeds to make atonement, or a cleansing work. And in the eighteenth verse we are told that he takes of the blood of both the bullock and the goat with which to do this cleansing work.

We see that he makes atonement for the holy place, also for the Tabernacle of the congregation, also for himself and his house, and for all the congregation of Israel. He also goes out to the altar and makes atonement for it and cleanses it.

Now this cleansing work here noted, we believe represents a work to be done in the antitype, during Christ's millennial reign. And as all this cleansing work is finished in the type before anything is done with the scapegoat, we fail to see how the scapegoat could pre-figure the Great Company, the Great Company being a part of the Church which will be perfected and complete before the cleansing and uplift of the world begins.

We notice that after all the cleansing is done in the type, then the scapegoat is brought forward, and the High Priest confesses over him all the sins of the children of Israel, (representing all the world in the antitype) and lays them upon the head of the scapegoat and sends him away into the wilderness "and the goat shall bear upon him all their iniquities unto a land not inhabited.

Since we have said that the scapegoat is not a type of the Great Company, but that not only the Little Flock, but also the Great Company are represented in the Lord's goat, it follows that we should be able to point out from the Scriptures what is the antitype of the scapegoat. This we will endeavor to do. And we believe that we will be able to make it clear to any unbiased mind.

We now turn to the parable of the "Sheep and the Goats" recorded in Matt. 25:31-46, and we read "When the Son of Man shall come in His Glory and all the holy angels with Him, then shall He sit upon the throne of His glory."

Since Christ has not so come, then this parable does not yet apply.

"And before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats."

What we wish to notice is, that after the separation is complete, which no doubt is at the close of Christ's thousand-year reign, then the blessing upon those on the right hand is pronounced. Also the sentence is pronounced upon those on the left.

We see by the blessing given to those on the right that they are without sin and perfect in the Lord's sight. Just so the sentence pronounced upon those on the left tells us that they are yet sinners, and not acceptable in God's sight,—in fact all the sin in the world at the close of Christ's reign will then be with this class on the left. And here we believe is the true antitype of the scapegoat. And as all the sins of the congregation of Israel (which is a type of the world) were laid upon the head of the scapegoat, so all the sin in the world at the close of Christ's reign will be with this class on the left. And Satan is the head of this class, for we are told in Rev. 20:-7-9 that when Satan is loosed and offers his temptation, they follow him. And the parable tells us that this class "shall go away into everlasting punishment" (the second death) "but the righteous into life eternal."

God has always recognized the death state of those who die for Adam's sin as a land inhabited, but He does not so regard the second death. Therefore this class bearing all the sin of the world go into a land not inhabited, even as the scapegoat in the type bore all the sins of Israel into a land not inhabited. We are told that Aaron was to make an atonement with the scapegoat. Did he do so? He certainly did.

We understand that an atonement is anything that makes God and man at one, or makes God and man reconciled.

God and Israel were not at one or reconciled until the scapegoat bore their sins away into the wilderness, or a land not inhabited.

We therefore conclude that we have found from Scripture the true antitype of the scapegoat.

OSCAR RUSS,
1411 Ave. D, Beaumont, Texas.

Appreciations

Norristown, Pa., Aug. 25.

At the time my subscription for your paper expired, an article was running that I did not think appropriate for distribution, so I have waited till the present to send in my renewal, by way of the Watch Tower office.

I like your paper for several reasons, the type in which you give us Pastor Russell's sermons, is so clear and attractive that after reading it one likes to pass it on to others, then your fearlessness in telling your readers some of the ways they are being imposed upon, is good to see. Of course there are hosts who delight in humbug, and the mysteries that must be accepted blindly, or the charm will be broken, whether in medicine, finance or anything else, others there are who like to know the truth so far as possible.

Wishing you success in the good work you are doing in this transition stage,

I remain yours truly,
M. CHRISTIANCY.

Walden, Mass., Aug. 24.

I see by the wraper on my paper that the time to renew comes sometime this month, so I enclose $2.00 I am enjoying the many good things and like to know about the labor news and Pastor Russell's sermon in such good print as makes it easy to rad, which is specially desirable for dderly people. I am glad to see the frauds exposed; have been victimized myself in past years. I like to read also "Pastor Russell's opinion in the Reformation" by N. E. Nelson. May you prosper in your good work.

Yours respectfully,
MRS. E. FARNSWORTH.

Denver, Col., Aug. 24.

I am renewing my subscription to the Labor Tribune through the Watch Tower office. It would be hard to be without the Tribune as I have enjoyed its weekly visits containing Pastor Russell's sermon and the Sunday School lessons for the ast five years. I especially appreciate the large type in which you have been setting the sermon.

Thanking you for continuing to send my paper, I remain,

Yours in the Master's service,
MRS. JOHN JACKSON.

Columbia, Mo., Aug. 24.

I regret to write to have you discontinue my subscription to your valuable paper, but circumstances forces me to do so. I have enjoyed it four years and will miss it as an old friend. I rejoice to know of the bold stand you have taken for truth and you have my prayers that the dear Lord will continue to give you wisdom and grace to serve Him.

Yours by His grace,
MRS. IDA BOWMAN.

Traverse City, Mich., Aug 22.

The Lord is blessing us very much, and our little class is progressing in the Truth, adding a few names to our number now and then.

I am letting people know about the Truth as much as I can by giving my copies of the Tribune to those I think will appreciate them. All my valued Watch Towers I have given away, also, except a few copies I wished to keep for myself.

What a blessing the Truth brings to all who receive it.

Your Sister in the Truth,
MRS. CANDACE E. FISH.

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

1500 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

mediately, which was effected by introducing his work to his contemporaries who both loved and hated him and knew his weaknesses, by the ridiculous thing of placing his friends in charge of his enemies whom they tortured in Inferno. They seized his work out of curiosity to see where he had placed them or their friends or enemies in the various departments of Inferno and Purgatory and they became amazed at his learning, but his inconsistencies and the prejudice of his readers prevented his masterly literary production from fettering the living generation as it did later when it had already paved the way for the reformation, by reviving an interest in forgotten literature of Greece and Rome. In this, Dante effected the reverse of his intentions by setting the living world to thinking as noted in our first essay. It reminds us of the invocation of David, "Surely the wrath of man shall praise Thee."

Thus the seeds of the Italian Renaissance were sown in the minds of men which was in the main caused by the revival of the Greek and Roman Letters in which Dante was a pioneer. His principle learning was from Plato, Epictetus and Cicero. This learning set the world to thinking; that was enough, they got the habit that broke the Dogmatism of Papacy which had petrified reason and chocked the fair feeling of the human heart; thus was the way prepared for the Reformers of the sixteenth century, who in turn prepared the way for the political reforms. The order of events seem to be; first, the thawing of the frozen heart of Dogmatism by the Love of Dante for Beatrice and his friendship, which was effected by its product, poetry; then came the opening of the Book of Nature and Divine Revelation —God's two witnesses being buried in the sack-cloth and ashes of Mediaevalism since the days of Hypatia when Dogmatism fettered humanity; this was followed by a new civic life effected by reform in politics.

The function of the poet as a factor in the reformation has been detrimental and we purpose here to prove that Satan, whose existence as a personality is now denied by many, has used them to pervert the Truth by which God has effected the reformation and changed the face of civilization. We hope to establish this fact by noting the culminating effect of their poetry upon mankind.

The features of Dante's Divine Comedy that would have had a bad effect upon society is in respect to his conception of Deity, which he unwittingly painted worse than Virgil's conception as revealed in Paganism, as also did Milton's production render God more fiendish than Dante's. The indication that these poets unwittingly serve Satan's designs is the fact that his original lie fostered upon Mother Eve, "Ye shall not surely die"—(which sophisticated Dante through Plato and restored his faith in Catholicism)—is the very fact that makes the conception of God more fiendish with each restatement of the popular religions in poetry. The place of punishment of heathen mythology, immortalized in the poetry of Virgil, Dante placed under a new management. Instead of the demons of mythology who kept the place in order, Dante placed the bad character of the Bible and some of the friends in charge, and the Platonic theory of man's indestructible soul, coupled with misconceptions of the nature of punishment of the incorrigible wicked, (which, according to the Bible, is eternal death instead of misery), made his Inferno an eternal body of suffering with Purgatory answering to Homer's "Odyssey" and Virgil's transmigration of souls eliminated. It was Luther who made the discovery that Purgatory, amongst other things, was not found in Scripture, so out it went in his theology. Luther's contemporaries and successors did not calculate on what to do with the inhabitants of Purgatory, so the regions of hell had to be enlarged to receive them, having no other logical place to put them—made matters all the worse. Had they continued his investigations they would have found, as did Luther, Tyndall and Russell, that the wages of sin is death (not life in misery); that the hope of future life lies in a resurrection of the soul (not its indestructability) instead of building ecclesiastical states to punish heretics, they would have had no logical place for hell; as it was Calvin came to their assistance and relieved them of the responsibility of making matters worse with the doctrine of Absolute Predestination. Dante made Virgil's Paganism (Transmigration, known today as Theosophy) worse by excluding all from Purgatory who were not baptized into the Catholic Church and Milton made the Protestant conception of God more diabolical than the Catholic by eliminating Purgatory and not substituting the future probation taught in Scripture.

(To be continued.)

IT'S MOSTLY UP TO YOU.

When the world's a-goin' crooked,
Or it looks that way to you,
Somehow seems to be a tangle
To 'most ever'thing you do;
When you start out of a mornin'
With your luck a-runnin' wrong,
The birds along your pathway
Have a harshness in their *song*,
And the grass, though *soft and velvet*,
You will sort o' stumble through,
Sich times, if you want things better,
Friend, it's mostly up to you.

Tain't hard smilin' with the sunshine,
But it's durin' stormy spells,
When our weary feet are slippin',
That the stuff what's in us tells.
No, you won't have flowers allus
In the paths you travel through;
Still, if you would have things better,
Friend, it's mostly up to you.

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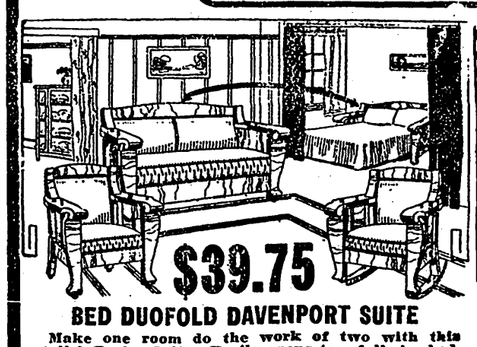

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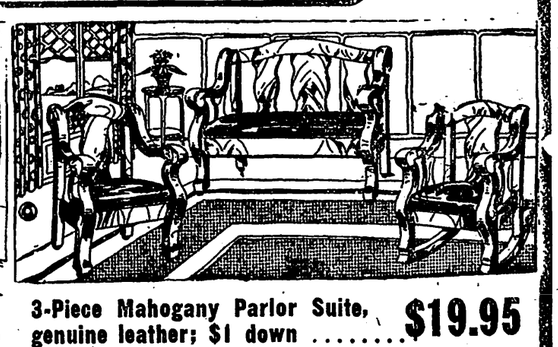

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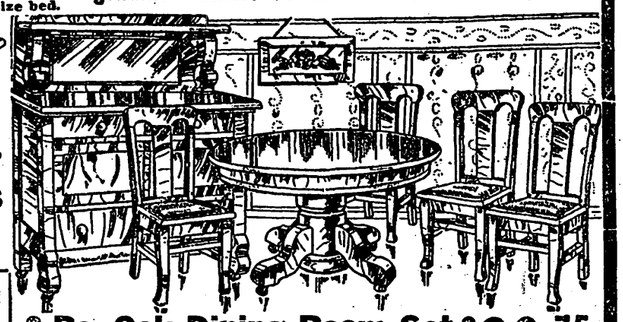

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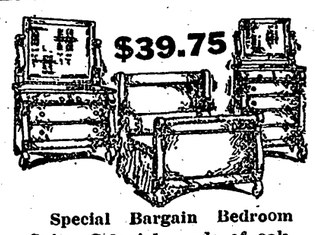

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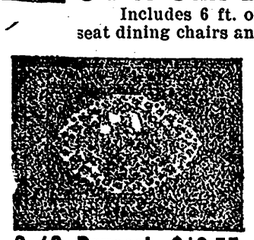

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2-inch Post Iron Bed Outfit includes 50-pound Sanitary Mattress and an all-steel spring, at **$11.75**

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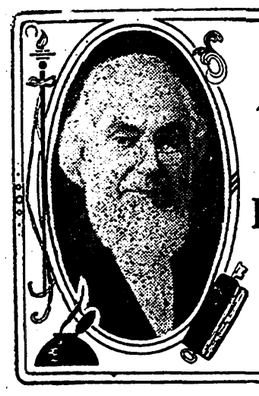

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LONDON TABERNACLE
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NEW YORK CITY
— TEMPLE —

THE PURCHASE OF CHURCH AND WORLD.

CHRIST'S SACRIFICIAL MERIT UTILIZED THUS FAR ONLY FOR THE CHURCH.

God's Orderly Arrangement—Progressive Steps in the Divine Plan—Philosophy of the Ransom—Church First Bought—Purchase-Price Not Yet Applied for the World—Why Jesus Prayed only for the Church—He Will Pray Later for the World—"Ask of Me, and I Will Give Thee the Heathen"—How the Church Glorify God in Their Bodies.

NASHVILLE, Tenn., Aug. 27.—Pastor Russell spoke here today before the I. B. S. A. Convention. His discourse was very interesting and logical. He took for his text the words of the Apostle Paul, "Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies." (1 Corinthians 6:19, 20.) He said in part:

There is a very general and natural sentiment amongst men that as individuals we have the right to control ourselves, to have an independence of thought and of will; and this is reasonable and right as respects our relationship to our fellowman. Every person of character should preserve his independence of mind. Whoever lacks this independence of mind and of will is lacking in a fundamental element of character, and is weak and unstable. But there is One to whom we owe everything, even our existence. To Him we owe, therefore, our full allegiance. The Bible declares that God's creatures should fully recognize His dominion and control.

Looking back to the case of Father Adam, we see that God created him with a will, with the power of self-control, and gave him also a knowledge of his responsibility to his Creator. But we see that later he was misled by giving heed to another. First of all, Mother Eve was misled by giving heed to the Adversary, Lucifer, who had deflected from loyalty to his Master. Then she became the temptress to her husband. Thus the Divine Law was violated by the father of our race; and God would no longer recognize the one who was unwilling to render obedience to his Creator and to follow His guidance. As our Lord afterward said: "The Father seeketh such to worship Him as worship Him in spirit and in truth." When Adam ceased to worship God in spirit and in truth, God said to him in substance, "You wish to take your own course; go your way, and see where it will lead you."

This has been largely the course of the world ever since. The seeds of sin and disobedience sown by Adam have developed, and the entire race has been more and more alienated from their Creator as the centuries have rolled away. The Apostle Paul, in discussing this matter, says, "God gave them [mankind] over to a reprobate mind, to do those things which are not proper." (Romans 1:28.) Thus the Scriptures explain the present condition of the world. God has let go of mankind during these six thousand years.

THE PURCHASE OF SOME FROM DEATH.

But our text tells us of some who have been bought back from this condition of alienation from God, bought back from death. Father Adam had sold the whole race under sin, as the Apostle explains, under the dominion of Satan. (Romans 7:14.) He sold us out in the gratification of his own desires. He involved not only himself but his entire posterity, if, then, the race was sold under sin and Satan, to whom would the purchase-price be paid, when mankind is bought back? Would it be paid to the Adversary? We answer, No; the Adversary never had any right to the human race. They belonged to their Creator. It was His Justice which was violated and which demanded the price of man's redemption. The race as a whole are not yet purchased. The price for their deliverance has not been applied, even though the Purchase-price has been furnished in the death of Christ. Mankind are still a race of slaves. The great Adversary has taken advantage of their ignorance and superstition due to the fall and has brought them into bondage to errors, weaknesses and faults.

It is God's purpose, however, that this slavery shall be only a temporary thing. The time has seemed long to man, but in God's sight these six thousand years are as six days. God has a great Work Week of six thousand-year Days. The seventh Day of this great Week is the Sabbath, also a thousand years in duration. In this Sabbath Day, it is the Divine purpose to lift the curse resting upon mankind. In this Sabbath Day the world shall rest from their own labors and unavailing efforts to effect their own salvation. They shall rest in Christ's finished work on their behalf. This will be the great Judgment Day, the thousand years of Messiah's glorious Reign for the blessing of all of Adam's race.

But what about those who are already bought, as our text declares? These who are first bought are the Church of Christ. The price for the salvation of the Church is the same price that is necessary for the sins of all mankind. That price is the death of the Lord Jesus Christ. The Apostle John declares, "He [Jesus] is the propitiation for our [the Church's] sins, and not for our only, but also for the sins of the whole world." (1 John 2:2.) The word propitiation means satisfaction. Divine Justice is satisfied to release the sinners as soon as the Purchase-price is made available.

HOW ONE MAN PURCHASES A RACE.

The penalty upon Adam because of his sin was death; and as by heredity all his posterity have been born blemished and imperfect, they have shared his penalty. God could have placed our first parents under a different penalty. He could have imposed the penalty of one year's banishment from the Garden of Eden. But He wished to give a lesson that would be important not only to the whole world of mankind, but also to the angel of Heaven. There is never to be any more sin than God is permitting in this world now. When it is over, there will be no more sin thenceforth in the entire Universe. Hence God placed upon man the extreme penalty of His Law. Adam could never rid himself of that penalty unless he were redeemed. It would mean his eternal destruction, as well as that of his race, which fell in him. But God has provided redemption. Jesus came to earth a perfect man, with an unborn race in His loins. This human life He gave as an exact equivalent for Adam and the race yet unborn in his loins at the time of his sin.

But because of an important feature of His great Plan, God purposed that a certain part of Adam's race should be purchased in advance of the remainder. Our text does not speak of the world's purchase, but only that of the Church; for only the purchase of the Church is yet accomplished. This is the Father's arrangement. We are told by the inspired Apostle that when Jesus ascended up on High, "He appeared in the presence of God for us."—the Church.—Hebrews 9:24.

It was Jehovah's purpose to have a prepared company to be associated with His Son in His great work for the restoration of the world. This class is called the Bride of Christ, the members of His Body. As they were sinners, under the same death penalty as the remainder of the world, it was necessary that the merit of Christ's sacrificial death be first utilized for them. Insteal of being justified actually, as will the world during the Age to come, these have perfect righteousness imputed to them instantaneously, when they accept Christ's sacrificial work on their behalf and consecrate themselves wholly to God. Thus they are enabled to become joint-sacrificers with their Lord and Head that they may be sharers in His future Reign.

WHEN CHRIST WILL PRAY FOR THE WORLD.

Jesus has not yet appeared before the Mercy Seat in Heaven for the world. The Bible declares of the world's present condition, "The whole world lieth in the Evil One." (1 John 5:19, R. V.) If they had been purchased, they would not be lying in the Wicked One. In our Lord's last prayer with His diciples before His crucifixion He said, "I pray not for the world but for them which Thou hast given Me," (John 17:9.) The very next day after He offered this prayer He died for all the world—"He tasted death for every man." (Hebrews 2:9.) But He knew that the merit of His death would first affect those whom the Father would give Him out of the world. Hence He prayed in harmony with the Father's arrangement. To have prayed differently would have been to pray out of order.

When the Church is glorified with her Lord, then will come the time for Christ to pray for the world. The Bible so declares. The Psalmist David (Psalm 2:7-9), looking forward to that time, quotes the Father as saying to the Lord Jesus, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces as a potter's vessel." The Father will turn over all the nations of the earth to the Lord Jesus, as soon as the Church shall have been fully delivered, and the merit of Christ, which had been accounted to them, shall, by their sacrificial death, be freed for application for all the world.

Then the Church, seated with Christ in His Throne (Revelation 3:21), will with Him form the Kingdom. Jesus shall reign "from sea to sea, and from the river unto the ends of the earth." In due time—and that time is near—all the kingdoms and governments of the earth are to be brought down to the dust, and the peoples made ready for the rule of the Heavenly Government for which God's people have so long been praying: "Thy Kingdom come; Thy will be done, on earth as it is done in Heaven."

"YE ARE NOT YOUR OWN."

Coming back to our text: We who have been purchased in advance by our Lord Jesus realize that we do not belong to ourselves. We are bought with a price and we are not our own. What does this mean to us? It is like this: Suppose that we had been drowning, or had been about to be burned to death, and suppose some one had rushed up and rescued us at the imminent risk of his own life. We would feel that we could not do enough for the one who had saved us. So the Apostle here seems to be expressing the same thought. The One who bought us not only risked His own life, but sacrificed it on our behalf, that we might be rescued from eternal death. How much more, then, should we gratefully appreciate His work of love for us! He left the glory which He had with the Father that by the grace of God He might taste death for every man; and the merit of His death has now been made available for us who have become His disciples. How our hearts should go out to Him in thankfulness! We say to ourselves, "What can I do to show my appreciation for what my Savior has done for me?"

When we look out over the everlasting future and think of the blessings of eternity, we realize that the way for us to attain these great blessings was opened to us through Jesus' death. So we gladly bring our little offering and give ourselves wholly to Him who died for us. We recognize that we are very small and imperfect; and that He is so great, so mighty—wonderful in perfection and glory. We cannot do what we would because of our weakness and blemishes, but we can show Him our loyalty. And we pray: "Lord, grant to us the opportunity to prove to Thee how much we love Thee, how glad we are to be given a small part in the carrying forward of God's great Plan."

We feel that we have not half enough to give. We are such bundles of imperfections that we really feel ashamed to offer ourselves to the Lord. But we have been bidden to come in the name and merit of Jesus. We can imagine the Father saying to us, "I know that you are very imperfect, but I only desire to see your attitude of heart and mind, your earnest endeavor to do My will."

When I was in India a number of years ago some natives came to the little hut where I was lodged and asked for me. The Brother who spoke their language came in and told me. Then he said, "Will you go out and see these people?" So I went out to the door and found a father, a mother, and their three children. They could not speak a word of English, but they had brought me some humble gifts. One had a little piece of fruit, another had an egg, and another something else. I did not like to take these things from them; for I knew that many of these people did not have enough to eat. But they had brought the best they had. Therefore I felt that I must not refuse their loving offerings lest I offend or grieve them; so I received the gifts.

I have often thought since then of how this illustrated our gifts to the Lord. Our dear Heavenly Father does not need our little egg or bit of prickly fruit, any more than I needed what these poor people brought, but He encourages us to come to Him with our gifts. He is entirely able to get along without us; we cannot enrich Him; but for our good He is willing to receive our small offerings, and it is a great privilege that we are invited to thus come. Most gladly and thankfully we accept His gracious invitation to give Him our little all. He is preparing us for our great exaltation with Christ. All whom He chooses must be saintly in character. None but saints will be in that glorified company who will compose the Bride of the Lamb. We must each demonstrate our entire faithfulness unto death.

FAITHFUL OVER A FEW THINGS.

We read in the Bible the parable of the Nobleman who went into a far country, to receive a Kingdom and to come again. (Luke 19:12-27.) Jesus is that Nobleman. The far country is Heaven. After His resurrection from the dead He ascended to Heaven to be invested with royal authority to be Ruler of the earth. In the parable, the Nobleman, when leading His servants, called them to Himself and gave them money, to every one according to his ability, instructing them that they should invest these talents for Him, and should render their account upon His return. So the Master gives to each of His followers opportunities of service commensurate with our abilities for service. As our abilities differ, He gives to some greater opportunities than to others. He makes us the stewards of these His goods, and expects us to use them diligently, and wisely to His glory.

The parable represents that upon the Nobleman's return, He reckoned with His servants. To each of those who had faithfully used what was given him, He said, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord.'" He did not say, "Thou hast done great things," but, "Thou hast been faithful over a few things." He knew that they could not do very much, but they had shown their loyalty, their faithfulness; and that is what the Lord desires to see. He expects us only to do with our might what our hands find to do for Him.

WISDOM AND CAREFULLNESS NECESSARY.

If we have an opportunity to present the Message of salvation to a hungry soul, we are to be very careful not to tell him more than he is able to grasp, lest we do him harm rather than good. We are to remember the Master's words to His disciples before they had been begotten of the Holy Spirit. He said, "I have many things to say unto you, but ye cannot bear them now." (John 16:12.) So with those who are feeling after the Truth. They cannot bear all the Truth at once, just as babes cannot assimilate strong meat. What would be nourishment for an adult would choke an infant. Let us be wise as serpents and harmless as doves, showing forth the praises of Him Who has called us out of darkness into His marvelous light.

Christians are obligated by their vows to the Lord to consider carefully what they wear, where they go, what they do, what they eat and drink, and even what they think. The world, noting this care, are likely to feel that the Christian's life is a life of slavery. But they do not understand the matter at all. We delight to do God's will. It gives us great pleasure to know what the Lord would have us wear, and how He would have us conduct ourselves. We love to be thus under our loving Father's supervision and to have His smile of approval.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$30.00
Amount received	2.00
Total	$32.00
Paid out	$40.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to Pastor Russell.

HENRY WARD BEECHER.

Essay V.

(Continued from last week)

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

EMERSON ON PLATO.

Hubbard has propounded the question; "Just why men hark back to prove their beliefs by quoting from the past, to supply a 'key to the Scriptures,' would be interesting to enquire." This question was put with the idea of Mrs. Eddy quoting from Scripture to support her "Christian Science." (It may be well to remark here, that Hubbard's statement to the effect that Christian Science is purely an American product, not of Asiatic origin, is not in keeping with the facts, for this "error of the mortal mind" is based, like all the products of the past, on the Platonic theory of man's supposed indestructible soul.) Peole hark back and quote from the past for the same reason that Hubbard has linked his philosophy with the idols of history in his "Little Journies"; his stories of the private life and personals of the great men introduces his literature to the people and they get his "Hot Stuff" in the bargain. When we cannot get others to agree with us we clinch our thoughts by quoting from the recognized idols of history and thus foister them upon our contemporaries who reverence them. This principle has not been adopted by Pastor Russell in his literature with respect to the Reformers of this story, for he bridges the whole span of history by quoting exclusively from the writers of the Bible as the authority for Christian faith and practice. To supply this deficiency, of clinching Millennial Dawn, by the recognized dead leaders on this side of the Dark Ages, has been, partly, the object of this entire series of essays. This is why we produce the thoughts and deeds of the recognized authorities of the past and justify those of the present. Consistently we continue to present further material relating to the doctrines produced by the "Miller Movement" and Advent Movement resulting. The following paragraphs from the very much beloved and read Ralph Waldo Emerson, the great American Seer, concerning Plato, the philosopher, whom Statan had sophisticated his monumental lie in the garden of Eden; they will serve to show how thoroughly the intellectual world, as well as the theological, has been satured with Satan's precepts and proves the Scriptural statement that "the whole world lieth in the wicked one" in thought as well as in deed.

"Among books, Plato only is entitled to Omar's fanatical compliment to the Koran, when he said, 'Burn the libraries; for, their value is in this book.' These sentences contain the culture of nations; these are the corner-stone of schools; these are the fountainhead of literature. A discipline it is in logic, arithmetic, taste, symmetry, poetry, language, rhetoric, ontology, morals, or practical wisdom. There was never such a range of speculation. Out of Plato comes all things that are still written and debated among men of thought. Great havoc makes he among our originalities. We have reached the mountain from which all these drift bowlders were detached. The Bible of the learned for twenty-two hundred years, every brisk young man, who says in succession fine things to each reluctant generation—Boethius, Rabelais, Erasmus, Bruno, Loche, Rousseau, Alfieri, Coleridge—is some reader of Plato, translating into the vernacular, wittily, his good things. Even the men of grander proportion suffer some deduction from the misfortune (shall I say?) of coming after this exhausting generalizer. St. Augustine, Copernicus, Newton, Behmen, Swedenborg, Goethe, are likewise his debtors, and must say after him. For it is fair to credit the broadest generalizer with all the particulars deducible from his thesis."

"Plato is philosophy, and philosophy, Plato—at once the glory and the shame of mankind, since neither Saxon nor Roman have availed to add an idea to his categories. No wife, no children had he, and the thinkers of all civilized nations are his posterity, and are tinged with his mind. How many great men Nature is incessantly sending up out of night, to be his men—Platonists! The Alexandrians, a constellation of genius; the Elizabethans, not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jermy Taylor, Ralph Cudworth, Sydenham, Thomas Taylor, Marcilius Vicinus, and Mirandola. Calvinism is in his Phaedo; (Evangelical) Christianity is in it. Mahometanism draws all its philosophy, in its hand-book of morals, the Akhlaky-Jalaly, from him. Mysticism finds in Plato all its texts. This citizen of a town in Greece is no villager or patriot. An Englishman reads and says 'how English!', a German, 'how Teutonic!', an Italian, 'how Roman and how Greek!' As they say that Helen of Argos, had that universal beauty that everybody felt related to her, so Plato sems, to a reader in New England, an American genius. His broad humanity transcends all sectional lines."

Next we will review briefly other agencies employed by Satan in foistering his cornerstone of the philosophy upon humanity, the use of the great poets, and also note his change of precept by substituting Darwinism for Platonism in modern speculation. "We are not ignorant of his devices."

VIRGIL, DANTE AND MILTON HAVE UNWITTINGLY BEEN SATAN'S EMISSARIES.

Causes were set in motion before and after the Reformation that would have fettered the minds and hardened the hearts of men in the same events that led to the liberty we now enjoy, had it not been for other events that paved the way for Modern Rationalism. Dante's Comadea was an advancement with respect to the Greek learning embraced but a retrogration when he included the Divine Right of Kings and Priests. Divine right was familiar property and for this reason Dante's combination of Platonism, Paganism and Nicene Dogmatism did not have a bad effect upon his contemporaries. Instead it revived an interest in Greek and Roman Letters im

(Continued on Second Page)

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

FRIENDS; TAKE NOTE.

We have on hand an Issue of a Tower Index 1908 to Oct. 1915, arranged under subject as well as date and year. Price Twenty-five (25c) cents. Apply,

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ST. PAUL'S SORROWS AND JOYS

II Corinthians 11:21-33.—Sept. 3.

St. Paul the Hero—His Loyalty, Faithfulness, Endurance—He Suffered For Christ's Sake—And For the Brethren's Sake In That He Delighted to Carry the Message of God's Grace—Why the Enumeration of His Sufferings—Surely a Chosen Vessel.

"My grace is sufficient for thee; for My power is made perfect in weakness."—2 Cor. 12:9.

WHAT a wonderful man was St. Paul! Doubtless the secret of his brilliancy lay in the fact that he so fully gave himself up to God that the Lord could use him as an Apostle, as a mouthpiece, as a servant, to a greater extent than He ever used any other man, perhaps. In this we are not implying that St. Paul was greater than his Master; but his Master had only three and one-half years of service, while St. Paul had a long ministry. Besides, it was impossible for the Master to go into the details of the Divine Plan; for even the Apostles were natural men, who did not receive the begetting of the Holy Spirit until Pentecost. Hence we read that Jesus' teachings were chiefly in parables and dark sayings.—Matthew 13:10-17; John 16:12, 13.

There were no such limitations upon the Apostles. Their epistles were addressed to God's saints in various quarters, to whom they wrote freely upon every feature of the Divine Plan of salvation. Some of their writings were along lines suitable for "babes in Christ," and others were "strong meat"—the deeper things of the Divine Plan. But they wrote only to the spirit-begotten, not to the worldly.—Hebrews 5:12, 13; 1 Peter 2:1-3.

St. Paul's Sufferings For Christ.

It is not strange that the Adversary was able to stir up some little sectarianism even in the primitive Church. (1 Corinthians 1:11-13.) But all such partisan sentiment the Apostle rebuked, reminding that Christ alone had died for them, and that they should take none other name than that of the Master. This same spirit manifested itself otherwise, too. The Apostles needed to grow in grace and knowledge, as well as did the remainder of the Household of Faith; and although they had special blessings of the Lord, they did not all have the same length of vision at the same time.

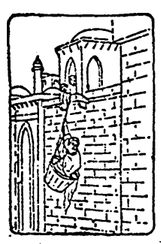
St. Paul Weary and Watching.

St. Paul, the most learned one of The Twelve—taking the place of Judas—had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he showed himself to be very narrow and bigoted in his warfare against Christ and His followers. But after his eyes of understanding had been opened and he became a spirit-begotten New Creature, St. Paul manifested a wonderful insight into the things Divine. He had visions and revelations more than had all the other Apostles together. All this was in harmony with what the Lord had said respecting him. (Acts 9:15, 16.) St. Paul had education and a wonderful breadth of mind. All of God's spirit-begotten children are surely amazed at the logic, the wisdom and the power of the Apostle's writings. We know of nothing else that will compare with these.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did those of the other Apostles the things pertaining to the New Dispensation; and he saw that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges. Naturally, some thought that he was going too far; and the argument was raised that he was not to be ranked as an Apostle, etc. He had labored hard with the Corinthian Church; and to have them fail to progress because they thought him an incompetent teacher seemed to him to be a pity. Hence in our lesson he is doing what he styles "foolish boasting." He did not approve of boasting; and yet, for the sake of his hearers, he would inform them along certain lines.

The Secret of His Success.

But the Apostle did not boast about himself—about his talents, his oratory, etc. Rather he would tell them what God's providence had permitted him to suffer for the Truth's sake — scourging, whipping with rods, imprisonment, perils of the deep, perils from false brethren, perils from the heathen. These things he had endured joyfully, gladly, for to him they were marks of Divine love and favor, and bore witness to his love for the Lord and His righteousness, as well as to his willingness to suffer for the Lord's sake.



Escape from Damascus.

Thus seen, this lesson is a very valuable portion of God's Word. It gives us information which we find in no other quarter. It crisply sets before us a picture of a soldier of the Cross and what he endured. The secret of his endurance of so great privations is presented in our Golden Text. The Lord's grace was sufficient for him.

RICHMOND GIRLS STRIKE.

RICHMOND, Va., Aug. 28.—Girls employed by the Southern Manufacturing company are on strike. Piece work rates make it impossible for them to earn a living wage.

FARMERS SIZE UP HUGHES AS "PRETTY GOOD FELLOW"

Fargo, N. D.—Charles E. Hughes campaigned for the first time among the sturdy farmers of the eastern part of North Dakota and left behind him the reputation of being a "pretty good fellow."

He was forced to undergo a critical scrutiny before the verdict was given.

Mr. Hughes preached the doctrines of government efficiency, Americanism, tariff as protection to the farmers and preparedness, and in each instance won applause, despite the fact that the farmers are not the strongest advocates of the last named issue.

They cheered for preparedness the loudest when Mr. Hughes told them that it meant not militarism, but ability to uphold national honor.

As they cheered for Mr. Hughes, one broad-shouldered old farmer said "it's because there's something about him that makes you believe he's telling the truth."

DENIES ASSAILING MR. HUGHES.

Percy Mackaye Writes He Never Saw "Authors' Letter" With His Name Appended.

Percy Mackaye, playwright, whose name appeared as one of the signers of the so-called "authors' letter," published in the newspapers last week, knew nothing about the matter until after publication, according to a statement given out yesterday at Republican national headquarters. The letter attacked Charles E. Hughes' criticism of President Wilson as "nonconstructive" and propounded ten questions for Mr. Hughes to answer. In a letter to Mr. Hughes Mr. Mackaye said:—

"My attention has just been called to an open letter addressed to you, printed in the New York Herald of August 2, signed by a number of professional writers, among whom my name is included. I beg to send you this word, to say that I did not sign the letter and never saw or heard of the letter until it was shown to me in print."

It was stated at Republican headquarters that neither Mr. Hughes nor any of his staff had seen the letter except as it appeared in the newspapers.

PERTINENT PARAGRAPHS FROM HUGHES' SPEECHES.

"What is the President's policy—does anyone know? Has the Executive ever had a policy for more than six months on the Mexican question?"

"If I am elected President I will see to it that American rights in Mexico are respected."

"There is no man who could successfully present to an American community the platform that an American citizen's rights stop at the coast line."

"We will get through with this old strife between capital and labor. We are not laborers and capitalists in this country. We are fellow-citizens."

"All that the workingmen want is a square deal."

"We want the United States efficiently managed. I want to see men in office who believe in prosperity."

"The Republican Party stands for a prosperity produced by sound American policies."

"We have removed from office men of experience and substituted others to satisfy partisan obligations. This must stop."

THAT FULL DINNER PAIL.

Relying foolishly upon the full dinner pail to accomplish for them what it has so often accomplished for the Republican party, the Democrats proceed to pile extravagance upon extravagance and to make flabby claims of being at peace, even when we are at war, says the Detroit Journal.

For the dinner pail has been filled with munition money, which presently must be supplanted by the true coinage of protected American industry after the war.

And while the dinner pail is full, observe with what inflated foods. This administration promised the worker a lower cost of living. But, as a matter of fact, to the worker Democratic prosperity is a false prosperity. It is a mirage.

Every man with a dinner pail knows that, unless his wages have been increased 20 per cent. under Democratic munition prosperity, he is poorer than he was four years ago. For Wilson rents are from 20 to 40 per cent. higher; the Wilson meat, the Wilson sugar and the Wilson wool are 40 per cent. higher, and the Wilson steel and tin and household goods are from 20 to 40 per cent. higher.

The Wilson bread has advanced faster than the Wilson wage, and the Wilson taxes have risen higher than the Wilson prosperity.

Democracy may have enriched the munition manufacturer, but has it enriched the worker, whose cost of living has increased faster than his earnings?

If the Administration can re-elect itself on the ground that the worker is obliged to move out of his home into an inferior one, or has to double up in tenements and to take in boarders to make up for his loss of economic advantage under the present increased cost of living, then there is no reason why the Administration should not be as extravagant in its taxes as it choosed.

CARPENTERS MAKE GAINS.

BEAVER, Pa., Aug. 26.—Carpenters' union has secured contracts from practically every employer in this city and vicinity.

APPLAUDS CHILD LABOR ACT.

MOBILE, Ala., Aug. 28.—The Register expresses this thought on the federal child labor act, which is supported by every thinking southern citizen, despite contrary views of a few mill owners and their representatives:

"The evil sought to be abolished is of sufficient extent and magnitude to call for federal control. The states have various laws, some have adequate laws; some have virtually none; and there is nothing uniform or certain in the enforcement. The millmen, by their opposition to the introduction and passage of salutary legislation by the states, and their failure to adopt voluntarily a sanitary and humane employment system, have invited congressional supervision. This appears to be one instance where the people would cordially approve of centralization of power, the states having failed notoriously to give to the little children the protection to which they are entitled."

A NERVY ANTI-UNIONIST.

GRAND RAPIDS, Mich., Aug. 28.—Ernest A. Prange, an installment jeweler in this city, has sued the Trades and Labor Council and the Building Trades Council, together with their officials, and the Observer, official paper, for $50,000 damages. Prange employed non-union building craftsmen and the unionists asked all members and sympathizers not to patronize him.

In his bill of complaint Prange says he has a business of $50,000 a year, and that $30,000—60 per cent—of this amount comes from trade unionists.

He wants his cake and he wants to eat it at the same time, for he asks the court to restrain the union from announcing that he employed non-union labor, because "the action of said defendants has caused him to suffer great losses and that in all probability will cause him to suffer great losses in the future, if said defendants are successful in carrying out their design, and will cause him to lose profits of $50,000 and upwards."

ARKANSAS MINERS STRIKE.

BENTON, Ark., Aug. 2.—Farmers of Saline county are supporting the 1,000 strikers at Bauxite who have suspended work to enforce living conditions. Wages have averaged 20 cents an hour for a 10-hour day. These rates are reduced by a system that virtually amounts to fines. The men struck when the company began weeding out objectors.

Most of the men dig the dirt out of pits where there is no circulation of air and where they are exposed to the heat of a burning sun part of the time or to the inclement weather at other times. An injunction has been issued against them from "interfering with the operation of the plant." The company has a monopoly of this business. It owns all the houses of the strikers and has ordered them to vacate.

Bauxite ore is largely used in the preparation of aluminum and for the lining of furnaces which are exposed to intense heat.

VICE-PRESIDENT MARSHALL FROM LATEST PHOTOGRAPH

ALERT IN CINCINNATI.

CINCINNATI, Aug. 28.—Wage increases are being negotiated by Carriage Drivers and Chauffeurs' union. These workers ask shorter hours and better conditions.

Wage increases is a feature of a two-year agreement signed by Stationary Engineers' union and the Cincinnati Butchers and Packers' association.

A committee has been appointed by the Central Labor Union to protest to the chief of police against the treatment accorded striking riggers and wreckers.

Teamsters' union is not content with recent wage increases and is extending its organization.

The Stove Mounters' union has reduced the workday to nine hours and secured substantial wage increases.

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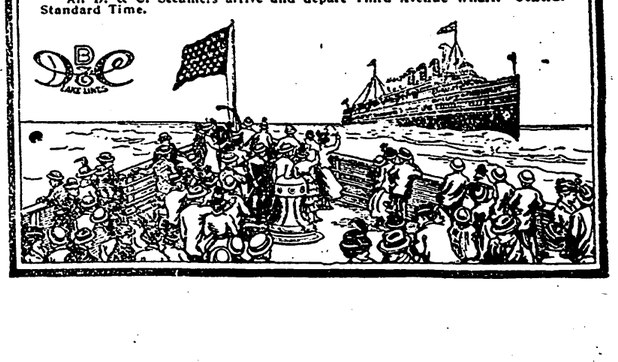

A "SURPRISED" EMPLOYER.

BELLAIRE, Ohio, Aug. 28.—In response to a request for information regarding the strike at the Belmont Casket Manufacturing company, by the president of the Shadyside Board of Trade, Secretary-Treasurer Albin blamed "paid mercenaries" for all the trouble. The employes asked that their union be recognized, but this seems so astounding that Mr. Albin writes:

"The demand was so unreasonable and it embodied such destructive possibilities that the company refused to consider it. We resent the implication that the company cannot be trusted to deal honestly and fairly with its men."

The company employs 12 different kinds of craftsmen, and while railroad shops, employing a larger number of crafts, can negotiate a federated wage scale, this is impossible in the case of Mr. Albin, who paints this alarming picture:

"Anyone can see that an arbitrary adjustment of wages would be impossible, and would result in internal discord, constant friction between our employes, which would become a permanent characteristic of the factory, and would finally mean bankruptcy for the employes and the company and throw this business to our competitors."

The strikers are asking for a union shop, union recognition, nine-hour day, time and one-half for overtime, double time for Sundays and holidays, a minimum increase of 2½ cents an hour for male workers and a minimum of $1 a day for girls.

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MACHINISTS WANT EIGHT HOURS

NEW HAVEN, Conn., Aug. 28.—About 2,500 machinists employed by the Winchester Repeating Arms company are on strike for an eight hour day. The company employes about 13,000 workers. It threatents to close down its factory, but the strikers ask what will become of the juicy war orders.

As usual in these cases, the "labor agitator" is blamed for putting shorter workday notions into the heads of employes. Fifty-one local manufacturers have signed a statement in which they notify the world "that under the present conditions we will not make any general change in our schedule of working hours, nor grant any demands that are being promoted by labor agitators."

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ESTABLISHED 1872—No. 40. PITTSBURGH, PA., THURSDAY, SEPTEMBER 7, 1916. FIVE CENTS A COPY.

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LABOR ACHIEVEMENTS AND ITS ISSUES

The Progress Made in 1915-16 Greater Than in Any Similar Period in the World's History.

BY SAMUEL GOMPERS.

Labor Day 1916 brings to the workers of America the right to cheer and confidence in the trade union movement. There have been tests and crises that have proved its fundamental principles; there have been opportunities that have tested its practical efficiency. Through them all the trade union movement has made sure progress and gained in confident vision for the future.

Every national and international, every local union affiliated to the American Federation of Labor has made definite progress in securing for its members greater advantages in those things which are fundamental of betterment in all relations of life. In some organizations the success has been phenomenal.

Taking the labor movement as a whole there has been greater progress in securing the eight-hour day or the shorter workday than in any other similar period of time. The meaning of these victories can be interpreted only in the light of full understanding of the meaning of the eight-hour day. The shorter workday is something more than an economic demand. It is a demand for opportunity for rest, recuperation, and development; things which make life more than mechanical drudgery.

The workers whose whole periods are short are essentially different from those who are so worn by toil that they have neither energy nor mind for other things in life. They become more energetic, more resourceful workers with keener mentality and greater producing power. It inevitably follows that the short hour workers are the best paid workers. With every reduction in hours there is always a corresponding increase in wages. Wherever demands for the shorter workday and higher wages have been presented and urged by organized workers during the past year, they have met with success. These economic gains have a potent relation to the social side of life.

Shortening the period of work lengthens the period for development and for all of the other activities that belong to the normal individual. Increases in wages give the workers the means for taking advantage of the increased opportunities of the shorter workday. The workers of short hours and better wages become very different citizens from those who are so exhausted by the daily grind that they have neither the time nor the energy for thought nor aspiration. These gains mean better homes, better food, better clothing; time and opportunity for the cultivation of the best and the highest that is possible in the life of man.

Economic achievements are the basis upon which the workers can secure social and political progress. The power which secures these achievements is the power that will secure justice for them in every other relation. Shorter hours and higher wages give the opportunity and the means to live better, more purposeful lives.

Power through economic organization means political power. There must be an economic basis in order to give political activity reason for existence and a program. By organizing its economic power to secure political protection and by adhering strictly to a non-partisan political program, the American Federation of Labor has won glorious legislative victories.

The object of legislation which organized labor has sought to obtain is always to establish larger and better opportunities for life and freedom. Organized labor does not seek through legislation to do things for the workers that they can do for themselves. It only seeks to establish for them opportunities. This principle applies to workers in private industry. In the case of workers in governmental employment where the government is the employer and conditions of employment can be fixed only by legislation, then the organized labor movement seeks to do something more than merely establish opportunity. It must secure legislation regulating conditions of employment.

The record of the legisl ve achievements of the labor movement since 1906 when the non-partisan political party was inaugurated, is one of splendid victories. The two most important a e the Seamen's Act and the labor sections of the Clayton Antitrust law. The greatest thing in both of these acts is the advancement of human freedom.

The problem of human freedom was not ended by the work of Lincoln. There still remained a class bound to involuntary servitude, the seamen. The Seamen's Act brings freedom to these workers. It makes American soil sacred to freedom, a country upon which a bondman may not step without losing his legal fetters. Freed and given an opportunity to protect themselves, the seamen are pressing their demands for higher wages and better conditions. Section 6 of the Clayton Antitrust Act contains the most advanced concept of freedom. "The labor of a human being is not a commodity or article of commerce."

According to old time philosophy, political economy, and legal thought, labor power was a commodity and article of commerce in no way different from coal, potatoes, and iron. Under this concept the most recent attempts have been made to hold workers in oppression and under the domination of employers, but the power to produce commodities is something different from the commodities

(Continued on Page 8).

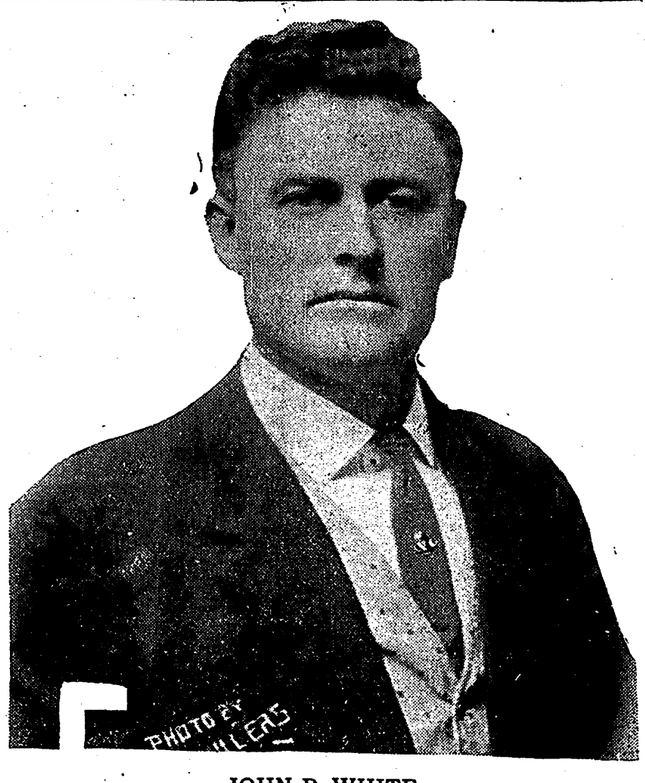
SAMUEL GOMPERS

President of the American Federation of Labor.

PRESIDENT WHITE SEES LABOR'S GREAT VICTORY

Progress and Opportunity Lines Up 'ainst Poverty and Injustice, and the Human Race Moves On to Its Own.

John P. White, President of the United Mine Workers of America, is regarded as one of the greatest chief executives who ever held the honor of president of the great miners organization and under President White's leadership the organization has flourished. Keeping closely in touch with the United Mine Workers such as the National Labor Tribune has since the seventies the late notable periods of progress has been since the great strike of



JOHN P. WHITE

President of the United Mine Workers of America.

(Continued on Eighth Page)

Big British Trade Union Congress Coming.

Thomas Reece, Staff Correspondent.

LONDON, England, August 25.—The annual meeting of the British Trade Union Congress, to be held in Birmingham from September 4 to Septmber 9 next, under the presidency of H. Gosling (Barge and Lighter Men's Society), promises to be unusually important. The war to a large extent will colour discussion on a variety of labor questions, but as all the amendments to resolutions have not yet been received the agenda is necessarily incomplete. The resolutions are classed under a dozen odd headings, the most important from a public point of view being "questions arising out of the war." Under this heading a large number of resolutions will be moved relating to such subjects as restoration of trade union rights, re-establishment of pre-war conditions, national organization of industry, provision of employment on demobilization, development of trades vital to national welfare, industrial adjustments after the war, conscription of wealth, and peace negotiations. Other subjects to be discussed include the increased cost of living, nationalization of railways, Government control of wood and coal trades, pensions for widows and orphans, workers' housing accommodation, payment for statutory holidays, and an amendment of the Old-Age Pensions Act.

The arrangements are being made by a committee of trade unionists representing Birmingham and district. The conference will open at noon on September 4, when it is expected that between six and seven hundred delegates will be present. Speeches of welcome will be delivered by Lord Mayor and others. In view of the war an elaborate scheme of entertainment is thought inadvisable, and the only functions arranged by the committee are a reception by the Lord Mayor on Tuesday evening, and a garden party on Wednesday afternoon at the Botanical Gardens, to which all the local labor leaders and a number of public representatives have been invited to meet the delegates. Outside bodies have also arranged several meetings. On Saturday morning, September 2, a conference convened by the Workmen's National Housing Council will be held in the Priory Rooms, and a visit will be paid in the afternoon to the model village of Bournville. The annual meeting of the Trade Union Labor Official Temperance Fellowship will hold its annual meeting the same evening, and it is expected that A. Henderson, M. P., will preside. On Thursday the Women's Trade Union League will hold a conference in the Grand Hotel, and the British Workers' National League have arranged a demonstration for the same day.

Robert Smillie presided at the annual conference of the National Union of Scottish Mine Workers in Edinburg, Scotland, on August 10th. Over eighty delegates attended, representing 94,000 organized workers. Smillie declared that it was entirely a fallacy that coal went up because the miners got an increase of wages. As a matter of fact, it was entirely the other way round. It was only when coal was put up in price by the owners that the miners asked for an increase, and the increase had invariably been in operation weeks, if not months, before the miners could get a rise. He condemned the action of the Board of Trade in granting the South Wales owners permission to increase the cost of coal for home consumption by 60 cents a ton. It was a most inequitable arrangement to give the owners that power before receiving the miners' deputation. Mr. Smille referred to the magnificent work done by the Government in organizing the nation for war, and declared that it would be equally necessary that the nation should be well organized for industry and peace purposes after the war.

One of the most important decisions arrived at by the annual conference was the recommendation to the members to vote for working six days a week on the mines during the present crisis. It was stated that the hill or surface workers at the Scottish mines had little more than half the wages of the under-ground miners, and a resolution was carried asking the union to try to enforce for such workers the full percentage of general increases awarded under the Conciliation Board since its inauguration. This would mean nearly 48 cents a day increase, but it would largely come out of the excess profits being made by the companies. The conference unanimously condemned the system of contracting for ordinary coal getting in mines and asked the Executive to try to have it abolished.

The conference unanimously sought amendments to the Workmen's Com-

(Continued on Page Eight.)

PITTSBURGH A BIG CITY WITH A BIG MAYOR

Mayor Armstrong and His Cabinet of Able Men Well Qualified to Exalt a City that Promotes Progress

By HUGH MCCOWN

Pittsburgh the matchless, Pittsburgh the world's greatest iron center and Pittsburgh, whose slogan is "Pittsburgh Promotes Progress," is beyond question the most remarkable city in the world. Her commercial and financial era lies at the confluence of the Monongahela and Allegheny Rivers, yet while her territorial expansion is great she seems to have nestled in a small strip in these valleys. That she is preeminently the greatest industrial center in the world statistics will prove. From these magnificent hills and along the railroads lining these craft burdened streams come the world's natural resources and from hill and mine to industry goes an unfinished as well as finished product which eventually is scattered throughout the world.

Here is thrift, here is that indomitable and indefatigable energy that make cities great and transforms peaceful valleys and fair fields to thriving, bustling and jostling centers of commerce, where wealth runs in rivulets and the hum of mill and factory wheel is the song of prosperity and plenty.

Would you have some conception of how captains of industry are made? Would you look upon the geniuses who are products of these great manufacturing plants whose skill is demanded in every industrial community throughout the country? Make an inspection of the Monongahela, Allegheny and the Ohio valleys along whose banks are lined the world's greatest manufacturing plants and mines, and conviction is unhesitatingly certain that Pittsburgh is the greatest industrial center in the world.

Great people are charmed themselves by great things. Hence Pittsburgh's greatness.

Great industries are naturally the products of thrift and great buildings are indictive of a progressive people. This remarkable city is the center of a million population and the manufacturing, commercial and financial enterprises spell an almost incalcuable volumn of trade.

The tonnage here is far in excess of the combined tonnage of a half dozen of the leading metropolitan centers of the world and to have builded one of these marvelous enterprises or to be employed in them seems to require some special qualities that eventually develops into genius which is responsible for the laudation of Pittsburgh's skill the world over.

To be one of Pittsburgh's successful citizens requires courage and an unyielding determination to go to the end. To be her chief executive in an honor to be appreciated and but few reach such exalted heights. Mayor Joseph G. Armstrong is a man of exceptional qualities and he is well fitted for the office of Mayor. Pittsburgh's Mayor is no mathamaticial genius nor a prodigy of marvelous intellectual endowment but he is practical and he has had such special training that well qualifies him for any vacancy in any of the city's departments.

Time and again has Mayor Armstrong undergone the most severe tests. In handling a threatened critical strike situation President Woodrow Wilson may well add Armstrong to his staff. With Mayor Armstrong at the helm prompt and satisfactory adjustment of labor matters, where intricate problems are involved, or the question of details at issue, satisfactory adjustment of the gravest is assured.

During the great street car strike, which occurred last spring in Pittsburgh, when for a day or two the commercial business was practically paralized, Mayor Armstrong took complete control, and soon had every line operating and business completely restrode.

Mayor Armstrong has honestly won his fame and has climbed the ladder of great achievments through dint of perseverence and not by accident. Every battle into which he has led his forces was won by him and none will charge the Mayor with being a victim of circumstance. His first election to councils from the old 29th ward and his long to be remembered controversy over the favorite son presidential choice with the then famous political boss, Mr. Flinn, brought him into prominence. Never has he sacrificed a single man to win honor for himself. He personally enters the arena to do combat and never acts through agents when matters of vital importance are at issue There are none with whom he would not cross swords and while he may not be as familiar with the classics as President Woodrow Wilson he has language that is equally as forcible, and a vocabulary from which he can construct the meaning which he desires to convey. Those who frequent the Mayor's office are convinced he is specific and direct enough and that there is no ambiguity to confuse. He knows nothing about Greek, less about Latin but he understands all the minute details about compiling a city budget in which the average tax payer is more interested than he is in ancient and forgotten lore.

The Mayor spent many years in councils and knows the requirements of the city. During the last two decades he has faced some of the greatest questions in which the people of Pittsburgh have been interested. For nearly twenty years he played some important part

(Continued on Page Five.)

Questions and Answers

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

Question—In Psalms 45:16 we read, "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." Who is meant?

Answer—The patriarchs and prophets who were in genealogical line of our Lord, through his mother, Mary, were called "fathers," progenitors of Messiah. But all will be changed when the church, the body of Christ, is completed, and the marriage to the Head, Jesus, takes place.

Then the Messah will be the Everlasting Father of all mankind in the regeneration.

Then those who have been the fathers will be the children of Christ, in the regeneration. The church selected during this gospel age will be sons of God, because begotten of Him to a new nature, and are spoken of as brethren of Christ, but all of the human race outside the church will be children of the second Adam and the second Eve, the Christ—head and body.

A question and an answer—Why does the I. B. S. A. in order to prove that immortality is not an inherent quality, but contingent, confine themselves to quotations from the Old Testament—and ignore the New?

The I. B. S. A. does not ignore the New Testament by any means, but claims that all of the statements in the Old Testament, referring to man's nature, refer to him as the natural or animal man, the human being; while those in the New Testament, especially the epistles, are addressed to the saints, new creatures, spirit-begotten ones.

In the Old Testament we read: "The soul that sinneth it shall die;" "The dead know not anything;" "Man dies and that very day his thoughts perish," and many other similar statements, all relating to the natural man, "of the earth earthly."

When God created Adam we are told He made him of the dust of the ground, but we do not suppose that He took up a piece of mud and formed it into the shape of a man, like we used to make mud pies, but that He formed his body out of the elements contained in the ground, as we know our bodies contain those elements, and we have to be continually supplying them with those same elements, in the way of food, which comes from the ground, in order to keep them alive.

When the man was thus formed he was nothing more than a dead body. But the record says, "God breathed into his nostrils the breath of life, and man became a living soul." So it took both the body and the breath of life to constitute the living soul, the conscious being.

When Adam died the breath of life went out of him and the soul, which was the result of the combination of the body and the breath of life, was dead, out of existence.

The body was still in existence and dissolved again into the elements from which it was formed—"Dust thou art, and unto dust shalt thou return,"—and the spirit, breath of life, returned to God who gave it; back into the atmosphere from whence it came.

Take for illustration the two elements which compose water, oxygen and hydrogen. They may lie side by side for all time and still be the two elements, but when brought together they form water.

Now if we were to separate them again where would the water be? Just where the soul of man is when the body and the breath of life are separated, dead, gone out of existence.

When Jesus gave Himself a ransom for all, to redeem Adam and the race in him, and to restore their souls, he was the perfect man just like Adam was before he sinned. Born of a woman, but getting his life from the Father,—just as Adam was born of the earth, and got his life from God—that he might be a corresponding price.

By keeping the law which no imperfect man could do, he earned for himself life rights, or the right to live forever on the human plane, a privilege which Adam forfeited by his disobedience.

But instead of keeping those life rights for himself, he gave them in sacrifice, for Adam and his race, and in return was given a begetting of the spirit to a new nature, the divine nature when he offered up himself and was baptised by John in Jordan.

Henceforth He was a dual being and while he was developing the new creature, He was consuming the old in sacrifice, soul and body. "He poured out his soul unto death;" "My flesh I give for the life of the world."

Now the question arises, if He gave Himself a ransom price for Adam and his race, to release them from the sentence of death, why did He not begin at once to open up the prison houses (the graves) and set the prisoners free? Because there was in His plans a further work to do, the sacrificing of His body, the church.

In the type, when the High Priest sacrificed the bullock, which represented Jesus, he did not come out and bless the people, who were waiting out in the camp, but he first took the Lord's goat, which represented the church, and did with it just as he had done with the bullock. Then Moses and Aaron came out and blessed the people.

Just so when Jesus offered up Himself, the blessing of the people was withheld until the antypical goat, the church, was sacrificed. And so all of the faithful followers of Jesus, during this gospel age, are the goat class.

Being justified by faith, they are recorded as having a body fit for offering and when they present themselves in sacrifice in an acceptable manner, they are also begotten of the spirit to a new nature, as Jesus was, and are also dual beings.

That is the mystery which the Apostle tells us was hidden from ages to generations, but is now made manifest to the saints. "Christ in you, the hope of glory." And just there is where the majority of Christian people make a mistake, in supposing the epistles, which were addressed to this class were addressed to all mankind and they conclude that all mankind are dual beings.

The matter was clearly understood by the early church, but with most of all the precious truths of the Bible was lost sight of and buried out of sight during the dark ages, when Christianity became mixed with paganism and heathen philosophy. So we see that immortality is conditional, depending upon faithfulness unto death.

Christ brought life and immortality to light, through the gospel, that is, He brought opportunity for life for Adam and his race, on the human plane, which is all that man ever lost; and He also gave the opportunity to those who would be willing to sacrifice earthly right and privileges to attain to the divine immortal nature.

A misunderstanding in regard to what immortality is has caused confusion in many minds. It being generally understood that all spirit-beings are immortal. The scriptures say, God only hath immortality. He gave that quality to His Son as a reward for his obedience unto death, and He proposes to give the same quality to those of His followers who are obedient to the requirements.

Everlasting or eternal life is not necessarily immortal. Immortality being inherent, self existent, indestructible. Jesus did not have inherent life in His prehuman existence else He could not have left it. Satan, nor any of the angels, are imortal, for we are told that Satan is to be destroyed and he was one of the highest of the angels, the "Son of the Morning."

In the wake of this unscriptural doctrine of natural immortality has followed the long train of hobgoblins hatched during the dark ages, including the blasphemous doctrine of the eternal torment of the wicked, which can only be proven by putting a literal interpretation on our Lord's dark sayings and parables, and the symbols of Revelations and ignoring such plain statements, "All the wicked will God destroy;" "They shall be punished with everlasting destruction," and many others.

When the great antypical High Priest, Jesus the head, and the church His body, comes out to bless the people, then will come to pass all of those restitution promises which were the theme of all the Holy Prophets since the world began, Acts 3, 19-23. When "the wilderness and the solitary places shall be glad and the desert shall rejoice and blossom as the rose." When "the weak hands shall be strengthened, and the feeble knees confirmed." "The blind eyes shall be opened, and the deaf ears unstopped." "The lame man shall leap as an hart, and the tongue of the dumb shall sing." "And a highway shall be there and it shall be called the way of holiness," "and the wayfaring man, though a fool, shall not err therein."

When "a man's flesh shall be fresher than a young child's, and he shall return to the days of his youth."

"Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads and sorrow and sighing shall flee away," "and there shall be no more death."

Appreciations

Boston, Mass., Aug. 30.

I want to thank you for continuing to send the Tribune after my subscription had expired Inclose please find money order for another year's renewal.

Trusting that you may continue to publish Pastor Russell's sermans and other features of the Truth, and that your efforts in declaring God's plan may be richly blessed.

Appreciatively yours,
MARY McAVOY.

Hester, N. C., Aug. 30.

I take pleasure to inform you that I have renewed subscription to the "Tribune" through the "Watch Tower," am sending today renewal for same.

Respectfully,
MRS. M. E. CRYMES.

Athens, Tex., Aug. 31.

I wrote you a year ago to discontinue the paper, but someone was kind to send it to me for which I am more than thankful. May God bless them. I love the dear paper and hope to renew when I can. May the Lord bless you for your assistance in the harvest work.

MRS. J. T. McDOWELL.

Linfield, Pa., Aug. 22.

I notice your "Help Others" fund is showing a deficit, which doesn't look good, so I enclose you $1.00 to apply to it, and trust some other friends will also come to the front and keep this fund going, and thus help to make some others a little happier in their lot.

You have had my cordial appreciation of your work expressed before, and can assure you it still continues.

WM. CHAMBERS.

IMPORTANT NOTICE

Dear Friends:—We can furnish you with Brother J. F. Rutherford's lectures on "MILITARYISM AND WHY THE NATIONS WAR" in Slovak language. They are in booklet form. So all the friends would like to nave some, we will be glad to send them to be given among Slovak people. They are free, but to them who prefer to pay for them, the price will be two for five cents. Address:

MICHAEL SALATA,
Box 9, Duquesne, Pa.

South Tacoma, Wash., Aug. 26.

We all enjoy your paper so much, especially the articles on Present Truth and the sermons, although I am 87 years old. I am glad I have lived long enough to see God's word vindicated, and at last to understand His Word.

DR. JOHN WILSON.

Dryden, Me., Aug. 23.

The letters are such a help to any one alone as I am. Through the kindness of a sister in the class, I have been receiving your paper for one year and I loaned it to others so they might have the benefit of reading its message.

I have been in the Truth four years; was a Spiritualist when the Lord called me out, praise His name!

I send love to all the frends through the Tribune.

Your Sister, by His Grace,
MRS. ELLA SIMONS.

Elgin, Ill., Aug. 22.

Please permit me to give a little testimony which may be helpful to many others, as it has been to my wife and me. Like many of the dear saints of the Lord, we are deaf and cannot hear the prayers and testimonies at the Wednesday evening meeting, though we love to be with the brethren and enjoy the fellowship of kindred minds.

A dear sister, who is always trying to be helpful to others, takes brief notes; she names the brother or sister, and the points they make, then gives us the notes. In this way, we receive a great blessing, so you see we have no excuse for remaining away from prayer and testimony meetings.

Yours in His grace,
BRO. AND SISTER GANGOUNG.

Vandalia, Ill., Aug. 23.

To Isolated Brethren: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord. Christian greetings of much love to you all.

What peace you have comes through the knowledge of God; the beauties of His glorious character have been revealed, the Divine Plan has been opened to your mental vision, and the unspeakable gift of His Holy Son, and what it means to you, and the entire posterity of Adam, has filled your cup to over-flowing, with the joy that remaineth.

Yet for all this, there is one passage of Scripture that pictures your longing desire, and that is expressed by David thus: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."—(Psalm 84:-2.)

Having been isolated once myself, I know what it means to long for fellowship, and I now know how much it means to enjoy such fellowship, so the Lord help me to say a few words that I hope will be helpful and encouraging to you. It is a fact that requires no pressure to bring home to the mind of the "new creature," this longing for the courts of the Lord, which in the broadest sense means our "glorification," when all will be brought together in that grand tabernacle of God. (Heb. 12: 23.) Yet in another sense, we long for the courts of the Lord this side of the veil. We long for surroundings that are in harmony with our new minds, we long to associate with those who are journeying the same path that we are traveling, whose destination is the same as ours, and whose joys and experience are of the same kind. From such we expect, and do get, words of comfort and encouragement, and how precious they are to our weary souls. Not weary in the sense that we are tired of the pathway, but weary in the sense that the world does not understand us, and thus causes us to long to be home, and to be known even as we are known. (1st John 3:2.)

As regards our hearts and flesh crying out for the living God, our hearts and flesh do not cry for the living God, in the manner they once did, for we have now truly found the living God, and how different we have found Him to be, from our former opinion before the "Truth" opened our eyes. Now we can earnestly say—great and marveious are thy ways. Our hearts and flesh now cry out for the living God, in that we desire to come into His presence, and see and know Him as He is, instead of as we do now, through faith and hope.

Blessed are the pure in heart for they shall see God. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) Let us see to it, Brethren, that our hearts are right, and all will be well, at His own pleasure the isolation will cease. Let us pray, one for another, and rejoice in the hope, firm to the end.

Your Brother by His grace,
B. F. KELLY.

Marcus Aurelius, in reckoning up his supreme advantages, does not speak of his accession to wealth and empire, but of the fact that as a youth he was taught to endure hardness, to work with his hands, and to mind his own business.—Selected.

A cheerful friend is like a sunny day which sheds its brightness on all around; and most of us can, as we choose, make this world either a palace or a prison.—Sir John Lubbock.

Grandeur of character lies wholly in force of soul—that is in the force of thought, moral principle and love; and this may be found in the humblest condition of life.—William E. Channing.

B. J. O'NEILL

INVESTIGATOR

721 PARK BUILDING

PITTSBURGH, PA.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

Thou sing'st with so much gravity and ease,
And above human flight dost soar aloft
With plumes, so strong, so equal, and so soft,
The bird nam'd from that paradise you sing,
So never flags, but always keep on wing."

It will be impossible to estimate to what extent the great poets mold the intellectual destiny of men through the schools and its students who spread their thoughts by mingling with the populace. Emerson, a close observer and student of civil history, says that the poet ranks above all other professions in molding human destiny. We present a few sentences taken here and there from an essay compiled into a paragraph:

"The poet is representative. He stands among partial men for the complete man, and apprises us not of his wealth, but of the commonwealth. The poet is the man without impediment, who sees and handles that which others dream of, traverses the whole scale of experiences, and is representative of man, in virtue of being the largest power to receive and to impart. The sign and credentials of the poet are, that he announces that which no man foretold. He is the true and only doctor; he knows and tells; he is the only teller of news. He is a beholder of ideas, and an utterer of the necessary and casual. The experience of each new age requires a new confession, and the world seems always waiting for its poet. All that we call sacred history atests that the birth of a poet is the principle event in chronology. Man, never so often deceived, still watches for the arrival of a brother who can hold him steady to a truth, until he has made it his own. With what joy I begin to read a poem, which I confide is as an inspiration!"

These remarks of our Concord Seer sound rather extravagant in his claims for the poet. For instance the statement, "The sign and credentials of the poet are, that he announces that which no man foretold," virtually makes him a prophet. The fact seems to be that what the poet writes up becomes the common property of coming generations through being read and in this he is not, strictly speaking, a prophet, but a matter of sequence. So thoroughly did Satan foister these combinations of truth and error of Virgil, Dante and Milton upon the Christian world that primitive Christianity has been entirely lost sight of. Note the following expression from Arch-deacon Farrar, in line with Pastor Russell contention, concerning Modern Christianity: "Our orthodox faith seems to trace a genesis to the genius of Dante, with St. Paul and Jesus as secondary or contributing influence." Satan's method of bewitching people with grammar is a vivid contrast to those of God who uses common people to express His purposes. Those that contribute to progress in religious spheres are not usually gifted with genius of expression. Certain it is that St. Paul ranks as one of the foremost logicians of history, but his bodily presence was weak—his letters only were mighty, not because of his grammar but his logic. But this same apostle emphasized this very fact; in order that "no flesh should glory in His sight"; "not many noble, not many mighty, but God hath chosen the weak and foolish things of this world to confound the things that are mighty," in line with this David remarks; "Out of the mouths of babes and sucklings will He perfect His praise." Nor is the truth of Christianity ossified into a final and permanent expression as in the creeds or poetry of Dante and Milton. It is progressive with its fundamentals as the continued basis of its development. "The path of the just is as a shining light, that shines brighter and brighter unto the perfect day."

Within the last two decades Satan's whole regime of foistering error upon the unsuspecting by the use of the great poets has been changed. Since the advent of the Drummond-Swing-Briggs-Eliot type of speculators have permeated the church, the Bible is now openly placed on a par with the writings of other great men—that is, these higher critics have repudiated the plenary inspiration of the Bible. Satan's last move to entrap the intellectual world by precept now differs in that he has substituted Darwinism as the touch-stone of speculation, instead of the Platonic theory of immortality. The Theological seminaries are now nothing but a seething mass of human speculation and tradition, and the nominal church is now going through the same experience it went through during the day of Hypatia, when the universal conquest of the Roman's caused the fusing of ideas by the intermingling of the races. The rapid transit of our day, the printing press, the marked influence of the oratory of Beecher, like the rhetoric of Hypatia, has paved the way of the modern St. Augustine in the person of Dr. Eliot, who has given voice and sanctity to Modern Rationalism in the Church by his famous address to the Harvard Summer School of Divinity. The present product of Modern Theological Seminaries is of the Higher Critic type, i. e. Destructive criticism—not the Constructive criticism of the I. B. S. A. propaganda—and to find a believer in the fall of man and necessity for the Atoning Blood of Christ amongst the preseut day product is very rare indeed.

Since Protestantism has drifted into destructive righer criticism, the late Pope, noting that the outcome of this teaching to be disastrous to society, has ordered an examinatin of all text books in Catholic seminaries and recommended the Bible to the Catholic laity. The Catholic priesthood and the Protestant higher critics have exchanged places. Says Archbishop Quigley, "We owe to the Reformation the fact that the Bible and its teachings have no longer any hold on the Protestant mind of our day, for higher criticism has consigned it to the scrap heap." The Reformation was started by the faith branch of Protestant theology, and the higher critic school traces to the opening of the Book of Nature via Eliot, Drummond and Darwin. These are in the majority and are the most influential and the predominating element in the faculties; the failure to note this discrimination has led to the mistake of attributing the casting away of the Bible which started the Reformation, to the Reformation.

Emerson has also noted the fact, in line with the Biblical thought that the present regime of society is Satanic, in his statement, "Society is in league against all of its members." The perversions of common sense and human emotion under Satan's supervision is aptly described by the poet Kipling as "the law of the jungle," and is certainly in accord with the characterer attributed to him in the Bible. Yet the belief in a personal Satan has been pigeon-holed as one of the relics of antique items of superstition by the "cultured" of our day; and logical sequence of this is to follow with the denial of a personal God. Since the only popular education of an academic nature is along the lines of father of modern speculation, Darwin, which philosophy seems to be bent on making it appear that "there is no logical necessity for a God" other than the blind brute forces of nature operating along a set of laws without a law-maker. And there is an element of justice in God permitting Satan to prevent the scholastics from coming into a full knowledge Himself, or His creation, for pride and all its concomitants is their dominating emotions. To the boastful scientists of this so-called "Brain Age" as to the profane and vulgar, Jehovaha will not be known: "Verily Thou art a God that hidest Thyself, Oh God of Israel." Darwinism, with all its byproducts, Atheism, Pantheism, Agnosticism, Higher (?) Criticism, etc., are illusions that will not stand the lime-light of reason in connection with nature, intuition nor Scripture. It is the product of pride, just as was the papal chair the product of envy of the early "Christian Fathers" who coveted the honors being chief bishops of the church, the Pope, after the days of Constantine. These are Satan's delusions to entrap those that are liberating themselves from his snares of the Dark Ages and are caught by these delusions in proportion as they are governed by perverted emotion and principle, and prove themselves unworthy of a full knowledge of the truth of either science, human nature or revelation! "They receive not the truth in the love of it; for this cause God shall send them strong delusions, that they should believe a lie."

The fruits of the atheism and agnosticism now permeating the mass of humanity is now apparent to many statesmen and has prepared the way for the dissolution of the present order of society, typified in the French revolution, the legitimate fruits of the literature of Voltaire and Rousseau. Had the truth contained in Protestantism not been crushed in St. Bartholemew massacre, the French revolution would not have been; and had Calvin, the forerunner of Protestantism in France, had the convictions of Huss and stood his ground in France and sealed the truth with his own blood, as did Huss in Bohemia, instead of fleeing to Switzerland and establishing an ecclesiastical state, the Reformation would not have been crushed in France by St. Bartholemew massacre, but by war as in Bohemia; Bohemia revolted against the teachings of Papacy through the death of Huss and brought on the crusades of Papacy. The rejection of the light culminating the Reformation, Millennial Dawn, by the Evangelical Alliance, and substituting the undeveloped Pre-Millennialism born in the "Miller Movement," has modified the pending "Battle of Armageddon" in the United States by having revolution culminate in anarchy. See Essay 1, caption, "The Clergy Responsible for Armageddon."

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

1200 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

A PRAYER.

O Father hear our prayer tonight,
And when another day shall dawn,
O help us to renew the fight
And press with courage on.

May we not fall beneath the foe,
Or shrink before his face;
For soon our blessed Saviour comes,
Who bought this fallen race.

He bought us with His precious blood,
And we shall live again;
And some of us on earth shall dwell,
And some with Him shall reign.

JOSEPHINE M. GELVIN, I. B. S. A.
Avenmore, Pa.

THESE THINGS DO NOT.

Never brood over your trouble, but remember how much you have to be thankful for.

Never sleep with enmity in your heart against anybody.

Never have much to say about yourself to strangers.

Never live where you wouldn't be willing to die.

Never covet the possessions of others unless you wish to lose your own.

Never receive a favor without being thankful.—Selected.

Millersburg, Mo., Aug. 31.

I have misplaced or given out to a neighbor the July 27 edition of your valuable paper. Please send me a copy as I want the columns "In God's Own Words." I think it is the most valuable part of the paper. I also enjoy the sermon very much. I think your articles on labor far exceed any other publication I know of. I never miss an opportunity of passing your paper to others to read. Please renew my paper. Enclosed is $1.00.

Am sending a dollar to the fund for "helping of others," who are not able to pay themselves, and may God bless the work in His name.

Respectfully,
E. V. PHILLIPS.

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Only 35c per set postpaid. Friends sending 50c for two sets may have agency with special rates of only 12½c per set. Satisfaction guaranteed.

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

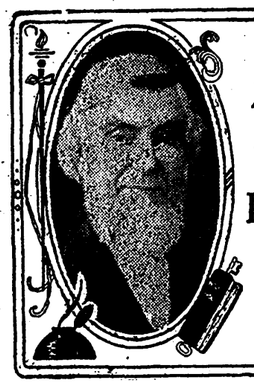
Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Long Beach, Cal.	Sept. 2-10
Los Angeles, Cal.	Sept. 9-11
Seattle, Wash.	Sept. 17
Milwaukee, Wis.	Sept. 23, 24
Spokane, Wash.	Sept. 18
Duluth, Minn.	Sept. 21



WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

LOVE VS. FEAR AS CONSTRAINING POWER.

THE CHAIN WITH WHICH SATAN BINDS MILLIONS TO KEEP THEM FROM GOD.

Whole World in Bondage to Fear—All Nations More or Less Dominated by Evil Spirits—Gods and Demigods of Mythology—Bible Teaching on This Subject—Love, Not Fear, The Drawing Power—Bible Alone Presents a God of Love—Bible Long Misunderstood Through Satan's Scheming—Now Being Seen in All its Beauty.

DENVER, Colo., Sept. 3.—Pastor Russell spoke here today in his usual impressive manner. His text was from 2 Timothy 1:7—"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The Pastor spoke in part as follows:

As far as we are able to discern, the whole world is under the spirit of fear. It seems to be the great power that the Adversary has used these many centuries to delude mankind and to keep them away from God. This is very manifest amongst the heathen nations. The Bible declares most positively that the fallen angels always have been the real gods of the heathen, whose hideous idols are only the representation of their deities. Undoubtedly the gods and demigods of mythology were the fallen angels and their progeny, referred to in Genesis 6:1-4. The world cannot realize this fact; for they have not the guidance of the Word of God. Many professed Christians are also being deluded, because of their neglect of the teachings and warnings of the Bible. Consequently many have departed from the faith, giving heed to seducing spirits and doctrines of demons, "by reason of which the Truth is evil-spoken of."—Leviticus 17:7; Deutoronomy 32:17; Psalm 106:34-38; 1 Corinthians 10:20-22; etc.

It is through the spirit of fear that the great Adversary has been able to deceive the race with false doctrines during these many centuries. Those who have been set free by the true Gospel of the Lord Jesus Christ can now see how formerly they were enslaved, and can also understand how others become slaves. (John 8:31, 32.) This spirit of fear, together with the worldly ambitions of the leaders of religious organizations, brought on the Dark Ages. Fear was used as a lash to drive people into the churches in an effort to convert the world. Blasphemous doctrines which grossly misrepresented our loving Creator were foisted upon the people to frighten them into subserviency.

But fear never has amounted to anything in bringing people to the Lord. The most that it could do would be to cause its victims to make an outward profession which belied their heart sentiments. It is the LOVE of God, the love of Christ, that constrains us. (2 Corinthians 5:14, 15.) There was a time when we had this same fear; but instead of driving us to God, it had a tendency to drive us away from Him. History proves unmistakably that the blasphemous doctrine of endless torture has utterly failed to bring men to God. The most hardened criminals are very generally those who have been taught this doctrine. The great mass of the careless, the indifferent, the morally lax, are those who from childhood have been thus indoctrinated. It is not God's design to draw the world to Himself by any such methods.

THE BLINDING EFFECTS OF ERROR.

The Truth is beautiful. It has a drawing and sanctifying power that nothing else can have. If the world were not under the blinding influence of "the god of this world"—Satan—all would be captivated by the Truth; for it is the only reasonable proposition on the face of the earth. If those who hold false doctrines are not ashamed of their errors, it is because they do not know enough to be ashamed. All should be ashamed of every doctrine except the Gospel of the Lord Jesus Christ. Of this Gospel the great Apostle Paul declared that he was not ashamed. The Gospel of the LOVE of God as manifested in Christ was the Apostle's continual glory.—Romans 1:16; Galatians 6:14.

But the god of this world has blinded the minds of "the children of disobedience" lest the light of the knowledge of the glory and the goodness of God should shine into their hearts. Satan does not wish this light of God's goodness to shine in upon humanity. Consequently he has endeavored to cause people to think of their Creator as the greatest Demon imaginable. One can scarcely even imagine a being as monstrous and cruel as the creeds of the Dark Ages represent our God to be. No human being, however depraved, would be so devilish as to do what has been attributed to God. A being who would torture throughout eternity billions of his creatures would be a devil of the blackest dye. And when we consider that these creatures were born imperfect and blemished by the Adamic fall, and blinded by superstition and ignorance inherited from their forefathers, the matter would be still worse. How could we imagine such things of our Heavenly Father!

HEATHEN DRIVEN AWAY FROM GOD.

It is no wonder that such teachings have caused the majority to prefer not to think about God, but to seek pleasure, to immerse themselves in business, in society, in almost anything rather than to think of their Creator. This has been a most successful device of Satan to hinder people from any true worship of God, from any real love for Him. Naturally man would have a strong drawing toward his Maker; for in every human being there is something that would cause him to long after God. The faculty of reverence lies at the top of the head. Reverence is the highest faculty of the mind. Whoever lacks fellowship with God is living in the lower parts of his brain.

Even the heathen naturally would wish to find God. (Acts 17:22-28. But when we send missionaries to them with such terrible misrepresentations of the Divine character, the heathen are repelled. They do not wish to have such a God as the creeds of Christendom represent. Consequently the missionaries have accomplished comparatively little in leading the heathen to the religion of Christ. If the misssionaries had had the real Gospel Message, the heathen would have desired it.

Some time ago we were in India, where we were somewhat disappointed with the attendance at the meeting we held in a city there. The next morning two intelligent natives came to us as we were on our way to the railway station. Calling us by name, they expressed regret that we could not remain longer in their city. Amongst other remarks they said, "Had we known last night that you were present here, we would have gone to the meeting. We care nothing for what the missionaries say. Our gods tell us that we should not harm even the tiniest insect. Then to think that the Christian God has damned our forefathers to suffer through all eternity! We cannot trust such a God as He. But we are told that your message is altogether different from that of the missionaries."

We had to apologize to these men, and to tell them that they were quite right, but that they had been misinformed respecting the true character of the God of the Bible. We assured them that we would be glad to remain longer and tell them about the true God, but that our appointments made it necessary that we go on at once. We do not know whether they heard at any other point or not; and so we leave the matter.

Practically the only natives of India who pay any attention to the missionaries are what are known as "rice Christians." They were poor heathen a short time ago, and had very little to eat. Rice was promised them on condition that they would attend the meetings conducted by the missionaries. Naturally they attended whichever mission would promise them the most rice. Poor creatures! It was not the message that drew them, but the material benefits promised.

"PERFECT LOVE CASTETH OUT FEAR."

Notwithstanding the fact that we are living in such an intelligent Age, fear is a potent factor throughout the whole world. All the educated people of today are abandoning the Bible. Still the great mass of mankind, doubting that there is a Hell of eternal torture, and yet afraid that there might be, turn occasionally to the Bible to try to get some little insurance against such a place of torment. They are actuated by fear. Why is this? It is because of false teaching, misrepresentation of the real Message of the Bible, because of the binding influence of the great Adversary.—2 Cor. 4:4.

This condition was clearly foretold in the Bible. It has been permitted by the Lord for a wise purpose. The work of this Gospel Age has not been the conversion of the world, but merely the taking out from the world a very special class, "a people for his name." (Acts 15:13-18.) The present adverse conditions in the world are most favorable for the training, the testing and the proving of this class. In connection with their Lord and Head, Christ Jesus, they are to be used of the Father in blessing the whole world during the incoming Age—in scattering the ignorance, the darkness and the superstition, in enlightening the minds of mankind, in instructing them concerning the Love of God, concerning His provision for their salvation and uplift through the Atonement work of their Redeemer. Then the world will be delivered from the slavish fear in which they have long been bound.

The love of God in the heart casts out this fear. This we know experimentally. Having the love of God in our hearts, we find that it has cast out fear, that our knowledge of God"s great Plan for the salvation of both the Church and the world has banished the fear which has torment. (1 John 4:18.) To us, God is no longer a great Devil, who seeks for some pretext to justify Himself in torturing His creatures throughout eternity. On the contrary, He is a loving Father, who seeks the highest good of all His creatures, and has provided great blessing for all who will accept them upon His gracious terms, when these terms are made known to them, and assistance granted according to their need.

THE GOOD TIME COMING TO ALL MANKIND.

The Scriptures promise that the knowledge of the glory of the Lord shall yet fill the whole earth, and that Christ shall be a Light to lighten the Gentiles—the heathen. (Habakkuk 2:14; Isaiah 11:9; 42:6; Luke 2:25-32.) That Light will reveal, not devilishness, but the glory of God, His goodness, His grace. Oh, that will be a happy time! And it is not far distant. Soon men will bow before "the Great White Throne." It will not take them long to learn in the incoming New Age, when all the blind eyes shall be opened, and all the deaf ears unstopped.

During this night-time of six thousand years, during which "darkness has covered the earth and gross darkness the people," it has required faith and courage to walk with the Lord. But presently, when the light shall be spread abroad, all shall know Him, from the least unto the greatest of them, saith the Lord. (Jeremiah 31:34.) We are just finding out what it really means to know our God. This knowledge has wrought a great change in the lives of those who have come to this condition.

It is blessed to know God, to have an intimate acquaintance, a fellowship of spirit, with our Creator. Our Lord Jesus said that to know God is life eternal. (John 17:3.) There are few as yet who know Him. We who are beginning to know Him have this knowledge as an evidence that we are in the way to eternal life. But not until we become His children can we thus know Him. Every child should know his father better day by day. Therefore from the time when we are begotten of the Holy Spirit of God, our Heavenly Father is willing that we should become thoroughly acquainted with Him, with His character. This is what it means to have the love of God shed abroad in our hearts.—Romans 5:1-5.

WORSHIPING IN SPIRIT AND IN TRUTH.

No one can truly worship God until he is set free from the bondage of fear. The more we are freed from this slavish fear, the more are we enabled to come into the light of God. The spirit of slavish fear represents Satan; for it is his spirit. Therefore until we get free from it we cannot properly worship God. When we thought of Him as a God who sent 999 out of every 1,000 into eternal torment, we could not understant how He could be a God of Love. Only those who would have no brains could fail to be troubled about such a question. But now we know that "God hath not given us the spirit of fear." It came from the Adversary.

God is not seeking slaves who will fall down to worship Him lest they be thrown into eternal torment. He desires the worship of those who worship him in spirit and in truth. (John 4:24.) He tells us that slavish fear of Him is taught by the precepts of men. (Isaiah 29:13.) It does not come from God. The spirit which He gives His children is a spirit of courage. "The righteous are as bold as a lion." One with God is a majority. One shall chase a thousand; and two shall put ten thousand to flight if God be with them. (Proverbs 28:1; Deutoronomy 32:30.) This is not self-confidence. It is the confidence born of the exceeding great and precious promises of the Word of God; and we dare trust these promises.

We love our Father and our Saviour, and in this Divine strength will we go on, fearing nothing. God has given us this spirit; and it will increase in proportion as we endeavor to be loyal to the Lord God and seek to walk in the footsteps of our Master. "Be of good courage," children of the Heavenly King; "and He shall strengthen your heart." "Be not afraid!"

"THE SPIRIT OF A SOUND MIND."

People are often astonished at the courage manifested by the true children of God. With all their meekness, they develop a wonderful amount of courage. They have found a Friend, oh, such a Friend, who loved them ere they knew Him. They find Him a very present help in every time of trouble. The courage which He gives them is not courage to do mean or unkind things, but courage to do right, to speak a word in season, to assist those who need a helping hand, courage to proclaim the Truth of God kindly and lovingly, whatever the opposition brought to bear against them. All the meek need to have this courage. Meekness, gentleness, patience, long-suffering, brotherly-kindness, love—all these are qualities which the consecrated child of God must possess; and with them all he must also have courage.

The Truth of God gives its possessor the spirit of a sound mind, no matter how unsound his mind may have been by nature. The Spirit of God gives one a better balance, better judgment, better powers of reasoning. It does not make one perfect in the flesh; for God does not purpose to make His consecrated children perfect in this life. Those whom He is now training for membership in the Kingdom of His Son are to be made perfect in heart, developed in character, but not perfect in the flesh. Were they made perfect in the flesh, they could not be so well tested and proved, nor could they so well sympathize with the world in the next Age, who have all these human weaknesses and whom these sons of God are to judge.

The spirit of a sound mind gives the Lord's children courage to fight against the weaknesses of the flesh, against the world and against the Devil. It keeps them from wasting their consecrated time upon foolish, unprofitable things. It leads them to redeem the time for the things that are worthy. Having given their time, their money, their all, to the Lord, they seek to spend and to be spent in His service and to His glory. Meantime He is watching to see how they are carrying out their vow of consecration. Therefore they are daily striving earnestly to increase their talents and to improve their time, that they may use all to His glory who has called them out of darkness into His marvelous light. These experiences are working out in them a far more exceeding and eternal weight of glory, preparing them to be associated with Him in giving blessings to the world. So they are going on from grace to grace, from glory to glory.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$32.00
Amount received	5.00
Total	$37.00
Paid out	$45.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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WILLIAM MILLER.

Essay VI.

(Continued from last week.)

Satan's evident purpose seemed to be that by immortalizing these combinations of truth and error in the realms of literature, would not only always exist but also foister the error upon the minds of men through the sublime language in which they were clothed. This is exactly what did occur with Virgil's "Aeneid." Virgil was no believer in the mythology he clothed in poetry and must have had a presentiment that his "Aeneid" would serve just such a purpose as it did, for he made an earnest request to have it destroyed before he died, but this provision of his will was ignored by Augustus the Roman Emperor. So, during the third century, he was regarded as the "Christ of the Gentiles" owing to a mystical interpretation of a section of "Aeneid." This book, together with other literature, supplanted the writings of the Apostles written in common language, and Virgil's writings, coupled with Satan's delusion that the Kingdom of God was to be set up before Christ's second advent instead of after—expecting the right thing at the wrong time—led to the Papal Robe and chair.

Catholic writers usually make the claim that St. Peter was the first Pope and interpret Christ's statement to Peter, "Upon this rock I will build my church," in support of their claim. In Millennial Dawn Vol. 2, Page 294 onward, is a historic account of the first Pope, Leo the Bishop of Rome, the tactics employed to hypnotize the vandals and others and gave this ambitious bishop pre-eminence above the many who aspired for the honored position of being Christ's representative on earth, ruling in His stead as the Kingdom of God. Dante, the highest authority in the Catholic Church, admits that Leo was the first Pope and also the disgraceful means employed which established the bishop in power, in the following remark: "He from this journey, in thy song renown, learn'd things, that to his victory gave rise and to papal robe." Dante, like some of our modern "philosophers" who, by their sophism, transform evil into good, being sophisticated with the Satanic maxium "the ends will justify the means," countenances the disgraceful means of establishing the Pope into power and calls it providence. We quote the paragraph containing these thoughts from the first canto of "Commedia" paraphrased by interpretating in parathensis, in which Dante in a dialogue to Virgil says:

"Thou hast told of Silvius Sire (Aeneas), yet clothed in corruptible flesh among the immortal tribes had entrance, and was there sensibly present. Yet if heaven's great Lord, almighty foe to ill, such favor show'd in contemplation of the high effect, both what and who from him should issue forth, it seems in reason's judgment well deserved; saith he of Rome and of Rome's empire wide, in heaven's empyreal height was chosen sire; both which (Aeneas and the Julian family) if truth be spoken, were ordain'd for the holy place, where sits who to great Peter's sacred chair succeeds. He (Leo, the Bishop of Rome, the first Pope) from his (Aeneas) journey, in thy song renown's (Virgil's "Aeneid"), learn'd things, that to his victory gave rise and to papal robe. (After the Julian family had fled from Troy and were recognized by the Roman people, the Latin and Sabin tribes, as the Royal family, is where Dante dates the beginning of the "Kingdom of God" (?) set up on earth, which changed, as admitted by Dante, from Rome Pagan to Rome Papal.")

This was indeed a master stroke of Satanic ingenuity in using Virgil to dazzle the early "Christian Fathers" with the gentle music of his verse, who in turn dazzled the Pagans with their gorgeous dress parade in Rome, which was copied from Virgil's description of the pagan deities. These plural Gods were later given Christian names and led to the doctrine of the Trinity. Satan still used the same tactics later with Dante, for Dante's poetry saved Catholicism from oblivion in the Italian Renaissance; and since the Reformation, he saved Protestantism by Milton and also uses the same methods in modern times. Hubbard is foistering the ridiculous nonsense of Pantheism upon his readers with the mighty power of his rhetoric and witticism.

Just as Virgil's works were the established classics of his lifetime, and soon after his death had become, as they still remain, the school books of Western Europe, and in the third century his poems ranked as sacred books and were regularly used for divination by Christians as by pagans formerly, so the works of Dante and Milton are used by Catholic and Protestant seminaries as classics for teaching the art of expression. While not going to the extreme of claiming plenary inspiration for Dante and Milton, they in effect do the same by keeping the Bible in the background. In using the classics to derive the art of expression the students absorb the learning as well. The creeds of the various sects serves the laymen as crystalized and permanent articles of faith, but these are regarded as poetry by the clergy and spiritualized into harmony with the works of the masters.

Milton and Dante's literature, instead of inspiring the students to do and become, has the reverse effect; it destroys initiative, the vast learning of the men hypnotizes them in conformity. Even the great Dante was almost smothered by his prototype, Virgil's eloquent verse: "Why should I there presume." Milton was inspired by Dante to be sure, but this is the exception and not the rule. His task of working Protestantism into poetry, since Luther discovered that Dante's purgatory was not in the Bible and since it was discovered that Dante's ptolemaic system of astronomy was proven fictitious by Bruno, Galiaeo and Copernicus, was from a desire to have a restatement in poetry of what he considered to be a final expression of the Truth. His work has a decidedly bad effect upon those that read it, admitting exceptions which prove the rule. The following verse from Marvel concerning the blind poet Milton, may be considered typical:

"I am convinced, and none will dare
Within thy labors to pretend a share,
Thou hast not missed one thought that could be fit,
And all that was improper dost omit;
So that no room is here for writers left,
But to detect their ignorance or theft.
The majesty which through thy work doth reign,
Draws the devout, detering the profane.
And things divine thou treat'st of in such state
As them preserves, and thee, inviolate.
At once delight and horror on us seize;

(Continued on Second Page)

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

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ARREST OF ST. PAUL.

Acts 21:27-40.—Sept. 19.

Returning From the Apostle's Third Missionary Tour — The Missionaries Cordially Received by the Church at Jerusalem—Concession to Prejudice Unsuccessful—St. Paul In Danger From Mob Violence—The Roman Garrison From Fortress Antonia Called Out — Christ's Ambassador Made Prisoner—Suffering For Christ.

"Thou shalt be a witness for Him unto all men of what thou hast seen and heard." Acts 22:15.

WHEN St. Paul and his companions arrived at Jerusalem, he was returning from his third missionary tour amongst the Gentiles. On his way to Jerusalem the Lord had permitted forewarnings to reach him, informing him that he might expect trouble—bonds and imprisonment—in the Holy City. Undeterred, however, this noble ambassador for Christ arrived there, bringing with him money collections from the Churches of Asia Minor and Greece for the Church at Jerusalem, which apparently was in a measure of financial distress.

Their reception on their arrival was of a private character, and they had further manifestations of the same loving brotherhood noted in our study for August 27. On the following day, which probably was Pentecost (Acts 20:16), the Church was called together to receive the Apostle and his companions in a more formal manner. St. James the Less was apparently the recognized leader in the Jerusalem Church. St. Paul recounted his experiences during his third missionary tour and the Lord's blessing upon his ministrations of the Truth, notwithstanding the tribulations permitted. Probably he turned over the collections from the Gentile brethren at the same time.

Nazarites in the Temple.

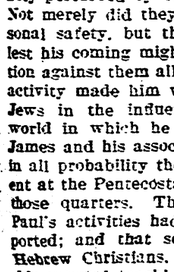
The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence. Not merely did they fear for his personal safety, but they were alarmed lest his coming might stir up persecution against them all; for the Apostle's activity made him well known to the Jews in the influential part of the world in which he had labored. St. James and his associates realized that in all probability there might be present at the Pentecostal feast Jews from those quarters. They knew that St. Paul's activities had already been reported; and that some, even of the Hebrew Christians, were troubled at his reported teachings that the Law was dead and that no one was obligated to pay any further attention to it.

Therefore the brethren urged St. Paul to contradict these partial misconceptions by entering the Temple and associating with some brethren who had taken the Nazarite Vow. (Numbers 6:1-21.) They did not suggest that he take this vow, but that he be present with these brethren, in recognition of what they did; and that he bear their expenses, which included the shaving of their heads, the burning of the hair, and the cost of sacrificing for them four animals each.

St. Paul's Conduct Misunderstood.

While St. James and the leaders of the Church evidently understood St. Paul's position, yet apparently they did not grasp so clearly as did he the fact that "the middle wall of partition" between Jew and Gentile was completely broken down, and that the Law was merely a pedagogue, designed to lead to the School of Christ. St. Paul taught that the Law could save neither Jew nor Gentile; that only faith in Christ could bring the soul into relationship to God; and that while certain blessings still remained for the Jews, yet during this Gospel Age God is selecting a Spiritual Seed of Abraham from both Jews and Gentiles; and that any attempt to keep the Law with a view to meriting eternal life would surely fail.—Romans 3:20-31; Ephesians 3:1-7; Gal. 3:8, 16, 29.

Nothing in this, however, really interfered with St. Paul's doing just what the Elders at Jerusalem urged him to do for the men under the Nazarite Vow. Nevertheless, in our judgment a more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely aroused it. When the seven days were nearly expired, the Apostle was recognized by Jews from Asia. Having seen him with Trophimus, a Greek from Ephesus, they jumped to the conclusion that the latter was one of the four men whose head was shaved. From the Jewish standpoint this would have been a grievous offense; for only Jews were permitted to come within the Temple precincts.



St. Paul Arrested.

At the cry that the Temple was being profaned, a mob speedily gathered and dragged the Apostle out of the edifice. While they were beating him, seeking to kill him, the chief captain of the Roman garrison of the Castle of Antonia, close by the Temple, hurried to the scene with a company of soldiers. The Apostle was taken to the castle. But the mob made a mad rush to get him from the soldiers or to kill him outright.

STRIKERS ENJOINED.

SAN FRANCISCO, Sept. 4.—Temporary injunctions have been issued by Superior Court Judge Hunt against a score of striking culinary workers, who are asking for an eight-hour law.

PITTSBURGH TO CELEBRATE CENTENNIAL

Exercises to Commemorate 100 Years a City, Oct. 1-7

PAGEANTS TO SHOW HISTORY

Great Parade on October 6 Is Expected to Be Greatest Demonstration In City's History—Pageants at Forbes Field Will Be Presented by 1,500 Performers and Chorus of 1,000 Voices.

Pittsburgh will, during the entire week October 1st-7th, have a great celebration of the Centennial of its incorporation as a city. The celebrationn will be under the auspices of The Historical Society of Western Pennsylvania but the city and county authorities, business organizations and citizens generally are taking an active part in the arrangements.

It was in 1816 that Pittsburgh ceased to be a borough and became a city and the celebration is intended to commemorate the achievements of the community within the past hundred years, portray its present condition and forecast its future.

Mayor Joseph G. Armstrong is honorary chairman of the general committee and William H. Stevenson, president of The Historical Society of Western Pennsylvania, is active chairman, with Burd S. Patterson as secretary. The committee has headquarters at 602 Keenan Building, Pittsburgh.

The program for the event is as follows:

Sunday, Oct. 1st—Religious Day: Special congregational, union and neighborhood services.

Monday, Oct. 2nd—Educational Day: Presentation of school local history prizes.

Tuesday, Wednesday, Thursday, Oct. 3rd, 4th, 5th—Pageant Days: Historical pageant in the evenings at Forbes Field by 1,500 performers and chorus of 1,000.

Friday, Oct. 6th—Civic, Greater Pittsburgh, G. A. R., Preparedness, Patriotic and Waterways Day: Great civic and military parade. Presentation of medals to pupils for essays on Lincoln by Sons of Veterans.

Saturday, Oct. 7th—Athletic Day: Football game at Forbes Field, Pitt vs. Westminster, and other sports.

All Week—Special Pittsburgh exhibits and music at Western Pennsylvania Exposition Society. Window exhibits of Pittsburgh-made goods by merchants. Exhibit of Pittsburgh historical pictures at Carnegie Art Galleries. Exhibit of Pittsburgh historical relics at Carnegie Museum. Exhibit of Pittsburgh books and musical compositions at Allegheny Carnegie Library.

Distinguished present and former residents of Pittsburgh will speak during the celebration. The members of the Pennsylvania State Editorial association will visit Pittsburgh during the week.

The great parade on Friday, Oct. 6th, promises to be the greatest in the history of the city, exceeding the notable one of the Sesqui-Centennial celebration of 1908.

Robert Garland, president of the Chamber of Commerce, is president of the parade committee and Colonel J. M. Schoonmaker, vice president of the Pittsburgh and Lake Erie railroad and a distinguished veteran of the Civil war, is to be chief marshal.

The magnificent historical pageant to be given at Forbes Field on the evenings of Oct. 3rd, 4th and 5th will be a most unique and interesting affair.

One thousand five hundred persons will participate in the pageant which will represent scenes in the history of Pittsburgh. There will also be a musical chorus of 1,000 persons. The pageant will be under the direction of Professor George M. P. Baird of the University of Pittsburgh, who has also written the scenario.

DEMAND EIGHT-HOUR DAY.

DAYTON, O., Sept. 4.—Machinists employed in local factories have suspended work to enforce an eight-hour day.

Practically every machine shop in the city is tied up. The strikers were refused a hall to hold their first meeting and 5,000 machinists and sympathizers listened to stirring addresses while standing on the flat lands along the river bottom.

OPPOSE APPOINTED JUDGES.

SAN FRANCISCO, Sept. 4.—As a part of its campaign for the non-union shop the chamber of commerce is circulating petitions to amend the city charter so police judges shall be appointed by the mayor instead of elected. The Labor Council opposes this move and declares that the municipal judicial machinery should be permitted to remain in direct control of the people.

EXPRESS DRIVERS UNITE.

CINCINNATI, Sept. 4.—International Secretary Hughes of the Brotherhood of Teamsters has installed a new union of nearly 200 furniture, piano and express drivers.

ST. LOUIS, Mo., Sept. 4.—Van Drivers and Helpers' union asks employers to establish a weekly wage and abolish the present contract and speeding up system.

PRESIDENT OHIO POLICE FREE SPEECH OPPONENT

CEDAR POINT, O., Sept. 4.—Charles E. Carter, chief of police, Columbus, Ohio, has been elected president of the Ohio Police association at its annual convention. The new president has been in the limelight for the past several months because of his attempt to check free speech and run union organizers out of Columbus.

As president of the state police, Chief Carter would probably accept the influence of organized labor in the campaign for a state pension for police, which was indorsed by the convention. Other legislation favored is that police chiefs hold their jobs for life, that they may be "protected from the political highbinders of the cities," as one delegate put it.

In view of Chief Carter's attempt to gag free speech it will be interesting to note how hard organized labor smashes at this plan to give a life tenure to one who arrests union officials and holds them in his office until after union meetings adjourn.

FAVORS STATE INSURANCE.

TULSA, Okla., Sept. 4.—Compensation insurance, controlled entirely by the state, was favored by President Fenton in his annual report to the state federation of labor convention. Oklahoma unionists urged state insurance at the last legislature and presented a bill along these lines, but the senate rejected the section.

"And during the past year," said President Fenton, "the insurance companies have reaped a golden harvest as a result of their work at the regular session, and employers are paying higher premiums than would have been necessary under an insurance law."

The unionist recommended that convicts be used on state roads instead of allowing them to come in competition with free labor.

UNIONISM IS UNSELFISH.

KANSAS CITY, Mo., Sept. 4.—State federation of labor officials are asking affiliated unions to contribute to a fund that will permit the employment of competent lawyers to draft a workmen's compensation act.

The incident again illustrates the unselfishness of trade unionism. In this agitation the unorganized are voiceless. Neither do they contribute money to make possible a law that will protect both them and their dependents.

Eventually Missouri will pass a compensation law that will apply to all workers.

And as usual, when this law becomes effective society will overlook the fighting force that made the enactment possible, while courts will issue injunctions against unions and employers will plead for the non-union shop to protect the independence (?) of their "free" workmen.

TO GREET ENGLISH UNIONISTS.

NEW YORK, Sept. 4.—President Mahon of the Amalgamated Association of Street and Electric Railway Employes, and President Woll of the International Photo Engravers' union, sailed for England last Saturday, as fraternal delegates from the American Federation of Labor to the British Trades Union Congress, which will convene in Birmingham, this month.

Messrs. Mahon and Woll were elected to attend the 1914 convention of the British Trades Union Congress, but the meeting was postponed on account of the war. In 1915 circumstances again prevented the attendance of the American delegates, who were re-elected at the San Francisco convention of the A. F. of L. to serve as fraternal delegates this year and extend greetings which have been continuous since 1894 when John Burns and David Holmes represented the English workers at the Denver convention. The first American delegates to England were Samuel Gompers and P. J. McGuire, deceased.

SECURE EIGHT-HOUR DAY.

ALLENTOWN, Pa., Sept. 4.—The International Motor company has established the eight hour day. Several weeks ago machinists at this plant struck for shorter hours and demanded that the company put in force the same workday prevailing at its plant in Plainfield, N. J. The strike was called off with this understanding.

CARMEN FORM UNION.

INDIANAPOLIS, Sept. 4.—Carmen employed by the C., C., C. & St. L. railway have organized and affiliated to the Brotherhood of Railway Carmen of America. About 100 employes signed the charter roll.

SAYS PERIL IS NOT EXTERNAL.

MILWAUKEE, Sept. 4.—"Preparedness which begins and ends with increasing our military and naval strength is nothing but militarism. True preparedness involves economic, social and industrial changes,' said Benjamin Marsh, executive secretary of the committee on real preparedness.

"We do not oppose adequate national defense; we are not pacifists. But we refuse to be stampeded into what we believe to be militarism by men who want big armaments because they can make money out of them. The real danger comes from within—from forces which oppose social justice, which defend and promote monopolies that operate against public welfare. Low wages, child labor, land monopoly and unjust taxation are America's enemies. It is these things that we must fight against."

SPECIAL POLICE CONDEMNED.

GLENS FALLS, N. Y., Sept. 4.—At the convention of the state federation of labor the militia laws and state police statutes were condemned and it was resolved to take measures "to prevent the establishment of any such system of Russian cossacks, Irish constabulary, Mexican rurales and blackhorse cavalry."

President Holland was re-elected and Jamestown was selected as the next convention city.

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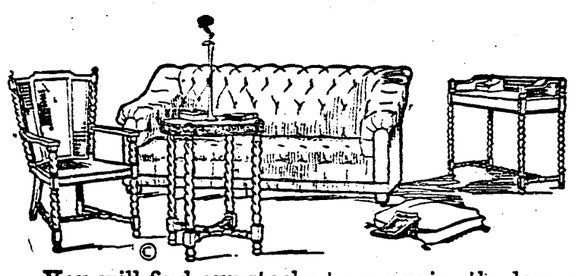

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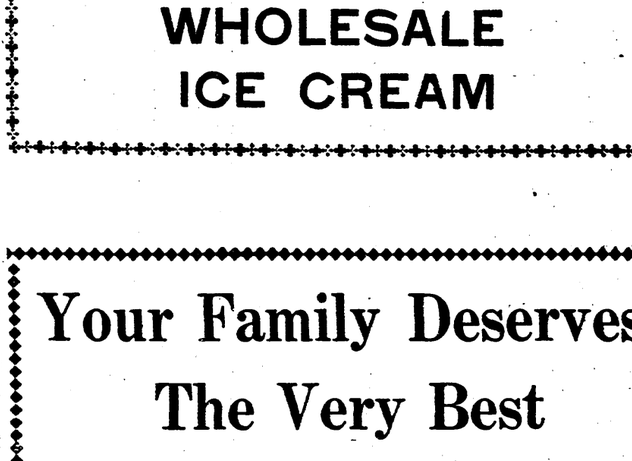

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LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 41 | PITTSBURGH, PA., THURSDAY, SEPTEMBER 14, 1916. | FIVE CENTS A COPY

UNION MAN DEFEATED IN UNJUST DEMANDS MADE

Employer C. C. Wire of Electrical Company Refuses to Violate Union Rules When Employes Makes Unjust Demands.

In the suit of Harry Nickum, an electrical worker against C. C. Wire, President of the Electric Sign Service Company before Alderman Samuel Abernathy, to recover an extra 50 cents per day for work which was contrary to the rules of the union, the decision was rendered in favor of Mr. Wire.

Wire contended that he had no right to pay the extra 50 cents per hour and that he was not contending for the 50 cents but for principle. The money involved was not material but he stood upon the By-Laws and Working Rules of the International Brotherhood of Electrical Workers under which Local Union No. 5 of Pittsburgh was operating.

Wire held the men were not doing as much work as they should and that they were laying down on the work in order to compel him to place on a job a certain number of men that would force him to name one as a foreman and thereby secure an advance of 50c per day for the foreman.

The job only required six men and the working rules specifically read "All job foremen if in charge of eight or more men, shall receive 50c per day additional to the scale."

Nickum declared the job required some one to assume the responsibility but a competent man from the east had been sent to supervise the work and direct how it should be erected while the Electric Sign Service company, whose offices are near the corner of Fourth Avenue and Cherry Way, looked after such matters as the eastern concern required in the erection of the Fatima Sign on Grant Street, where the work was being done.

Regardless of the Working Rules Nickum demanded an increase of 50c an hour, but Wire stood upon principle and refused. Wire was not to be threatened nor to be forced through threat to stop the job.

However, Nickum demanded his money on the grounds that he had acted as foreman and upon refusal of Wire to grant the 50c extra per day suit was entered before Alderman Abernathy. When the case came to a hearing Wire appeared with Attorney A. M. Lee, and there was every indication of a battle. Attorney Lee during the hearing left nothing undone to show the Alderman the injustice of the demand and emphatically declared that the case was not one in which the money involved was the consideration but a moral principle was at issue in the contention. His client sought justice and if he could not secure it before the Alderman the higher court would be appealed to.

At the opening of the hearing Nickum said the case was for $3.25 which the Electric Sign Company owed him for labor, for work done on erecting the Fatima sign. He said Wire appointed him as foreman to take charge of the work; that he had worked as foreman for six and one half days and one hour. He said he was working on the job with the regular force erecting the sign, and there were six on the job, they decided we ought to have a foreman to look after the work. Mr. Wire told me he had decided to make me foreman of the erection of the sign, and I told him if he did he would have to pay me 50c per day more, as I would not take the responsibility of looking after the sign erection unless he paid me 50c per day more, which would be $5.50 per day. He told me "alright. I'll pay it to you..' Then he came up on the job the following morning and said "the rules of the organization do not call for 50c per day more," and I said "I don't care what the rules call for if you're not going to pay me the extra 50c a day I'll quit." He said "That's alright, Nickum, don't quit, I'll fix it up." Mr. Parkinson here was working on the job with me, and he said "If you're not going to pay him that 50c extra we are going to quit work. If he is going to take charge of the work he is entitled to it." When I drew my pay Saturday he refused to pay me the extra 50c a day, claiming that the rules of the organization did not call for it.—I don't care what the rules call for—we have a right to say our own price on a job.

Attorney Lee asked:—Then he owes you $3.25? Yes sir.

What conversation did you have with Mr. Wire before the job started. and before you were made foreman, relative to your being made foreman?

Absolutely nothing. Did you say anything to him at that time about the job needing a foreman? No sir. Are you acquainted with the by laws of the organization? Yes sir. Do not the rules of your organization say that no foreman is required unless there are eight men on the job Yes sir. Do you have the by laws here. I don't think I have.

Mr. Wire:—I have them right here.

Attorney Lee:—Allow me to read you section No. 12.

Nickum:—I am acquainted with that section.

Attorney Lee:—Alright, I will read it for the benefit of the squire. Section No. 12, is as follows: "All job foremen shall be members in good standing, and shall have in charge eight or more men, and shall receive 50c per day more than the scale."

Attorney Lee:—Is that not section No. 12 of article No. 8 of the by laws and working rules of the electrical workers union?

(Continued on Page Five.)

FURNITURE FAKIRS CLEAN UP IN RUGS

Shoppers Should Provide Themselves With a List of Responsible Furniture Houses.

Not in the history of the furniture business in this city has conditions been so thoroughly stirred up as at present and the rumpus is all about the refusal of certain dealers to change the old, deceitful methods of doing business and instead of practicing deception, transact business on legitimate business principles.

Complaints have reached the Police Department by those who have been defrauded and shoppers declare that instead of the articles selected by them being delivered,, other articles of inferior and cheaper quality have been delivered. If bed mattresses have been purchased, sometimes cheaper and torn matresses have been delivered; when pieces of furniture are delivered, the drawers do not close properly and shoppers say, the furniture is not at all what they selected, nor are the articles in any way equal to those in the display rooms.

The practicing of these frauds are not new or are they of recent date—the practice has long prevailed, and Captain Arch Mackrell i saware of the nature of the frauds. Police Magistrate John J. Sweeney while Alderman, declares he grew tired of the cases brought to him and has been troubled much during his official career.

A great harvest was reaped on what was declared to be a Persian rug or Oriental rug. This rug estimated by salesmen was valued at about $5.00. The rug was highly colored in imitation of a Persian or Oriental rug. There was an extra commission paid on the sale of this rug by the furniture house, and the salesmen pushed the sale in the most inscrupulous manner. Any salesman selling one of these rugs received a special commission of $1.00 over $15.00 and for each $2.50 over $15.00 he received 50 cents extra.

For instance if a customer bought one of these fraud rugs and paid $15.00 for it the salesman got $1.00 in addition to his wages. If the purchaser paid $17.50 said salesman received $1.50. It is said that some salesmen actually received as high as $35.00 for one of these rugs. Should any salesman pluck his customer for $35.00 this netted the salesman 5.00 on each rug. It is said the color lasted about a month when the color began to fade. The colors were not fast and purchasers soon returned to complain. When they demanded their money they were ordered out of the store or rugs were exchanged after an additional charge was made. Thus the fraud went on.

These complaints should not effect the responsible furniture houses but shoppers must be guarded against frauds. The National Labor Tribune has already been threatened with prosecution and an attorney has been consulted as to what action can be taken. It is alleged the Tribune is in a conspiracy with other furniture houses; yet other furniture houses have been the sufferers and the frauds have been practiced to such an extent that legitimate furniture houses have suffered intensely. The Tribune has absolutely no interest in any particular furniture house but it has great interest in seeing that no frauds are perpetrated upon the shopping public. The interest of the Tribune is in warning the unsuspecting and innocent to avoid being made victims, and prevent the honest toiler and those who work hard for a livelihood from being plundered.

Captain Mackrell is in possession of complaints and also wants the shoppers warned. There is no desire upon the part of the Tribune to reflect the slightest discredit upon any furniture house doing a legitimate business. The Tribune is broad enough to appreciate the fact that furniture may be damaged in transportation or by delivery but when deliberate fraud is practiced; when furniture is sold with premeditated purpose of swindling the shopper and that these complaints have become numerous enough to annoy the police department it is time the public be warned.

The shopping public should avoid falling into the hands of the shark and the barker who picks up shoppers along the street and allures them to some distant store under the pretense of selling articles "at wholesale" prices.

Another scheme to be guarded against is the "Railroad Bargains." Schemes are worked off in the furniture line under the pretense that the railroads have large quantities of unclaimed furniture and no one wants it. The railroad furniture shark then comes along and of course hypnotizes the railroad officials and drags away train loads of "Unclaimed" furniture. Marvelous bargains to the thrifty housewife, for half price or still less are offered and the thrifty housewife swallows the bait, hook, line and sinker only to find that she has been robbed.

IMMIGRATION FIGURES.

WASHINGTON, Sept. 4.—The bureau of immigration, federal department of labor, reports that 30,967 immigrants were admitted during July of this year, against 28,097 during the corresponding month of 1915, and 72,015 during July, 1914. In the latter period Roumania furnished 246 immigrants, and in July, 1916, this number dropped to 10. Immigrants from Italy during July, 1914, totaled 7,503, and in July, 1916, 2,943. During the 1914 period 325 came from Bulgaria, Servia and Montenegro, but war conditions reduced this number to 53 during July, 1915.

Of the total number admitted during July, 1916, 3,633 were classified as laborers and 1,609 as farm laborers.

New York received 7,326 of these immigrants. Michigan came next with 2,464, followed by Massachusetts, 2,460; Pennsylvania, 1,230 and California, 1,089.

Of the southern state, Kentucky receiver 1; Mississippi, 4; Georgia, 6; Arkansas, 7; South Carolina, 8 and Tennessee, 11.

Labor Questions Before Union Convention

Thomas Reece, Staff Correspondent.

LONDON, Sept. 1. — Within the ranks of British labor attention is now being concentrated on problems that will arise after the war, and the forthcoming discussion of questions affecting the future policy of industrial workers, at the Trades Union Congress, which will be opened at Birmingham on September 4, is being awaited with great interest.

For some time past the Parliamentary Committee of the congress has been devoting attention to improving the organization of industry, in view of future needs, and on this, as well as on the question of the restoration of trade union rights they will submit important proposals. In regard to the latter subject their resolution states:

That as by conversations between the Minister of Munitions (the Right Hon. Lloyd George, M. P.) and representatives of organized labor it was agreed that in all cases where trade union rules and customs were relaxed they should be restored after the war, this congress empowers the Parliamentary Committee to call for the status quo ante when peace is declared.

That as the Munitions Act was passed subject to this solemn declaration, this congress, therefore, expects the government to insist upon employers, individually and collectively, to keep faith with organized labor; and, further, should there be any betrayal of this trust, the Parliamentary Committee shall call a special congress and invite those Ministers of State to be present who urged the workers, in a time of national peril, to forgo rights and privileges which had taken many years of unity and sacrifice to secure.

Referring to the subject of the national organization of industry, the Parliamentary Committee state that "the war has proved beyond all doubt the national weakness and danger of our pre-war industrial system, and the need for immediate reform," and that "our vital industries should no longer be left in the hands of capitalists, whose first object is profits, and workers, whose first object is wages." Such industries should be regulated by the State in the national interests. It is proposed that a Minister of Labor and Industry shall be appointed, whose functions shall be to control and organize as follows:

The wage earners, being the largest and most important, asset of the nation, should have the first care of the nation, therefore all workshops and factories shall conform to a national standard of sanitation, calculated to ensure, as far as posible, the safety and health of the workers employed.

The provision of adequate sanitary housing accommodation, where such is not already obtainable at reasonable rates. Such houses, where possible, should be self-contained with gardens.

National control and direction of use of all land. Security of tenure for tenants. Land and rent courts. Compensation for improvements. The State to have first claim on the use of all British ships, at rates which will yield a fixed national standard of profit. Nationally owned and controlled storehouses, with reserves of grain, frozen meat, dried fish, and all kinds of necessary storable food.

Complete national ownership and production of all war material and ships for war, including the auxiliary ships necessary for national emergencies. National ownership and control for all railways, waterways, and mines.

A resolution dealing with industrial adjustments after the war will be submitted by the London Society of Compositors, who propose that for the purpose of removing causes of friction likely to lead to industrial disturbance, the Parliamentary Committee shall approach the government and the Employers' Parliamentary Association with the object of discussing terms that will secure this end for three years, such terms to include the acceptance of the following proposals:

Memebrship of a trade union to be compulsory upon all workers. Compulsory forty-eight hour working week in every occupation. Compulsory minimum wage of $7.50 for all adult workers. No reduction of present wages or increase in working hours. Complete recognition by employers of trade unions and all agreements entered into between the unions and employers' associations. State unemployment pay for men and women out of work. Settlement by the unions of the conditions of women's labor after the war.

(Continued on Page Eight.)

BABCOCK BLUES READY FOR MARCHING ORDERS

Pittsburgh Workmen Flooded With Letters from Gompers Against Candidate Charles E. Hughes.

Complaint is general that the Republican National Committee is exceptionally tardy in preparing for the approaching general election and that the task of lining up the voters is going to be rather collossal while the Democrats have been flooding the Pittsburgh district with letters from Samuel Gompers, President of the American Federation of Labor who is constantly rolling boulders in the path of Presidential Candidate Charles E. Hughes.

Uniform of Babcock Blues

The Republicans hope for a revolution of feeling against Democracy between now and the opening of the campaign but by the reports coming into the Tribune office many old line stalwart Republicans must first be more thoroughly convinced of the necessity of a change of administration. The amazing feature is that many who have been in the ranks of machine politics for upwards of 40 years are lagging and their convictions are not so stout for the Grand Old Party at present as they were. There is an impression too, that the swing of Candidate Hughes across the nation has not had the effect it was intended to have. Hence the necessity of prompt and most vigorous action. In Pittsburgh Congressman William Coleman, Chairman of Allegheny County Republican Committee, has just began work, and within a week there will be some noticeable effect. The only organization that has exhibited any activity is the Babcock Blues and this Republican March-Club gives splendid evidence of becoming the most interesting, enthusiastic body of Republicans for stirring up real, genuine Republican sentiment of which the western end of the state can boast.

Hon. William E. Crow, Chairman of the Republican State Committee, is delighted over the activity of the Babcock Blues and is confident the marching club will have a tremendous effect upon the voters. Such a club is absolutely essential if old time Republican enthusiasm is to be created and that it is needed only a visit to the mills, shops and mines is necessary. E. V. Babcock has generously consented to the use of his name and the long lumberman while seeking no honor for himself is particularly anxious that the Republican standard bearers shall win. Not that he will profit but that the prosperity of the whole nation depends upon Republican success and Republican High Protective policies rather than Democratic free trade and Democratic "revision downward."

Mr. Babcock is a successful businessman having accumulated a vast amount of wealth through favorable conditions made possible under policies that have resulted in trade expansion. These policies were advocated during the administration of the Republican party and these measures have made prosperous a people enabling all to share in the abundance. Men who started at the bottom of the ladder slowly crept up and during an avalanche of trade every one is given an opportunity. Under such conditions when thrift is everywhere visible and prosperity and happiness are extended to every fireside men rise to places of prominence and are anxious to reflect the results of their achievements.

In speaking of the Babcock Blues at the first meeting of the smoker Mr. Babcock said:

"I realize it is a great honor to have this Marching Club bear my name and be known as the "Babcock Blues." Not merely because of the name but because I feel that in this campaign these old-fashioned Marching Clubs are going to come back to their own and fill a large and important place in the activities leading up towards election. I feel confident this particular marching club will do valiant service for Hughes & Fairbanks and the Republican ticket all along the line and a good Republican like I am must naturally feel elated to have his name connected with such an effort. So I wish you good luck and godspeed.

Everybody is busy these days and unless something of the spectacular is furnished such as this marching club the people are very apt to neglect their political duties and the campaign will lag and the Republican ticket suffer. So it will serve a useful purpose in stirring up the electorate to a sense of political duties and without such an effort it is hard to tell what we would have to face on election day. What we want is to arouse the people to think; to weigh carefully the woeful results of Democratic misrule and compare it with the substantial progress made when the Republicans were in power. This Marching Club ought certainly to be a potent factor in making the people THINK and we are sure that if they do, Hughes and Fairbanks will be elected in November with a handsome majority."

That success is assured this organization there is no doubt and the work before it is tremendous. No time is being lost and by the latter part of September the Babcock Blues will be in full swing and under marching orders. Already invitations are being received from outside cities and very soon there will be real wide awake, enthusiasm flinging itself about the city streets and the streets of other cities.

Apprceiations

Corbettsville, N. Y., Sept. 6.

I love to feast, with you all, on the bounties that are being spread before us, and I gladly read the testimonies of the dear Lord's faithful ones. Our Pastor's sermons are, in my estimation, just grand, and the testimony department in the Tribune is one of the paper's good features. My love encircles all the Lord's dear consecrated, faithful people, and I am glad we have the "Tribune" through which we can communicate with one another, especially with those who are alone.

Yours, for righteousness,
E. W. DEAN.

Atlantic City, N. J., Sept. 7, 1916.

I am ever so glad to get your wonderful paper containing Pastor Russell's sermons. I used to get the sermons in some of the Philadelphia papers, but they have discontinued printing them. I rejoice to receive a better paper which gives us the Pastor's sermons and the wonderful testimony of the friends, as well.

Above all, I give thanks to our Lord for His salvation to all.

With Christian love,
WILLIAM PAGE FOSSETT.

Fort Smith, Ark., Sept. 7.

I am a reader of the Tribune and love it dearly; it comes promptly each week, and I watch for it anxiously, to be able to read the good things it brings; there is the dear Pastor's sermons, then the testimonies of the dear brothers and sisters in the Truth, and all the other good things. As it comes every week it is a great blessing for me; then every other week the blessed Tower comes with all the good meat our beloved Pastor serves us, God bless and keep him! May the blessing of the heavenly Father be with you for the noble work you are all doing.

Your sister, in our Redeemer,
MRS. BERTHA SCHWEBKE,
R. F. D. 1, Box 207.

Kalamazoo, Mich., Sept. 8.

I very much enjoy your paper and cannot aford to miss one of dear Pastor Russell's sermons and the other religious truths you are printing. August 17th did not reach Kalamazoo, will you please send me one? I have inquired put unable to find one. May God bless you in your work is the wish of

GEO. H. NELSON.

Laurentian View, Canada, Sept. 7.

I regret to ask you to please discontinue the Tribune as at present I am not able to renew my subscription. If I am able to subscribe to any Truth newspaper in the future yours shall be the one for I admire the stand you take for truth and righteousness and especially the part you are taking in proclaiming the good tidings of great joy. Your work will surely not go unrewarded. Wishing you the Lord's blessing.

Yours truly,
W. HAYMAN.

Erie, Pa., Sept. 7.

I see by the label on my last Tribune that my subscription expired August 2, 1916, and I wish to thank you for continuing the paper as I do not care to miss a copy on account of Pastor Russell's sermons which appear in such fine type; also the article by N. E. Nelson. Therefore I have renewed through the Watch Tower office. Thanking you for past favors and hoping you will continue the sermons, etc., I remain, very truly yours,
T. H. FORRESTER.

Brantford, Canada, Sept. 6.

I am very much pleased with your paper and it gives me joy to notice the stand you are taking for honor, principle, justice, righteousness and equity. I am glad to see a man raised up to stand for right and against evil with boldness to the opposition and the publishing of Pastor Russell's sermons, bringing out the spiritual phase and other things. It is a clean paper. Please send two papers, No. 39, August 31, 1916, for which I enclose a nickle—10c.

WM. GOODFELLOW.

Globe, Oregon, Sept. 7.

I am glad to be one of your appreciative readers, for one fearless paper who stands for right and truth as the Tribune shows himself to be, and hoping it will stay until the Master will say, "Well done, it is enough."

Yours in His love,
PAUL MOREL.

La Rue, Texas, Sept. 6.

I feel grateful to you for continuing my paper, the dear old Tribune, as I feel I can't afford to miss a single copy of same. Noticing that my subscription is now long past due I am sending you the renewal direct, instead of through the Watch Tower office as formerly.

All my family seem eager tor the first perusal of each week's issue and personally I am glad to see the courage you display in exposing frauds and faikers, as well as your stand for publishing the Pastor Russell features, as well as the fairness of and unbiassed position you hold with reference to both capital and labor.

Yours very truly,
HOWARD REGGESTER.

Silver Spring, Md., Sept. 7.

I enclose amount of subscription price for renewal for one year.

While other features of the National Labor Tribune are attractive to me, my chief interest centers in Pastor Russell's sermons and other present Truth writings. I highly prize Brother N. E. Nelson's articles and am preserving them for reference. I wish that we might have assurance that these valuable essays would be put in book form at a price in reach of people of small means. In that case those of us who feel that we must hoard the papers for the sake of the essays could pass them on for the benefit of others. In any event I desire that Brother Nelson discuss more fully Mr. Wesley's views on future probation giving also the place of their record and how the record was suppressed.

With best wishes,
F. W. WATKINS.

Honaker, Va., Sept. 8.

I hasten to renew my subscription to National Labor Tribune. I have now been a subscriber six years. Hope to continue a subscriber as long as you print our dear Pastor's sermons and other Truth matter. I wish to thank you for not dropping my name, and continuing to send me the paper long past due. May the Lord's blessings rest on your labors in this the harvest work.

Yours in the Master's service,
MRS. M. C. CLARK.

Waukesha, Wis., Sept. 8.

I see that my subscription is about to expire, so hasten to renew. My reason for taking the Tribune is because of its religious features, the other good things are also appreciated.

Very truly yours,
WILLIAM LOWRY.

THE MUSIC OF HEAVEVN.

Oh! the Kingdom of Heaven is far beyond
The region of azure blue;
Beyond the gold of the setting sun, and
Twilight of violet hue:
Beyond the darkness of purple night
With silvery stars pierced through:
Beyond things seen—the finite—the known,
Is the Kingdom of Heaven—the great white throne.

The saints are there, with Christ the head,
Of the called and chosen few,
The set apart—the immortal ones,
Who kept fast hold of the true
And only name—the name that saves
Those whom "the truth" imbue:
They came by the cross on Calvary's height;
"The elect," God seats at His right.

Their robes are of white, all 'broidered in gold,
In token of victory won:
Conquerors and more of Satan and self,
And the world in the race they have run,
Toward the mark for the prize—the high call of God
In Jesus the Christ—His Son,
Who suffered reproach, that His blood might save
All who will from death and the grave.

New music they sing—the music of heaven,
Of God, who with wonderous grace
Chose the Redeemer, and Bride of Christ,
To sit in thehol y place,
To judge mankind with righteous rule,
To the height of a perfect race;
To raise the dead, both great and small,
From the curse which came by the fall.

The Millennial day—the Milleannial day
Has dawned, for the hope of man,
Who must stand or fall by His right or wrong,
And not by the Eden ban,
Which cut him down in sin and death—
His age has been but a span—
Three-score and ten of toil—of tears,
A dark existence—the yester years.

"The Judgment day"—the day to win
Everlasting life, on the earthly plane,
The reward of perfect self achieved,
After the carnal self be slain,
Slain forever, God willed "The Christ"
Should uplift man's domain;
That death and hell and sin and tears,
Be destroyed "That day"—one thousand years.

After the ideas of Pastor Russell by Emma Hoffman Louis, West Homestead, Pa. The summer of 1914.

THE SIN OF INGRATITUDE.

Of all crimes ingratitude appears to be one of the most inexcusable, and has so been esteemed amongst all people and at all times. Lycurgus, the great law-giver and statesman of Greece, wrote, "I make no law, perhaps, punishing ingratitude; I leave that for the gods to punish." Amongst the Athenians, if a slave, being freed, was afterward convicted of ingratitude toward his liberator, he was sent back again into slavery. Someone has written, "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant." Shakespeare wrote: "This is the most unkindest cut of all;
For when the noble Caesar saw him stabbed,
Ingratitude, more strong than traitor's arms,
Quite vanquished him; then burst his mighty heart."

Gratitude not only is a fragrant flower, but is indigenous to the soul of every true and noble heart. Accepting this standard, we are bound to conclude that comparatively few of the human family are noble in this respect. Even amongst the Lord's people the grateful seem to be comparatively few in numebr. This agrees well with the Apostle's statement that amongst the called are "not many noble"—chiefly the mean things of the world. (I Cor. 1:26-29.) But this describes what we were when we were called. Who shall say that amongst those who have accepted the divine call and been made partakers of the divine favors granted to all the sons of God, begotten of the Spirit—who shall say that these will remain ungrateful? Who shall say that the grace of God would not have a transforming influence on their hearts, so that however ungrateful they might be by nature, they would be so changed by grace that gratitude would be one of the chief elements of their disposition?—Watch Tower.

ST. PAUL A PRISONER IN THE CASTLE

Acts 22:17-29.—Sept. 17.

Preaching the Gospel of Christ—The Mob Again Enraged—Colonel Lysias In Perplexity Orders the Roman Soldiers to Beat St. Paul—Thereupon the Apostle Declares His Citizenship. Lessons From His Experiences.

"He is my Refuge and my Fortress; my God, in whom I trust."—Psalm 91:2.

We might have supposed that the beating which St. Paul received from the mob, together with the rough treatment which he had undergone in getting to the castle door, would have cowed the Apostle. But on the contrary, he calmly asked the commandant to grant him the privilege of speaking to the people. Doubtless he intimated that they had misunderstood what he was doing, and that a few words from him might pacify them.

The Roman officer was astonished; for the Apostle spoke Greek fluently. He had thought that St. Paul was "that Egyptian," mentioned by Josephus, who had a short time before gathered a large body of discontented Jews, to whom he had represented himself as Messiah and who, as his followers, had given the Roman authorities considerable trouble. St. Paul answered that he was a jew of an honorable city, and again asked the privilege of speaking to the people. His request was granted.

St. Paul's Defense.

Then St. Paul stood on the stairs and motioned silence, in order to address the mob. Doubtless he considered his thrilling experiences well compensated for by the privilege of telling a large concourse of his countrymen about Jesus. Promptly he preached Christ—that Jesus of Nazareth was the promised Messiah, that His sacrificial death constituted the Redemption Sacrifice for Adam's forfeited life and, incidentally, for all of Adam's children, who died under his death sentence. Surely also he declared that Messiah was calling a spiritual class to be His associates in His Millennial Kingdom, and that shortly Israel and all the nations would experience the blessings of that Kingdom. Then he proceeded to tell about his missionary tours. He declared that many of the Gentiles were gladly receiving this Message and giving their hearts to the Lord in full consecration.

St. Paul's Defense.

But so strong was the Jewish prejudice that the mere mention of the fact that this great blessing was going upon equal terms to the Gentiles rekindled the flame of hatred and violence; and their shouts and jeers rent the air. Perplexed at the situation, the Roman commandant concluded that where there was so much opposition there must be some cause for it. Thereupon he gave orders that the Apostle be whipped until he confessed what he had done to create such a tumult.

At once the command began to be carried out by the soldiers, who proceeded to tie St. Paul to the whipping-post. But the Apostle brought the proceedings to a quick termination by inquiring of a centurion who stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When the centurion heard the question, he reported it to the colonel, who came and questioned the Apostle. He took St. Paul's word for it that he was a Roman citizen; for to have made an untruthful claim to citizenship would have meant death, as soon as the matter had been investigated. The Apostle was held a prisoner for trial.

Lessons From St. Paul's Experience.

St. Paul was suffering as a Christian—because of loyalty to the Lord and His Word. He was not suffering because of following the admonitions of the brethren in going into the Temple; for very evidently the hatred in the hearts of their enemies would sooner or later have manifested itself, and they would have sought the Apstle's life, as on previous occasions. In this incident we see merely that the attempt to create a favorable impression toward the Apostle Paul and his work amongst the Gentiles probably brought the matter of his arrest more quickly to the front than any other course would have done.

"Is it Lawful?"

The Apostle was not ashamed of his sufferings; for he realized that they were endured for Christ's sake. One should feel deeply pained at a public arrest and imprisonment as a violator of the law. But when these things are experienced because of faithfulness to the Lord, following in His footsteps, such may well rejoice in the ignominy, rejoice in what otherwise would be shameful and detestable. Let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that thus also was it with our Lord Jesus Himself. He was placed under arrest; He was bound; He was scourged; He was publicly insulted; He was even crucified as a blasphemer against God. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction.

HE KEPT US OUT OF WHAT WAR?

Disingenuous to Boast That It's Through Any Act of Wilson We Are Out of the European Contest.

RATHER SHOULD BE BLAMED FOR MEXICAN BELLIGERENCY

During the Present Administration We Have Seized a Mexican Port and Sent Our Entire Army and Militia to Fight Mexicans While Armed Mexican Forces Have Invaded American Soil and Fought Battles Against Our People.

Sometimes you hear men, sensible men, too, say, "I'm going to vote for Wilson this year because he kept us out of war."

Ask such men a short question. Ask them, "Out of what war?"

Did Mr. Wilson keep us out of the European War? No. He has himself in a formal address to congress spoken of the European war as "a war with which we have nothing to do, a war whose causes do not touch us." How could Mr. Wilson keep us out of a war with which we have nothing to do and whose causes do not touch us?

Did he keep the rest of the western hemisphere out of the European war? No independent nation on this side of the world is involved in it; the only people in it are the colonies of European powers and they had no voice in their fate, for they were automatically at war when their mother governments went to war. Who kept Argentina, Brazil, Chile, Peru, out of the European war? Did Mr. Wilson?

Did Mr. Wilson keep us out of war with Mexico? No. In his term more Americans have been killed by Mexicans and more American property has been destroyed by Mexicans than by Spaniards during the whole Spanish war. In his term we have seized a Mexican port and have sent our entire regular army and militia to fight Mexicans. In his term Mexican armed forces have invaded American soil and fought battles against our people within our boundaries.

President Taft went through two Mexican revolutions during his term, the revolution against Diaz and the revolution against Madero. American lives were safe in Mexico during that time. No Mexican cities were seized by Americans and no armed Mexicans invaded the United States while Mr. Taft was in the White House. Yet Mr. Taft never thought of asking the American people to vote for him because he kept us out of war with Mexico. He put an embargo on arms so that American weapons would not be sent across the boundary, and he refused to interfere in Mexican affairs. When he left office Mexicans liked Americans and Americans were safe in Mexico. Since he left office Mexicans hate Americans and Americans dare not remain in Mexico. Did Mr. Wilson keep us out of war with Mexico? Not if words mean anything.

Mr. Wilson did not keep us out of the European war and he did not keep us out of war with Mexico.

Out of what war, then?—Detroit Free Press.

HUGHES' LABOR RECORD.

When Mr. Gompers, remembering only that he is a Democrat and forgetting that he is a leader of organized labor, ventured to assert that Mr. Hughes is unfriendly to labor because he concurred in the unanimous decision in the Danbury hatters' case, he ventured on very thin ice. The Chicago Tribune promptly reminds him that an honest judge must apply the law as he thinks it is, not as he thinks it ought to be; and asks him to tell those who look to him for political advice something about the record of Mr. Hughes as Governor. Read what the Legislative Labor News, the official organ of the New York Federation of Labor, said editorially when Mr. Hughes left the Governor's chair at Albany for his place on the supreme court. Here it is:

"Now that Gov. Hughes has retired from politics and ascended to a place on the highest judicial tribunal in the world, the fact can be acknowledged without hurting anybody's political corns that he was the greatest friend of labor laws that ever occupied the Governor's chair at Albany. During his two terms he has signed fifty-six labor laws, including among them the best labor laws ever enacted in this or any state.

"He also urged the enactment of labor laws in his messages to the Legislature, even going so far as to place the demand for a labor law in one of his messages to an extra session of the Legislature.

"Only 162 labor laws have been enacted in this state since its erection in 1777—in 133 years. One-third of these, exceeding in quality all of the others, have been enacted and signed during Gov. Hughes' term of three yedrs and nine months."

Let organized labor take to heart what the Chicago Tribune says on this point: "Mr. Hughes is no demagogue and no visionary. He is a man of courage and conscience, and if labor cannot confide its cause to his rock-bottom Americanism there is something wrong with its cause."—Boston Herald.

B. J. O'NEILL
INVESTIGATOR
721 PARK BUILDING
PITTSBURGH, PA.

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

1500 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

UNSAFE LEADERSHIP.

"Don't take that man for a leader!"

The speaker was Representative Hobson, the occasion a banquet in Washington.

"Don't take that man for a leader," he repeated, "or you will be as badly off as Mrs. Exe.

"Mrs. Exe stood on o crowded corner when the traffic was at its height, staring at the thick, tangled come-and-go of motorcars and drays and cabs, and not daring to venture in among the dangers of that moving mass.

"'May I cross the street with you, madam?'

"She turned, and saw an elderly stranger with lifted hat and gallant smile.

"'O, thank you,' said Mrs. Exe, and the stranger grasped her arm with a firm grip, and together they plunged boldly into the wild crush of vehicles.

"In and out, right and left, up and down, they zigzagged at imminent peril of life and limb. Pedestrains on the sidewalk stopped and looked at them. Drivers and chauffeurs shouted and swore at them. It was plain to all that they were in unusual danger.

"The escort of Mrs. Exe, still wearing his gallant smile, still grasping her arm, finally seemed to make no effort to avoid the oncoming vehicles. He darted erratically and yet calmly this way and that.

"At last, by a miracle, the other side was reached. Mrs. Exe then jerked her arm away from her escort's grasp, and with a look of scorn she said:

"'It's no thanks to you that we weren't both killed. Why, the way you positively courted danger one would think you were blind.'

"'Madam, I am blind,' he replied. 'That's why I asked if I could cross with you.'"

PORTO RICANS STRIKE.

SAN JUAN, Porto Rico, Sept. 4.—Cigarmakers employed by the Porto Rican American Tobacco company are on strike for higher wages and because the company violated an agreement signed June 9, 1914. This concern, known as "the trust," has reduced wages and attempted to force an agreement on employes which would deny them the right to strike. The workers are also asked to contribute 50 cents a week to a so-called trade union conducted along the lines of Rockefeller's "union" in Colorado, and whose treasurer is the manager of the cigar company.

About 6,000 cigarwakers, tobacco strippers and other employes are affected by the strike.

BARBERS INCREASE WAGES.

NEW YORK, Sept. 4.—About 6,000 barbers in the southern section ot this city, known as "down town," have won a two days' strike and increased wages $1 a week. Officers of the Journeymen Barbers' International union are assisting in an organizing campaign that will include other sections of New York.

ST. LOUIS, Mo., Sept. 4.—Journeymen Barbers' union has prepared a new wage scale which provides for a minimum of $14 a week and 60 per cent. of receipts over $22. The work day is to be limited to 12 consecutive hours, including time off for meals.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

That we have reasonably succeeded in our endeavors and purpose of these essays, we state that they were met with the general approval of those who are in a position to know, when the nucleus of the present series was published in 1913. As a typical expression of the commendations received, we present the remark of a east and admirer of Pastor Russell and member of the propaganda, who, commenting on the present series now published in installments, in a letter to the writer, said: "You are fearlessly, and, to some people, fatally frank, in expressing what you so unerringly discern." Perhaps we have been indiscreet in some of our statements respecting the deficiencies of the subject of our sketch and this may be true with some that follow in the next essay, and would not serve for advertising purposes, but in justification we present the words of Elmond Gosse:

"The first theoretical object of the biographer should be indiscretion, not discretion. I will concede almost everything practical to delicacy. But this must be granted me; that the aim of all portraiture ought to be the emphasizing of what the man differ from, not like, other men. Let the biographer be tactful, but do not let him be cowardly; let him cultivate delicacy, but avoid its ridiculous parady, prudery."

(To Be Continued.)

STRIKEBREAKERS STRIKE.

MARINETTE, Wis., Sept. 4.—The Central West Coal company believes in "freedom" to such an extent that it held back wages it promised imported "free and independent" workmen. The company has a strike of strikebreakers on its hands as a result. Former employes demand a nine-hour day, improved working conditions and a living wage.

STRIKE FOR EIGHT HOURS.

JERSEY CITY, N. J., Sept. 4.—After organizing a union and affiliating to the A. F. of L., employes of the Dairymen's Manufacturing company suspended work to enforce wage increases and an eight-hour day.

ALLENTOWN, Pa., Sept. 4.—Journeymen Barbers' union is enforcing its new $14 weekly minimum wage. Every shop in the city but two has accepted these rates.

THE TRIBUNE'S CALL TO ACTION

A Great Chance for Subscribers or Boys and Girls During Vacation

The NATIONAL LABOR TRIBUNE offers One Dollar to any subscriber, or any boy or girl sending in FIVE NEW YEARLY SUBSCRIPTIONS AT ONE DOLLAR PER YEAR EACH.

This dollar may be deducted from the five dollars collected before sending in the name or names of the New Subscribers with four dollars.

Remember, any one of the above may offer the NATIONAL LABOR TRIBUNE, America's greatest labor paper, to any subscriber for the small sum of ONE DOLLAR A YEAR. These subscriptions may be sent in at once with the one dollar each and when the fifth subscription is collected the last one dollar may be retained by the solicitor.

The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

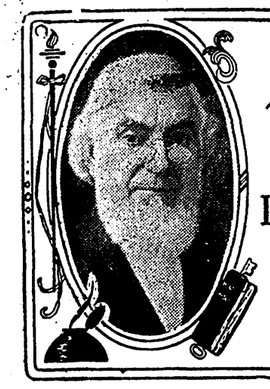
Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Seattle, Wash.	Sept. 17
Milwaukee, Wis.	Sept. 23, 24
Spokane, Wash.	Sept. 18
Duluth, Minn.	Sept. 21
New York City Temple	October 1
Dayton, Ohio	October 8
Providence, R. I.	October 15



WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

CHARACTER LIKENESS TO HEAVENLY FATHER

LIKENESS TO GOD ABSOLUTELY ESSENTIAL TO SALVATION.

God Not the Father of the Sinful World—The Father of Consecrated Believers Only—None Others Are His Sons—Adam Originally in God's Likeness, a Son—How Fallen Mankind Drifted Further From God—His Great Purpose for Their Recovery—Church First Saved—Christ and His Bride to Restore the World of Mankind—Only the Incorrigible to Be Destroyed.

LOS ANGELES, Cal., Sept. 10.—Pastor Russell gave an excellent discourse today to the I. B. S. A. Convention which is in session here. He spoke from the text: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matthew 5:48.) He said in part:

Every child should be like his father; that is to say, if mankind were normal, and every child well born, such would be the natural course of things. The love between the father and the mother of a child would then tend to produce that very desirable result. The father would be so noble that he would be the mother's ideal, and the child would be in the father's likeness. Hence when our Lord speaks of His followers as being like their Father, He implies that we have been begotten of the Holy Spirit, have become children of the Highest One, our Heavenly Father, and are developing His character-likeness.

We are not to understand that the Lord Jesus was addressing everybody, in the words of our text. No; we are to make a wide distinction between Jesus' disciples and the world. We remember that Jesus said to some, "Ye are of your father the Devil; for his works ye do." (John 8:44.) And when we get the right focus on the matter, we see that, as the Apostle tells us, "The whole world lieth in the Evil One." (I John 5:19, R. V.) We see that Adam in the beginning was a son of God, as the Bible declares.—Luke 3:38.

God created man in his own image, as we read. The first man, Adam, was God-like—in the sense that his mind and his heart were predisposed to righteousness. Man was not made physically in God's likeness; for God is not a man. Man was made in the mental and moral likeness of his Maker. Thus it was that God placed man on trial, with the provision that he might maintain this perfect life by obedience; that then God would direct him as His child; and that Adam's children would all be God's children, because born in their father's likeness who was created in the Heavenly Father's likeness. And thus it would continue all down through the ages. Instead of being more or less weak and fallen, all human beings would then have been glorious sons of God.

RAPID DEGENERATION AFTER THE FALL.

The Bible tells us that although God permitted man to go into sin and then cut him off from sonship, nevertheless He had sympathy for His creatures and did not design to let them go without making a provision for their recovery. But first He would deal with them as a race, and permit them to have a large experience with sin, sorrow, death, and all the penalties of wrong-doing, of neglecting the Heavenly Father, of losing His likeness. That large experience they have had during the past six thousand years.—Romans 1:18-32.

Thus man's sin has brought on the whole trouble. This mental and moral perversity impressed itself upon their children yet unborn. They were generated imperfect in mind and body, with a decided bent toward sin. Then subsequent training and environment of sin had their part in accentuating the already existing conditions. So we see, as St. Paul points out, that the whole world lost God's image to a very large degree. They are not at all what we would expect if they were children of God.

But the Bible tells us that notwithstanding the world's present depravity Jehovah has a glorious Plan for their recovery. Everything that He will do for mankind is to be done indirectly, through Christ Jesus. To this end Jesus died, became the world's Redeemer. As the Bible declares, He is to be the Purchaser of all the world, paying the death penalty of Father Adam. He buys back all mankind by giving His own life for their ransom. It was to give this Ransom-price that He left His glorious prehuman station and became man. Now He is highly exalted to the Father's right hand of power. Shortly He is to be further glorified by the Father and given control of the whole earth and all of the human race, that He may carry out God's great Purpose as God framed it from the beginning. Our Lord Jesus is now the express image of the Father's person, fully desirous of carrying out all that the Father has purposed.

RANSOM AS FAR-REACHING AS THE FALL.

Jehovah's Plan is broad, taking in the whole world of mankind since Adam's creation. All are provided for in the great Purchase-Price furnished by the death of "The Man Christ Jesus," that all may return to God's favor if they will. This provision will in due time be brought to the attention of every human being. Very few in the present life have had their attention really drawn to this matter. Some have heard a church bell ring or have heard some hymns sung, or have perhaps read somewhat in the Bible with their minds holden. As a rule these things have very little effect upon men.

The Bible speaks of people having ears and yet not being able to hear. The whole world is deaf and blind as respects God's great Plan for a future Restitution, to be accomplished by the Heavenly Father through Jesus Christ during the Millennial Reign—the time that God has arranged for giving the world its opportunity of coming back into harmony with Him. St. Paul speaks particularly of this matter. He says, "For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to frailty, not willingly, but by reason of Him Who hath subjected the same in hope, because the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travelleth in pain together until now."—Romans 8:19-22. R. V.

Man was made subject to frailty away back in Adam's day, when he fell from his position as a son of God. Mankind were born frail in the moral texture of their character, frail in every way. Our Common Version reads, "subject to vanity," but the Revised Version translation, "frailty," seems clearer, though both conditions prevail. Mankind were thus subjected, not willingly; that is to say, it was not their will that they should be born weak in mind, in body, in morals, but it was "by reason of Him Who hath subjected the same in hope." In other words, God permitted man's fall and its results, knowing that it would be overruled in His Purpose for the everlasting good of all who would be rightly exercised by their bitter experience with sin and death, and all their accompanying miseries. There is a large hope for man in respect to this matter.

This hope is in Christ. Mankind, now under the bondage of corruption, are to be delivered, says the Apostle. They are now slaves to sin and to Satan, the Usurper. But their shackles are to be broken, and whosoever will may then go free. They are not delivered yet. Only a few—the Church—have a measure of deliverance now; and these will, we believe, soon be fully delivered. God is saving the Church first. But the world is still in corruption, going down lower every day. But God declares that the world **shall be delivered.** He has provided the great thousand-year Day of Christ for the deliverance of humanity from the bondage of corruption.

ATTAINING THE LIBERTY OF SONS OF GOD.

The creation is to be delivered "into the glorious liberty of sons of God." The whole human family may become sons of God, sons on the human plane. They will not be sons of God, however, until they become perfect, as was Father Adam before his fall. God will not recognize any imperfect being as His son. The purpose of the incoming Millennial Age, now at the door, is to bring whosoever will back to the original perfection as it existed in Eden, plus all the valuable experiences of the past six thousand years. Men will not be sons of God until the close of the Messianic Reign of a thousand years. During that period they will be gradually rising up, up, to a full resurrection—a full raising up from death. All who give heed to the Lord Jesus and the teachings of the glorified Church will gradually get rid of all sins, all mental, moral and physical weaknesses and disabilities, and will become eventually perfect.

At the close of His Reign, Christ will deliver the entire world over to the Father, all who refused to come under the terms of the New Covenant in Christ having been destroyed in the Second Death. Then mankind will be tested as Adam was tested in the beginning. Now men for the most part sin through ignorance and weakness. But then there will be no excuse; for all will be perfect, fully enlightened and able to do perfectly. Satan will be "loosed for a little season," and permitted to try again to lead mankind astray. The Scriptures inform us that all who then yield to sin and disobey God shall be destroyed by "fire from heaven." Satan will also then be destroyed finally. Then God will have a clean Universe. All sinners, human and spiritual, will have been cut off in death.

What a glorious prospect lies before the whole world! No more will mankind be bound by sin, weakness and ignorance. They will have fully learned what the Bible says all should learn—"the exceeding sinfulness of sin." They will profit eternally by the great lessons which they will have learned in their experience with sin and its terrible effects, all of which experience our first parents lacked. How much these lessons will mean to thousands of millions! There will be no danger that they will take such a step as Adam and Eve took in their simplicity. Mankind will then know just what is good and what is evil. They will be fully able to discriminate between right and wrong.

WE MUST LOVE RIGHTEOUSNESS AND HATE INIQUITY.

Everything that God has decreed and directed is right and makes for the good and the happiness of His creatures; and everything contrary to the will of God is wrong and produces evil somewhere to somebody. When the whole world shall have learned well this lesson, it will be something worth knowing. The liberty then granted to these sons of God will not be freedom from obligation to do right. No one ever will be free from God or from responsibility to God. Everybody will always be under obligation to do right. God places Himself under this obligation. "Shall not the Judge of all the earth do right?" says the Word, (Genesis 18:25.) He certainly will. In the case of our Lord Jesus, one of the severest tests which the Father placed upon Him was the test of loyalty to the principles of righteousness. "Because Thou hast loved righteousness, and hast hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," was God's commendation to Him.—Psalm 45:7; Hebrews 1:9.

The Bible gives a beautiful picture of Jesus' exaltation for faithfulness. The whole world must yet come to the heart attitude of the perfect man, Christ Jesus. Those who refuse to do so will be cut off. Men must learn to love and appreciate everything that is right. They must love justice, mercy, and every other good quality of character. They must learn to hate injustice and impurity. They must root out all anger, malice, envy, strife. They must love and develop to perfection gentleness, kindness, meekness, humility, patience, self-control, love. They must have God's own character-likeness.

GOD'S PURPOSE FOR THE CHURCH.

This same principle holds good with the Church of Christ, but operates differently; for it is a different part of God's Plan that relates to the Church. We do not need to wait until the Millennium to become sons of God. As the Apostle says, "Beloved, now are we the sons of God." (I John 3:2.) By an arrangement peculiarly for this Gospel Age we are made sons of God in advance of the world and on a different plane—a spiritual plane. The Church is an altogether new creation. They give up their earthly life to become associates with Jesus their Lord in His Heavenly inheritance. As He sacrificed Himself for the world, so do these, through the imputation of His sacrificial merit. They share His sufferings in order to share His glory. Not only during the Millennial Reign, but throughout eternal ages, they are to share His honor and glory, as "the Bride, the Lamb's Wife" and Joint-heir.

It is to the Church of Christ that our text is addressed. These alone being sons of God at this time, these alone have God as their Father. He is not the Father of the world of sinners. The Church have been chosen from the sinner world, and have been brought nigh by the blood of Christ. They have been washed, cleansed, and covered with His robe of righteousness. They have died as human beings, and have been begotten of the Holy Spirit as Spirit beings. They are to be "born of the Spirit" in the First Resurrection, if faithful unto death. They are members of Christ's mystical Body. At their begetting as New Creatures in Christ they are only embryo spirit beings. They have merely the new mind, which must grow and develop into the character-likeness of their Father in Heaven, even as their Master had this character-likeness.

They are to grow in love and in all the fruits and graces of the Holy Spirit. But they cannot grow without spiritual food and exercise, even as a human child needs food, exercise and instruction in order to grow strong mentally and physically. The basis of our strength of character is our will; and as we seek to exercise our will in harmony with the expressed will of the Lord for us we grow up into Christ our Head in all things. We are instructed by the Master to be perfect even as our Father is perfect. We are to become thus perfect in character, in will. We are to be like Him in our minds.

It is the New Creature that is to be like God that is to be perfect, not the flesh. The flesh will never be like God except in the sense that we as New Creatures compel our fleshly body to serve us, to render service to the Lord as our instrument. We shall never succeed in making our body perfect, for God does not purpose to give us restitution, as He will the world a little later. Our human body is merely our servant while we wait for "our house which is from Heaven," our glorious spiritual body.

We are to have the mind of Christ. His mind was to do wholly the Father's will. Have you the mind of Christ to the degree that you are willing that the doing of God's will shall cost you something? This is a very important point. The Lord will not ask you to attain this too soon; He will lead you step by step. But He will doubtless bring you to the place where it will cost you a good deal before you become a member of the Body of Christ in glory. You must prove that your heart is right and fully loyal to God. "Blessed are the pure in heart for they shall see God." But we are to bring our bodies as fully into conformity to the perfect Law of the Lord as we are able by His grace.

When we become copies of God's dear Son, we are fulfilling our Lord's injunction to become perfect even as our Father in Heaven is perfect. We become copies of Christ in character. God loves us when we are babes in Christ. But He does not wish us to remain babes. We are expected to grow, even as a natural babe is expected to grow and develop. If we fail to grow properly, we cannot remain pleasing to our Father in Heaven. We must come to the place where we shall love righteousness and hate iniquity, whatever its form. Otherwise we shall not be granted an entrance into the Kingdom.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Paid out	$47.00
Total	$41.00
Amount received	4.00
Previously reported	$37.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

Copyright 1916 by N. E. Nelson.

WILLIAM MILLER.

Essay VI.

(Continued from last week.)

THE CROSS VS. DARWINIANNA.

The great controversy between Christ and Satan of the past six thousand years, the battle-grounds of which has been in the minds of men, is reaching its culmination in Truth and Error being concentrated in the two modern productions; the (if the Millennial Dawn faculty will pardon the terms) constructive higher criticism, the product of humility and principle, as against destructive higher criticism, the product of pride and policy; or in other words, the raticnal theology of Millennial Dawn, radiating around "The Cross," as against modern rationalism focused by Darwinism, but really running amuck. Millennial Dawn rearranges the truth of rationalism, not only admitting the good contained in the other, but intensifying it by placing it in its proper relation to the whole Divine program.

Would it be expecting too much to endeavor to find all the truth of modern rationalism fully defined and placed in their proper relation in Millennial Dawn?—would it be equally absurd to expect this of the modern religious productions such as Pre-Millennialism, Universalism, Unitarianism, Christian Science, Roycroftism, etc.? In the face of this apparently preposterous expectation, we do claim the equivalent for the latter and partly for the former. The material is there and complete systems of philosophy can be deducted from this intuitive seer, Pastor Russell. They are there intermingled like wheels within wheels revolving around the four great attributes of God, wisdom, justice, love and power, and, like the planetary system, they all revolve around the great-hub of their common center, THE CROSS. These are fixed and permanent systems of thought that all move progressively with the developments of time and circumstance. As to which of the various departments, reason, science or the Bible shall contribute most to relegating the modern antagonist of the Cross, Darwinism, to oblivion, time alone will tell. But here is a proposition that none will now dispute, in the words of an eminent thinker: "The summary want of the age is the last philosophy into which shall have been sifted all other philosophy which shall at once be catholic and eclectic, which shall be the joint growth and fruit of reason, and faith, and which shall shed forth through every walk of research the blended light of discovery and revelation."

Millennial Dawn fills this expressed want to the people addressed, the intelligent, common people and some others; it is to them what Dr. Eliot's five-foot shelve of books or "Harvard classics" is to the pedagogic epicurians of culture and the scholastics. That this theological statement of the remarkable developments of the last century in connection with human affairs, giving a sensible account for the present and past evils of the world, as well as the good to which the present generation has fallen heir, suggesting such a glorious outcome for the darkness that now hovers over the earth ("The gospel of the kingdom"), should be the unconscious results of the humble farmer William Miller who preached the very reverse, that the earth was to be burned to a cinder, seems strange indeed. But this is a circumstance which teaches that we learn by autithesis, for without William Miller the splendid genius of our Pittsburgh merchant would not have been turned from commerce into new channels and we would have had no Pastor Russell. But this is the circumstance and not the fact—**the Plan of the Ages** is the direct product of the Advent Movement. The origin of this remarkable system of theology is the philosophic recognition of the disastrous effects of the Roman Catholic doctrine of the mass upon the necessity of the atoning blood of Christ as reconciliation from sin. This idea, first dawned upon the minds of the American reformers, tossed to and fro in the minds of those comprising the Advent Movement, and finally lodged in the mind of young Russell and produced **Tabernacle Shadows,** which gave a "reasonable account" for the Scripture used to support the doctrine of the Mass, and the circumstance of this production being brought forth under pressure of Darwinism, made it an antidote for higher criticism infidelity. **Tabernacle Shadows** was the nucleus of Pastor Russell's masterpiece, **The At-One-Ment Between God and Man,** elucidated in the light of the **Divine Plan of the Ages,** gives us the modern champion of "The Cross" as against the "New Religion" of Dr. Eliot born of Darwinianna.

* * *

We are conscious of the fact that these assertions are made by an admirer of the man and his teachings, and that love will blind one to the faults of a friend as also will hatred the virtues of an enemy. But let it here be stated that none but those who can enter into sympathy with the cause and understand the theology could be properly qualified to get the proper estimates of the situation and must have some general knowledge of the fundamentals of the systems of thought to which it stands antagonized. The writer is a personal friend of the subject of this sketch, but does not live close enough to come under the personal magnetism that renders an exclusive friendship blinding. Reverence and an appreciation of the Truth he teaches are the fundamental elements of a friendship that will not blind one to the defects of the propaganda and its promotor. Lest we should be understood as attributing this remarkable system of theology to the genius of its human channel, in our next essay we not some of the fruits of the business proclivities of the former Pittsburgh merchant, in which we point out some of his limitations, which indicate that the author of this sublime theology eminates from the Author of the Bible by which it is proven.

(Continued on Second Page)

CROSS & CROWN STATIONERY EMBOSSERS while they last only 68c postpaid. Every friend should have one. Many uses. Satisfaction guaranteed.
STANDARD SUPPLY CO.,
Reading, Pa.

WANTED—To buy either new or second-hand: 1 copy each of the 1913 and 1914 I. B. S. A. convention reports. Especially the 1914.
Address, T. H. FORRESTER,
1107 E. 26th St., Erie, Pa.

IMPORTANT NOTICE

Dear Friends:—We can furnish you with Brother J. F. Rutherford's lectures on "MILITARYISM AND WHY THE NATIONS WAR" in Slovak language. They are in booklet form. So all the friends would like to have some, we will be glad to send them to be given among Slovak people. They are free, but to them who prefer to pay for them, the price will be two for five cents. Address:
MICHAEL SALATA,
Box 94, Duquesne, Pa.

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

FRIENDS; TAKE NOTE.

We have on hand an Issue of a Tower Index 1908 to Oct. 1915, arranged under subject as well as date and year. Price Twenty-five (25c) cents. Apply,
G. VANCE,
Librarian,
514 Homer St.,
Vancouver, B. C.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 42. PITTSBURGH, PA., THURSDAY, SEPTEMBER 21, 1916. FIVE CENTS A COPY.

New York Public Library 476 Fifth Ave.

BIG POLITICAL FIGHT ON IN EARNEST

Republicans to Have Stiff Opposition From Democrats and Battle to Be to a Finish.

Hon. William H. Coleman, Chairman of the Allegheny County Republican Committee, has settled down to business and is now making plans for one of the most energetic campaigns ever entered into in this county. Although the Congressman has passed through many strenuous battles he realizes he has on hand one that promises extraordinary developments.

Chairman Coleman must meet some stubborn opposition from the Democrats, who are more than confident that they have better than a fighting chance, and further, the local Democratic party, now under the leadership of Joseph F. Guffey, is better equipped to do battle than ever before. The local Democrats are not going to permit the Republicans to discredit what the Democrats call the eight-hour victory and the old Bandanna bunch are going back into the archives to show the "Side-Stepping Republicans" how, in the days gone by, they "honswoggled" the followers of the "Grand Old Party." Never were the local Democrats more jubilant over the outlook for victory and with Vanc McCormick as National Chairman of the Democratic Party never were the Pennsylvania Democrats better fitted for a real genuine revival, which promises a revalation in the number of converts.

The Democrats contend that the strong feeling for President Wilson has already manifested itself in rush orders from Pittsburgh which compelled the National Republican Committee to hurl the big centimeter guns into the campaign here by the latter part of September in order to prevent a stampede to Wilson. The Democratic local committee is ready to meet Chairman Coleman with hotter material than he can hurl against them and before the fight is on much further the latest improved artillery will be in full use. The illusterous and well known William Brennan, with his old guard, is to be the Board of Strategy, and Mr. Brennan has a few new ones he is preparing to drop over in the camp of the enemy.

The "Old Line" refuse to stop at first trenches, it is to be a clean shelling and the aeroplane, bi-plane and hydroplane troops promise to make politics mighty rough for the "Do-Nothings" which means the Republicans, whom the Democrats claim were in office for 20 years or more and passed no legislation favorable to those who toil for a livelihood.

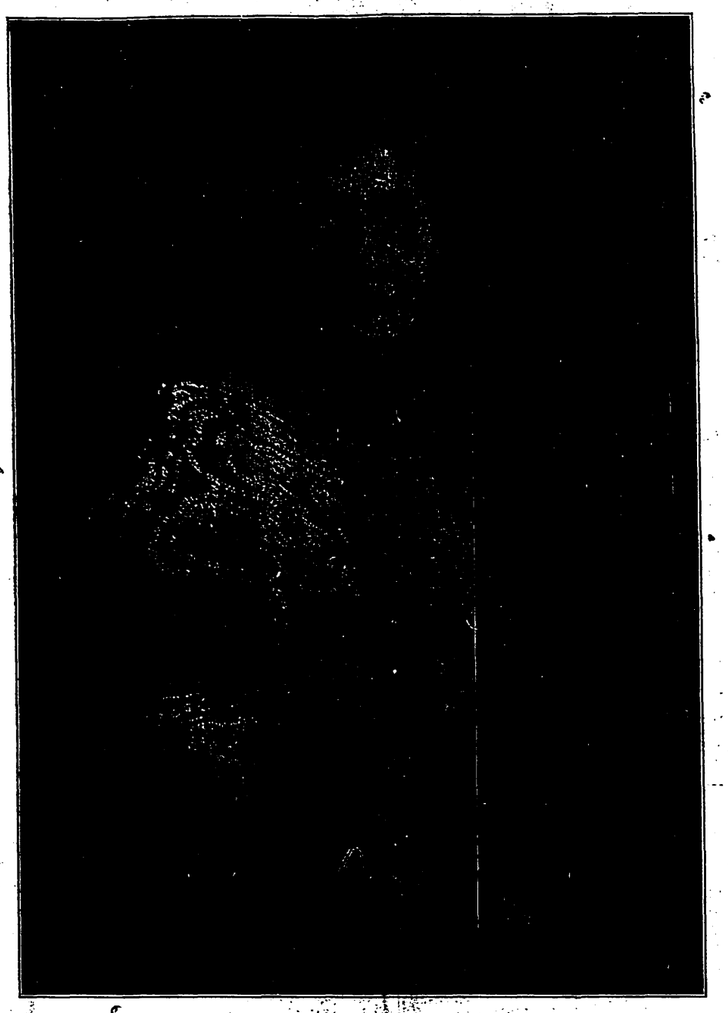
Chairman Coleman has been in Congress during the present session and is familiar with the legislation that caused President Wilson to throw his influence to the Railway men who insisted upon the passage of the eight-hour law. This issue is to be one of the principal arguments for the present of the campaign orator and there will be some explaining. The orators, however, are now being handed the campaign literature and with William B. Kirker at the head of the Bureau of Speakers, the oratorical campaign promises to be one of the old time live ones with the "Whoop 'em up boys" enthusiasm. For two decades Kirker has kept record of the live ones in the oratorical game and when Kirker bills " 'em" he takes particular care to load 'em up with plenty of dinamite, nitro and material for a pyrotechnical display. The kind that sends the great throngs wild.

The real enthusiasm extracter, and the one that promises to bring them along, is the "Babcock Blues." The Marching club with the kick and the punch. This club is to take the breath of the Democrats every time it will be on display and the gossip is that when Joe Guffey gets a vision of this organization his pretended enthusiasm will collapse.

The Republicans declare that Guffey has Brennan and the list of first liners just published, sitting around a Victrola listening to sweet music and an ancient Chautauqua by William Jennings Bryan, the latter a man who once, twice or more times ran for President of the United States and who is still running but where no one knows. But since this is real Democracy what's the difference, says the Republican critics. Mr. Guffey is enjoying it and Brennan is always happy when rolling off one of those old heavy ones of his. Mr. Brennan, they say, could never forgo the pleasure of the phenomenal opportunity, now offorded, to get out and say something for the grand old party. Brennan, the Republicans say, is busy putting an allied polish on one of his new shells to be handed out. Brennan is also going back into the barrel after one of his ripe ones; one of those which he handed out to the masses shortly after the war. One of those old time Irish Blaine and Logan clubs speeches. No man happier than Brennan and no man can handle the labor aggregation better than Brennan. They'll listen to Billy and with Joe at the helm and Billy in the battle big things are expected. The fight is to be an old time one with all the fireworks, and the roasting; the tarriff and—mum's the word about 16 to 1. All orators for Democracy are to be bound and gagged on any silver issue, even William Jennings B. has nailed the head on the barrel containing that speech. The fight, however, is on in earnest and Chairman Coleman will need all the backing he can secure.

The public will not treat Joseph F. Guffey as a mark when they begin to feel some of the force that he will throw into the campaign. He is a substantial business man and he knows big business. He is a splendid organizer and he is familiar with the detail essential

(Continued on page 5)



MRS. ENOCH RAUH.

Mrs. Rauh Revises Memorial.

Long and patiently has the artisan looked forward to the promised memorial of which so much was said many months ago but which suddenly disappeared, but why, no one seemed to know. The information now comes that Mrs. Enoch Rauh, the real champion of the gigantic undertaking, has been ill. The Tribune readers, however, will be glad to hear that the matter has not been entirely dropped or unkindly shelved but that there was a reason for this intense silence.

Mrs. Enoch Rauh, who a year ago urged a memorial to labor to cost $1,000,000, has made public a letter she has sent to industrial leaders, labor organizations and individuals interested in the project at that time, explaining that her illness caused the failure of the memorial committee to undertake its work.

Mrs. Rauh says: "As these bodies of Pittsburgh citizens just one year ago lent their sympathy and enthusiasm to the proposed project of erecting in our city a memorial to labor and industry, it is only fit and proper that I explain the failure of decision of the

(Continued on page 5

SPEAKS FOR ITSELF.

The following letter was received by the Tribune, and we republish it verbatim, to show that the Tribune as an advertising medium cannot be excelled.

PHONE BELL 4493 COURT — CABLE ADDRESS MARPRO

Marvel Products Company

Manufacturers and Distributors

Von Schlick's Marvel Bulgarian Blood Tea

10 Liberty Avenue

Pittsburgh, Pa.

Reference Exchange National Bank

Sept., 2nd. 1916.

Joseph H. Vitchestain,
President-Editor, The NATIONAL LABOR TRIBUNE,
Pittsburgh, Pa.

Dear Sir:- Please continue our advertising, 27 inches, until further notice. We have used the NATIONAL LABOR TRIBUNE for over four months and find that it is giving satisfaction.

As manufacturers of Bulgarian Blood Tea, composed entirely of herbs, plants, roots, bark, etc. Scientifically treated we permit your representative to examine our letter files showing over 2500 voluntary statements submitted by men and women who state their health has improved as a result of our remedy. He was satisfied that Bulgarian Blood Tea has all the merit we claim for it. He accepted our advertising when he made certain that the proposition is legitimate and entirely different from the class of advertised fakes exposed in your columns some time ago.

The integrity of your paper is undoubtedly appreciated by your thousands of readers. The fact that you accepted our business was sufficient guarantee to subscribers scattered all over the United States that our advertising claims were bona fide. I am glad to report to you that Tribune readers write to us daily reporting that they have been greatly benefited by our treatment. The enclosed letter, received this morning is a fair sample of their appreciation.

We believe you have one of the best, if not the very best advertising mediums in the weekly field of Pittsburgh and will be pleased to personally explain or prove to any person interested how well our advertising has paid us in your publication. We realize it is difficult to prove the merits of a medicine by advertising. If your columns helped us, indoubtedly advertisers in other lines, should find your medium a strong and steady puller among intelligent working people everywhere.

Wishing you continued success and thanking you for the excellent positions we have received we are

Yours Very Truly
Robert T. Egan
Marvel Products Co. Inc
Advertising Manager.

Von Schlick's Marvel BULGARIAN BLOOD TEA Nature's Pure Remedy

Eliminates accumulating body poisons

Prevents auto-intoxication or self-poisoning

Purifies the blood

Regenerates the liver, kidneys and digestive organs

Its action is sedative, diurectic and nutritive

Building Labor Squad Under Military.

Thomas Reece, Staff Correspondent.

LONDON, Sept. 7.—Details of the latest scheme of the Ministry of Munitions for expediting the output of shells and guns—the enrollment throu the Labor Exchange of what is styled a Mobile Building Labor Squad—were officially published on August 25th. The idea is to speed up the completion of munition factories which are now in course of construction. There is a great shortage of men of the navvy and laboring classes, and in the enrollment of this new squad careful instructions are to be given that no man who is at present engaged in what may be described as work of national importance shall be taken. This consideration applies particularly to agriculture. The Ministry will not take from their present employment agricultural or dockyard laborers, or men of that type. It is recognized, however, that there are many men still employed on work of non-essential character on or about estates who are not agricultural laborers, and on unnecessary building repairs. The Munitions Ministry have already taken steps to stop building operations of over $2,500 in value.

It is proposed that the men to be enrolled in this new squad shall sign on for six months or the duration of the war, and they must agree to work wherever they are directed by the Munitions Ministry. In this way it is hoped to secure large gangs of men to assist in rapidly completing urgent Government work. Free accommodation is to be provided for the squad, or as an alternative, they will be given an allowance of 25 cents a day. Every man enrolled will be furnished with a certificate showing the service he has rendered to the country. The Ministry hope to secure the patriotic assistance of employers, and that they will wherever possible release some of their regular men. Traveling fares will be paid to those who enroll and are accepted from their homes to the work to which they are sent.

The men will receive the Trade Union rate of pay current on the job to which they are drafted. If the men who enroll in this squad are in employment at the time of the enrollment they will be guaranteed three months' work if they prove satisfactory. They will be just ordinary workmen under a private employer, except that they will be subject to the directions of the Munitions Ministry. The Munitions Ministry attach great importance to this scheme, and they are hopeful of enrolling thousands of men.

The highest importance is attached by the trade unions affected to the resolution drafted by the Parliamentary Committee for discussion at the forthcoming Trades Congress to be held at Birmingham as to the full restoration of trade union rights after the war. The resolution declares "that as the Munitions Act was passed subject to this solemn declaration the Congress therefore expects the Government to insist upon employers, individually and collectively, keeping faith with organized labor, and further should there be any betrayal of this trust, the Parliamentary Committee shall call a special congress and invite those Ministers of State to be present who urged the workers in a time of national peril to forgo rights and privileges which had taken many years of unity and sacrifice to secure."

There is a good deal of misgiving in the trade unions as to the complete restoration of trade union rights after the war. The dilution of skilled labor by unskilled male and female labor has gone much further than was thought would be required when the concession was made to meet a national crisis in industry, and it has been extended to industries which the trade unions contend should be free from dilution. Thus the fear is not so much for controlled workshops, where the dilution has taken place under direct State guarantees, or to those workshops where agreements have been made and signed by the employers and representatives of the workpeople, but to the hundreds, indeed thousands, of other workshops and trades which have adopted the same principle of dilution without similar safeguards as to restoration of trade union rules after the war.

W. J. Davis, the secretary of the National Brassworkers' Society and vice president of the Congress, in an interview on this subject, said Lloyd George, when he became Minister of Munitions, realized that he wanted every help he could get from the trade unions if the military requirements for munitions of war were to be met. "Lloyd George put the whole position as to munitions frankly and clearly before the leaders of the trade unions. Those leaders were placed in a position of great difficulty and of serious responsibility. It is the usual practice to take the opinion of the workers by ballot on all matters affecting trade union regulations. But at that moment the crisis was so acute and the need for immediate action so clamant that the leaders of the trade unions concerned accepted the full responsibility of foregoing the most important regulations of their unions. They accepted the principle of dilution of skilled labor by unskilled as a patriotic service to their country in its hour of need; and further, because they believed it would mean the saving of the lives of many thousands of their sons and brothers and fellow-workers in the fighting line. That sacrifice was made on the good faith of a definite declaration by Lloyd George that wherever we surrendered a principle, such as the removal of our trade union restrictions and customs, they should be restored intact after the war.

"In many industries agreements have been made between organized workmen and organized employers which give evidence of a desire to respect the promise given by Ministers to the trade unions. But on the other hand many manufacturers, knowing that their workmen could not leave their employ although their works were not controlled establishments,

(Continued on Page Eight.)

THE FURNITURE FAKIRS GET ANOTHER VICTIM

An Out of Town Lady Pulled In by Pittsburgh Furniture Barkers.

MIDLAND, PA., Sept. 11.—This thriving community now boasts of a victim of the fake furniture dealers who thrive in the city that Promotes Progress.

The wife of one of our prosperous citizens went to Pittsburgh with the intention of refurnishing the home and making life more pleasant and domestic affairs still more alluring. When she left here she had visions of many surprises for husband in particular and the village folk in general. She arrived in the Smoky City all sunshine and smiles and while in search of a prominent and fair-dealing furniture house, she fell victim of one of those hideous barkers who thrust their presence upon the shopper and with honeyed words and smooth speech inquire, "Madam, are you looking for bargains, great bargains, real large bargains in furniture?" "Yes, I'm looking for Mr. ———. Its a reliable store." "I'll show you where it is. Come with me." She followed, but instead of finding the furniture store for which she was looking, she was lead into a fake store. Instead of the reliable house, she was a victim of the furniture shark. Little did she think that she was to be defrauded. She bought articles amounting in all to $150 and then and there made a deposit of $40 as the first payment. With all the cunning that could be lavished upon her, the furniture crook laid it on. When the thrifty housewife reached home she waited for her articles. Finally, two weeks later, they came, but, lo and behold, it was the old game, the bedstead was missing.

Instead of the bedstead there was a cheap dresser and in addition, the remaining articles showed much abuse, indicating they were second-hand articles, probably taken from some home after much use.

The shopper, much disappointed, refused to remove the articles from the freight station, and went to the furniture house, demanding redress. She asked for the return of her $40, rejecting the articles, but her demands met with insult and humiliation. It was now that she learned she had been deceived and lied to as the house from which she had purchased the articles was not the one the smooth barker had told her it was. The store was one of the fake houses and she now learned she was a victim of the schemer.

This case will undoubtedly find its way into the courts, as the shopper is determined to seek the aid of the National Labor Tribune's Legal Department.

It is only recently the shopping public is being awakened to the frauds that have been practiced upon them, and the buying public is getting wise to the fakirs in the line of furniture as well as patent medicines.

This shopper was deliberately deceived in the house from which she purchased articles. She was all the time under the impression she was in one of the responsible furniture houses and having asked if that house was the responsible one for which she was looking, she was told it was.

In returning to make her complaint, she appeared at the legitimate furniture house and it was then she learned she had been defrauded; that the house from which she bought her articles was regarded as a fake institution and had practiced ssuch trickery upon others.

Questions and Answers

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

What is the difference between the religion of Jesus Christ, as taught by Pastor Russell, and that taught by Methodists, Baptists, Presbyterians, etc. P. J. McLAUGHLIN,
Pittsburgh, Pa.

Answer—The difference is that Pastor Russell's teachings harmonizes all of those different views, by taking the truths which each one contains, and putting them together; by placing each where it belongs; and leaving out the errors which they all contain. It may be asked, "How can any one do that?" We reply by going over the heads of all of them, clear back to the simple teachings of the Lord and the Apostles.

At that time there were no sectarian organizations called Baptists, Methodists, etc., but was simply the church here, and the church there; "the church of the first borns and the Church of God, being the only names ever applied to it; and the individual members were first called Christians at Antioch.

At that time there was but one church—that is but one teaching—but as was foretold there same a great falling away from the faith, and after a few hundred years a great apostate system was developed, which lost sight of, and completely buried out of sight, most all of the truths which were taught by the early church—this condition continued for centuries, until in the Lord's due time a reformation movement took place.

First one reformer and then another, looking into the Scriptures, (which had been hidden all of these centuries), were led to see that the teachings and practices of the so-called church, were not in harmony with what they read there.

Each one on looking saw some truth, long lost sight of, and he would think that was the thing on which the church should be founded, to the exclusion of all other truths.

For instance, John Calvin, finding that it was written, "No man cometh unto me, except the Father draw him" concluded that the doctrine of election was taught.

The Wesley's and others read: "Whosoever will, let him come and take of the water of life freely," and concluded that God's grace was free to all. Many others did likewise, and each proceeded to build a church on his one particular text; each in his way doing a work of reformation. But it was God's purpose that in due time all of those different views should be harmonized, and so we are told to "Strive earnestly for the faith once delivered to the Saints;" also to "rightly divide the word of truth," and that is what Pastor Russell's teachings do.

Take for instance the two views, Election and Free Grace, both plainly taught in the Scriptures, yet irriconcilable if applied to the same time. So by careful study we find them belonging to different dispensations, or ages. The doctrine of Election belonging to the Jewish and Gospel ages, which, when completed, will bring the blessings of free grace to all the world, during the age to come. And so with all other truths, when properly placed, produce perfect harmony.

Like a harp of ten strings, if we play upon all of them we hear beautiful music, but if we continue to strum on one string we do not have much music.

Those harpers who are described by the Revelator, as harping with their harps, Rev. 14.2, were said to have sung, as it were, a new song. It was not really a new song but seemed to be new, because it was so different from the song which was being sung, and which was so full of discords. And so the truth as it is known and taught today, is spoken of as a new religion, when it is in reality only the old religion, brought to light again.

What is the song, which seemed to be a new song? We are told in Rev. 15-3 that it was the song of "Moses and the Lamb," saying "just and true are thy ways, thou King of Saints." So different from the song which had been so long sung, and which represented the King of Saints as being very unjust, and very untrue. So unjust and so untrue that He would create man and tell him if he would be obedient he should live, but if he were disobedient he would "surely die.," and then plunge the man and ninety-nine out of every hundred of his posterity into an eternity of torture, thus picturing Him, instead of a God of love, as being more terrible than the prince of demons.

Will you please answer the following question: Did Judas Iscariot go into the Second Death? Please answer fully, proving everything by the Word of God. J. R. H.
Pittsburgh, Pa.

Answer—There is no direct statement in the Bible that Judas went into the Second Death, but there are several that would seem to be very strong proof that he did.

In John 17-12 he is called "the son of perdition." In Hebrews 10-29 the Apostle speaks of those who commit the sin unto death as those who draw back into perdition, and the definition of the word perdition as given by Webster is utter destruction.

Again it is said of him in Matthew 26-24, that it would have been better for him if he had never been born. If there had been any hope that he could even have had a chance for life, even by suffering and enduring any amount of shame and contempt in the next age, it could not be said to have been better for him not to have been born.

Some have suggested that he had to do what he did that the "Scriptures might be fulfilled," and therefore could not help himself. But we do not agree with this thought. True it was all fulfilled as it had been prophesied, but he was not made a bad man for that purpose, but was simply permitted to do the work that a bad man like himself would want to do.

It is true that none were begotten of the Spirit until after Penticost, but he had been closely associated with our Lord during his ministry, and had received enough of the holy spirit to enable him to believe that Jesus was the Messiah, and yet he deliberately planned to betray him to his enemies for gain.

He was selfish and mercenary; we read that he was a "thief and that he carried the bag," John 12-6. When we read that he was remorseful and went and hanged himself, it naturally makes us feel sorry for him, but it is stated that he was remorseful when he found that he was "condemned."

Some one has remarked that some people's idea of sin is not in committing a bad act, but in getting found out, and probably that was the way with Judas.

"ON THE SEA."

A few months before his death, Captain Hare wrote and left with a friend the following singularly touching, and, indeed, prophetic poem on the sea in which his own fate, and that of his crew, are shadowed forth in a remarkable manner. It is evidently founded on the text, "There is sorrow on the sea," 49 Jeremian 23:—

I stood on the shore of the beautiful sea,
As the billows were roaming wild and free;
Onward they came with unfailing force,
Then backward turned in their restless course;
Ever and ever sounded their roar,
Foaming and dashing against the shore;
Ever and ever they rose and fell
With heaving and sighing and mighty swell;
And deep seemed calling aloud to deep,
Lest the murmuring waves should drop to sleep.
In summer and winter, by night and by day,
Thro' cloud and sunshine holding their way;
Oh! when shall the ocean's troubled
Calmly and quietly sink into rest?
Oh! when shall the waves' wild murmuring cease,
And the mighty waters be hushed to peace?
It cannot be quiet—it cannot rest—
There must be heaving on ocean's breast;
The tide must ebb, and the tide must flow,
Whilst the changing seasons come and go.
Still from the depths of that hidden store
There are treasures tossed up along the shore;
Tossed by the billows—then seized again—
Carried away by the rushing main.
Oh, strangely glorious and beautiful sea!
Sounding for ever mysteriously
Why are thy billows still rolling on,
With their wild and sad and musical tone?
Why is there never repose for thee?
Why slumberest thou not, oh! mighty sea?

Then the ocean's voice I seemed to hear,
Mournfully, solemnly—sounding near,
Like a wail sent up from the caves below,
Fraught with dark mem'ries of human woe,
Telling of loved ones buried there,
Of the dying shriek and the dying prayer;
Telling of hearts still watching in vain
For those who shall never come again;
Of the widow's groan and the orphan's cry,
And the mother's speechless agony.
Oh, no, the ocean can never rest
With such secrets hidden within its breast.
There is sorrow written upon the sea
And dark and stormy its waves must be;
It cannot be quiet, it cannot sleep,
That dark, relentless, and stormy deep,
But a day will come, a blessed day,
When earthly sorrow shall pass away,
When the hour of anguish shall turn to peace,
And even the roar of the waves shall cease.
Then out from its deepest and darkest bed
Old ocean shall render up her dead,
And, freed from the weight of human woes,
Shall quietly sink in her last repose.
No sorrow shall ever be written then
On the depths of the sea or the hearts of men,
But heaven and earth renewed shall shine,
Still clothed in glory and light divine.
Then where shall the billows of ocean be?
Gone! for in heaven shall be no more sea!"
'Tis a bright and beautiful thing of earth
That cannot share in the soul's "new birth,"
'Tis a life of murmur and tossing of spray,
And at resting-time it must pass away.

But oh! thou glorious and beautiful sea,
There is health and joy and blessing in thee;
Solemnly, sweetly, I hear thy voice,
Bidding me weep and yet rejoice—
Weep for the loved ones buried beneath,
Rejoice in Him who has conquered death;
Weep for the sorrowing and tempest-tossed;
Rejoice in Him who has saved the lost;
Weep for the sin, the sorrow, and strife,
And rejoice in the hope of eternal life.

Apprceiations

Reading, Pa., Sept. 12.

We wish to assure you of our appreciation of the high ideals of your newspaper. While we are especially interested in the Truth and Pastor Russell's sermons, we also appreciate the noble "clean up" campaign you are conducting. We would be glad to see every fake exposed, and believe this will be done more and more as we approach the impending change of dispensation and enter into the Millenium. May God strengthen your arm as you strike the telling blow.

Sincerely yours,
STANDARD SUPPLY CO.

McRae, Ga., Sept. 12.

I am writing today to enclose check for renewal of my subscription, and to add a mite to your "Help Others Fund." I continue to enjoy your paper. Not with pleasure and profit already, the new feature—Questions and Answers." How beautifully the Truth shines, and so clear, in your answer to questions as to the I. B. S. A. teaching on immortality. The Truth is mighty and will prevail. Already we see all over the world its beams scattering the mists of darkness and superstition, especially on the subject of death, what is it, and where do the dead go. We who know the Truth now in advance of the world, can rejoice that e'relong all the world will be enlightened as we are, and I think this will be the first thing they will learn, that the dead are dead. Do you think it will take long to prove to a man when he is resurrected that he has been dead? That he hadn't reutrned from heaven or hell? Let us use our great privilege of sending out the beams of light and truth and we needn't send away to China, Japan or any heathen country, and next door neighbor is in darkness and confusion.

Yours in the one hope,
MRS. A. L. RYALS.

Brooklyn, N. Y., Sept. 14.

I am renewing my subscription for Tribune for coming year through the Watch Tower Bible Tract Society. We appreciate your paper very much, especially on account of your publishing Pastor Russell's sermons. I hope you will continue in the good work of spreading the Truth.

Yours sincerely,
J. PAPPATHAUASI.

Fort Wayne, Ind., Sept. 13.

I hote that my subscription to your paper has expired, and note with pleasure that you are still publishing the sermons of Pastor Russell, of Brooklyn, N. Y. I enjoy the many good features of your paper, from the standpoint of labor and especially the religious feature. We would thank you to continue our name on your mailing list for another year. Wishing you the best of success in journalism, I beg to remain,

Very truly yours,
A. C. KRUEGER.

ILLOGIC.

Evidently your Texan contributor started his anti-typical Scape-goat argument from a wrong premises, similar to Plato of old when seeking to prove human immortality. Alas! Why do we not accept the simple treatise of Pastor Russell, who applies "a land land not inhabited" to the wilderness condition of the Great Company separated from the world by compulsion and there receiving it's scorn and buffets. The fact that the scape-goat has the people's sins placed upon it's head, is sufficient proof that this class share in the reconciliation or the world, but not in the sin-offering. Their experience applies all through the Gospel Age, but their climax is fixed after the Church is withdrawn. It is folly to whittle the words and inspired statements to fit a theory. Don't you think you better refer your readers to "Tabernacle Shadows" as the correct application? With best wishes as always for harmonization and true union,

Yours in the service,
JOSEPH GREIG.

THE LILIES OF THE VALLEY.

'Twas the glow of the early morning,
E'er her brilliant orb had risen;
The glint of Heaven's gold and crimson
No lingering cloud had riven.
I looked, and longed, and longed—e'er the sunlight
Should scatter the stars of night,
Beyond the spur of the mountain
To climb, to the bright day-light.

But a whispered voice said: 'Wait Child!
'Tis fair on yon mountain's height;
Yet down in the silent valley,
Where the sun lends a softer light,
Full many a flower has opened:
Nourished beneath the shade
Of the leaves that shelter the waxen buds
Which the sun would wither and fade.

And so in the quiet valley
I'll wait till He bids me climb;
I know, in the final culling
For the Coronet Divine,
Those flowers that were grown 'mid shadow,
Will, too, be plucked with care,
And the Lilies of the Valley
In His Coronet will share.

MARY CLEVELAND JEWELL.

SAND.

If the day looks kinder gloomy
And your chances kinder slim,
If the situation's puzzlin'.
And the prospects awful grim
And perplexities keep pressin'
'Till all hope is nearly gone,—
Just bristle up and grit your teeth
And keep on keepin' on.

—Selected.

GREATER SUFFERINGS, GREATER REWARDS

2 Corinthians 4:16-18.—Sept. 24.

Faint Not In Tribulation—The Natural Man Perishes, the New Creature Grows—What Are Light Afflictions? What Is Their Duration?—What Is Their Object?—How Shall We Attain This Object?

"The things which are not seen are eternal."—Verse 18.

WHAT great Christian courage St. Paul's words and deeds manifest! He who endured so many hardships, a very thrashing-machine experience, nevertheless writes: "We faint not; for though our outward man perish, yet the inward man is renewed day by day." Ah, that was the secret of the matter—the renewing of the inward man, the New Creature! The tribulations of the outward man would have been terrible indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man's tribulations. The inward man had God's assurance that if God were for him, the opposition of all others would be as nothing; for God would overrule all his experiences for his highest welfare. He had the Lord's assurance also that the glories of the future would be proportionate to the trials of the present time faithfully endured.

Here we have the secret of the Apostle's great zeal for God, for the Church, for the Truth! He endured as seeing Him who is invisible to natural eyes; (Hebrews 11:27.) He lived a double life, in the sense that to man he was Saul of Tarsus, but in reality he was Paul, the servant of God, the New Creature in Christ Jesus. The world knew him not; but he knew himself, knew his God; and he was energized by the Power Divine and by the Message of God's Word, which spoke to him peace and relationship to God through Christ, and informed him of the glory, honor and immortality awaiting all the loyal and faithful ones at the end of the way.

"In Prisons Oft."

Fellowship In Christ's Sufferings.

This secret of the Apostle's experience is an open one to all of God's spirit-begotten children who faithfully continue to walk in Jesus' footsteps and to be taught of Him through the Word. We do not have so large a manifestation of Divine favor as had Jesus, the Head of the Church, and the Apostles, the foremost members of the Church. But still we have in a general way the same favors of God, the same promises of God, the same inspiring hopes which they had. Let us not forget the Apostle's endurance when we read his words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Apostle's argument was that if the sufferings of Christ, in the Divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings, that he might also be a participator with Him in the coming glories. Instead, therefore, of saying to himself or to others, "I am doing more than my share of the Gospel work; and some of you should help me, and give me a rest." St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which is behind of the afflictions of Christ. He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the Holy Spirit in his character, and thus prepare him for the Kingdom.—Colossians 1:24; Romans 5:3-5; 2 Timothy 2:11, 12.

Many find it easy to start in the Christian way when everything is favorable. Some run briskly for a while, and then grow weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in Verse 18: "We look not at the things which are seen, but at the things which are not seen."

A Victor's Record.

These words mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his perception of the things unseen. With the eye of faith he saw the Heavenly Father, the glorified Lord Jesus, the Heavenly hosts, the coming Kingdom of glory, honor and immortality.

By faith he saw the great Millennial Kingdom spreading out before him, and heard the Divine invitation to become an heir in that Kingdom, joined in heirship with the Master and Redeemer. He had accepted this invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.

Story of Bulgarian Long Life

Pittsburgher at 60 Has Health and Youth.

A BULGARIAN SECRET

His Advice to Old and Young Being Adopted in America.

In June, 1914, H. H. Von Schlick, of 10 Liberty avenue, Pittsburgh, Pa., was a well-known figure on the streets of Pittsburgh. He carried a hand-satchel and as he entered offices in this busy industrial center, people wondered at the elasticity of his step, the brightness of his eyes and the unusual color in his cheeks. Undoubtedly he was a man of 60 yet his energy and his healthy appearance would suggest that he was about 45.

In those days Von Schlick's mission was tedious. He was trying to tell the individuals he encountered that if they would follow his plans that they would live long and that while they were living they would enjoy healthy life. He found interested auditors among his many friends in the business world. They knew him. They saw the transformation that occurred in his physical condition. They thought that if Von Schlick had discovered a health secret it was worth a trial on their part. So they listened.

From his satchel Von Schlick pulled out a box. He caressed it tenderly. This was his secret He was offering it to these friends for their own good. It was Von Schlick's Marvel Bulgarian Style Blood Tea.

Mr. Von Schlick had knowledge of the secret and process for, making Marvel Bulgarian Style Blood Tea for 15 years. It came to him when he was sick, when his blood was weak, and he had rheumatism and stomach trouble. That was before he ever gave serious thought to his health. One day his friend, Boris Marokeff, an old Bulgarian, came to him and said:

"Mr. Von Schlick, why are you ill? If you follow my advice you will be on your feet tomorrow, and you will never get in that condition again." This Bulgarian was 96 years old and a fine representative of his long lived countrymen. He gave to Von Schlick 14 ingredients, including leaves, bark, flowers, roots, herbs, seed, plants and berries. He showed Von Schlick how to mix it and he gave him a cup of steaming hot tea.

Von Schlick's recovery began from that moment. Next day he felt like a different man. He was exhilerated. He made another cupful and he soon commenced to take on strength. Soon he was at work again gay and chipper and he was the marvel of his friends.

He secured from Marokeff the secret for making the tea, and he felt it was his mission to assist others. He made strong and robust his sickly son. His wife improved in health. In his neighborhood he gave it to many and they all came back for more. Soon his friends insisted that he give them the tea in quantity. Von Schlick found that his time was occupied making the tea and when he was asked by his friends to prepare it for sale, he finally did so.

Only merit and results could have accomplished what Bulgarian Style Blood Tea has in the past 26 months. There are today over 300,000 users. They praise this remedy in letter and they recommend it verbally.

...00 Tell of Gratitude for Health and Vigor.

Here is a sworn affidavit to convince you. It tells not of one but of fifteen hundred who have written their gratitude because of Better Health and new found happiness

AFFIDAVIT.

STATE OF PENNSYLVANIA,
COUNTY OF ALLEGHENY.
SS.

Since last October the Marvel Products Company, 316 Liberty avenue, Pittsburgh, Pa., received over 1,500 letters from regular users of Von Schlick's Marvel Bulgarian Style Blood Tea in which the writers state their health has been improved; that their former sickness was cured and that they would not be without this wonderful all-nature herb remedy in their homes. I take the tea regularly myself and am personally known to hundreds who use it. I also assert that Von Schlick's Marvel Bulgarian Style Blood Tea is used by tens of thousands of men, women and children, and that it is being sent by parcel post to many thousands in the United States, Canada and throughout the world; also that it is appreciated by users who express gratitude in letters they send renewing their orders.

CHARLES F. EICHARDT,
234 Lehigh Avenue, Pittsburgh, Pa.

Sworn and subscribed before me this 9th day of March, 1916.

(SEAL) JOHN F. SWEENEY,
Notary Public.

(My Commission expires January 21, 1917.)

A $1.00 size package lasts five months.

If you are sick, or if you want to stay well, send for a package of this tea and you will never know what real health meant until you have used it.

No medicine is as economical as Von Schlick's Original Marvel Bulgarian Style Blood Tea. These precious herbs in your package will provide a five months' treatment.

How to Get It.

You can only buy direct by mail. The herbs will be fresh and pure. Send one dollar, either cash, stamps, money order or express order. Get large size family package at once. We send this tea throughout the U. S. and Canada. Write plainly on the envelope and send your correct address. Write to H. H. Von Schlick, 50 Marvel Bldg., Third and Liberty Ave., Pittsburgh, U. S. A.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

him? One of the leaders of these hungry wolves in sheeps clothing expressed the magnitude of Russell's publicity thus:

"His writings are said to have a greater newspaper circulation every week than those of any other living man, and a greater doubtless than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskin, and a dozen others of the best known editors and syndicate writers put together."

The tactics employed by the far-seeing and designing enemies of Russell finally set the Hon. J. F. Rutherford of the New York City Bar, into action. Mr. Rutherford is a personal friend of the pastor and his legal adviser, and tolerated the abuse heaped upon his friend until he could stand it no longer. Grieved by the persistent manufacture of insidious stories of a slanderous nature published by some of the press, he set about to defend the pastor by a complete and truthful statement of the facts employed by the clerics in a pamphlet entitled, "A Great Battle in the Ecclesiastical Heavens." In a vigorous and interesting manner he describes the great hubbub that is raging in the clerical circles all to silence the voice of ONE MAN. He rehearses all the facts connected with Pastor Russell's private and business life of which the clergy have but a smattering knowledge, and if any man should know the truth, it would be Rutherford, for he has been his legal advisor.

In an issue of The Bible Students' Monthly, devoted to the defence of Pastor Russell's character, and contains many quotations from Mr. Rutherford's pamphlet, is an account of the last move by these men, who have apparently abandoned all previous methods as fatal. We present three paragraphs here which will reveal their ingenuity and subtle methods of persecution.

PREACHERS INTIMIDATING THE PRESS.

"The preachers found that nearly two thousand newspapers were publishing Pastor Russell's sermons, sermonettes and orderly treaties on the Sunday School lessons. In various cities the preachers went to the Editors and publishers—sometimes singly sometimes in groups of three to five, and sometimes through a representative who spoke for the entire Ministerial Association of the city. They demanded that the publication of these sermons, ets., be discontinued. The editors were surprised. They said they saw nothing in them wrong, vicious, and asked for particulars. They got no particulars as to anything wrong, but they received the intimation that the preachers exercised a great influence and would use it as a boycott against the papers publishing the sermons of Pastor Russell. Many editors and publishers, not knowing how little real influence the preachers have, even with their own congregations, which are small, were fearful of losing their business. Occasionally some dropped out of the publishing of the sermons—later, perhaps, to resume their publication upon request received from their readers.

"Finding that this plan did not succeed well, the next step taken was announced by the publicity man of the Church Federation, Mr. Wm. T. Ellis, religious editor of the North American. That step was asserted to be that all ministers and churches hereafter would co-operate with the newspapers; that they would not ask for anything to be published free, but would pay at advertising rates. The object of this resolution, which was published by the newspapers all over the country, was not that they wished to publish some of their teachings and pay for them at advertising rates, but they thought that this would lead the newspapers to stop publishing Pastor Russell's sermons unless they were paid for at advertising rates, and that his teachings would be excluded from hundreds of papers. Few of the preachers would desire to prepare copy for the newspapers every week; for they well know that they have nothing on religious lines that the public would care for. And they well know that if they dip into scientific problems they are overmatched by the magazine writers, and discredited."

"The newspapers of the smaller cities continued to publish Pastor Russell's sermons, paying for them at the usual rates of the American Press Association, twenty-five cents per column for stereoplates. The metropolitan papers would not publish any man's sermons regularly, not wishing to discriminate. Especially none would feature a sermon if it appeared in other papers of the same city. In view of these things, the Bible Students set apart a large sum of money to pay for Pastor Russell's sermons in the principal journals of the largest cities. But as they began to appear the preachers got busy with their slanders and threats, being grieved that Pastor Russell should thus teach the people, even as were the Pharisees of old grieved by the teaching of the Apostles. (Acts 4:1-3.) They threatened some papers with boycott and induced them to give up publishing the sermons as advertising matter at advertising rates, although they made no objection to advertisements of liquors, tobacco, palmistry, fortune-telling etc. Several large papers, thus intimidated, yielded to the pressure and refused these sermons at advertising rates. What would their readers think of that? What has become of the freedom of speech and freedom of religion in this our boasted day and favored land? What would not these ministers do if the Dark Ages were to come upon us again?"

(To Be Continued.)

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

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NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Duluth, Minn.	Sept. 21
Milwaukee, Wis.	Sept. 23, 24
Spokane, Wash.	Sept. 18
New York City Temple	October 1
Dayton, Ohio	October 8
Providence, R. I.	October 15
Fall River, Mass.	October 15
Dallas, Texas	October 22

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

DIVINE PURPOSES REASONABLE, HARMONIOUS.

REASON A GOD-GIVEN FACULTY TO BE USED WITHIN THE LINES OF GOD'S REVELATION.

Reason in the Past Largely Relegated to the Background—Too Much Swallowed Without Mastication—False Creeds Made Men Fear to Reason—As New Age Draws Near, God's People Gradually Progressing Into His Marvelous Light—God's Revelation Worthy of all Acceptation—We Must Have a "Thus Saith the Lord" for Every Item of Faith.

SEATTLE, Wash., Sept. 17.—Pastor Russell gave a masterly sermon today before the I. B. S. A. Convention assembled here this week. His text was from Isaiah 1:18; "Come now, and let us reason together, said Jehovah: Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." He spoke as follows:

In the past, nearly everything that has ever been offered us in the way of religion has been something which must be taken without the exercise of reason. This has been especially true of the creedal teachings given us in the name of the Lord. Thy must be swallowed without reasoning or not at all; for they are too unreasonable to be received by any logical mind. In this connection I think of an incident which well illustrates my point. On one occasion a gentleman who had been given the Bible some study related to me a conversation which he had recently had with his pastor, a Presbyterian minister. The gentleman had said to his pastor, "I cannot quite accept some of the statements of the Confession of Faith; for I cannot understand them." The minister replied, "You have taken the matter in a wrong light altogether. When you take the Confession of Faith, you must do so just as you would take a Brandreth pill. If you stop to chew it, you will never be able to swallow it!"

The Lord, on the contrary, says to us: "Come, let us REASON together." God appeals to man's reason; and every feature of the Divine Plan, when understood, is thoroughly logical and worthy of our great Creator. It is only reasonable to expect that God, who gave us a revelation of His Plan which would appeal to our reason. Man was created in the image of God; and even though our race is now in a fallen condition, the Lord still appeals to man's reason, as our text shows.

The word of God is in every way logical and beautiful; and our joy has been in proportion as we have heeded His Message and responded to it. When He invites His people to reason with Him, He means that we are to search His revealed Word, the Bible, to find the true explanation for man's present condition, to discover the Lord's Plan relating to mankind, to exercise our minds in regard to God's declarations. What would be the use of having brains if we merely absorb a teaching, without having any mental understanding of the subject? To study with a view to finding what reason God gives us along lines of vital importance—this constitutes true Bible study.

MAN'S REASON HANDICAPPED BY ERROR

While the lower animals are endowed to a very limited degree with the faculty of reason, yet of all the animal creation man alone is able to reason upon a high plane. He alone possesses moral faculties and ability to reason with his Creator through that Creator's revealed Word. In the present fallen condition of the race, some can reason better than others. Phrenologists can determine by the size and the shape of a man's head what are his natural mental endowments. They can give a very good description of a man's natural disposition—what he would be likely to do and what not to do.

But no phren ologist can determine the character of a Christian as such—as a New Creature in Christ; for a Christian of considerable development has so far overcome many of his natural weaknesses that he is much nobler in character than the shape of his head would seem to indicate. He now has a new will, a new mind—the mind of Christ. But the particular point that we wish to emphasize is that the faculty for reasoning belongs to man, and that even in his fallen condition he delights to exercise this faculty. When we inquire for a reason why things are so, we are merely in line with God's will concerning us.

Along doctrinal lines, however, our reasoning is sadly handicapped by error; for the whole world is in a large measure of darkness respecting the Divine character and purposes. For the past few hundred years, the Lord's people have been gradually emerging from the darkness of the Dark Ages. There were twelve hundred years during which the Bible was not studied at all. Then came the Reformation, after which the Bible came back into the hands of God's people, and they began to study it again. But their poor heads were more or less confused with the errors of the creeds formulated during those twelve centuries when the Bible was set aside; and it would not be expected that they would be able then to see every point of doctrine clearly and to reason satisfactorily.

So we see that our forefathers, honest and sincere as many of them were, had great difficulties with which to contend in connection with the errors which were firmly entrenched in their minds. When a foundation of error has been laid in the mind, it will give trouble until all the error has been removed. Many of their errors we have inherited. We were born with our reasoning faculties more or less twisted; and these twists have been accentuated by our teachings at home, in the Sunday School, and in the pulpit. We have imbibed them in our reading. When we wished to reason, we were told, "You must not reason along doctrinal lines; for you will become an infidel if you do!"

REASON DIVINELY GUIDED A BLESSING

Many of us did become infidels respecting the teachings held out to us, however. This has proved to be a great blessing, in that it has led us to study the Word of God for ourselves, and to learn what is the real character of our Creator—that He is not a monstrous Devil, but a God of Love, a God of Reason; that He has a Plan of Salvation worthy of all acceptation. We can now meet together and reason as God's people in harmony with His inspired Revelation—the Bible. Our own poor, imperfect reasoning, perverted by the false teachings of centuries, would be a very unreliable guide and would surely lead us astray if we were unaided from Above, as our text suggests. But reasoning according to the instructions of Scripture clarifies our minds, and leads us out of the bewildering darkness of error into the light of God as it shines from the face of our Redeemer and Lord, Jesus Christ.

As Bible Students we are learning that there is a beauty and a harmony in the Bible that is not to be found elsewhere, when the Word of God is rightly divided. (2 Timothy 3:15-17; 2:15.) As long as we reason within the lines of Divine Revelation we are on safe ground. What do any of us know regarding the origin and the destiny of man save as we are instructed by the Lord? Nothing whatever! No matter how much any man may boast of his knowledge and his wisdom, he knows nothing about these important subjects pertaining to our everlasting future except as information is given from Heaven. As the inspired Apostle Paul declares, the Word of God is sufficient, that the man of God may be thoroughly furnished. We have no other source of knowledge respecting our Creator and His purpose. We must have a "Thus saith the Lord" for ever item of our faith.

PROVISION FOR MAN'S DELIVERANCE

Nearly all the theology of the Bible stands related to sin—how sin came into the world, what are its effects, how God views it, how we should view it, how man is to get rid of it, what means God will adopt to lift mankind out of their present degradation to sin and to restore the race to perfection and everlasting life. This is the sum total of the theology of the Bible.

God's Word declares that our great Creator made man, not in the image of an ape, but in the Divine image, and crowned him with honor and glory, setting man over the beasts of the earth, the fishes of the sea and the birds of the air. Man was to be an earthly king, only "a little lower than the angels." (Genesis 1:26-28, 31; Psalms 8:4-8.) This great man, this perfect man, Adam, was our father, a human son of God. (Luke 3:38.) The Heavenly Father has not said this about any one since Adam's disobedience and fall into sin, except in the case of our Lord Jesus Christ, who came to earth a man, transferred from His glorious prehuman condition to man's estate, in order that He might give His human nature a Ransom-sacrifice for Adam and all who fell in him.

Adam was put on trial in Eden with the understanding that if he remained obedient to his Creator he could live forever; but that if he was disobedient, he would die. He disobeyed; and the death penalty was pronounced upon him—"Dying, thou shalt die." (Genesis 2:17, margin.) Immediately he began to die—not instant death, but a gradual dying process. It was nine hundred years before he was dead—not more alive than ever. "The wages of sin is death." "The soul that sinneth it shall die."—Romans 6:23; Ezekiel 18:4,20.

To understand the Scriptures, we must drop the foolishness handed down to us from the Dark Ages. "Come, let us reason together." In line with this reasoning, we find that the whole world are sinners. Adam's unborn posterity shared in his fall and in his condemnation. Some have gone down into the tomb more rapidly than have others, and on a lower plane. Some have tried their best to fight against sin. But all are sinners; all are dying because of the original sin in Eden. (Psalm 51:5; Genesis 3:20.) None can keep God's law; for all are imperfect.—Romans 3:20.

As all the race were condemned to death while still in the loins of their father Adam, so the Lord Jesus, by becoming a man, perfect and undefiled by sin, with an unborn race in his loins, could give Himself an exact corresponding price for Adam and all his posterity. This is the meaning of the word Ransom as applied to Jesus' sacrifice for the prchase of the race. The Greek word is antilutron—a price in offset, an equivalent price, a corresponding price.—1 Timothy 2:5,6.

MEANING OF CHRIST'S DEATH

Although our Lord was in the Heavenly Father's likeness on the Heavenly plane, He could not give a corresponding price for man while He was still a spirit being; for God's Law demanded a man's life for a man's life. (Deuternomy 19:21.) It was necessary, therefore, that He become a perfect man, as Adam was before he fell. As such our Lord died for "the sin of the world"—the original sin, the sin of Father Adam, on account of which Adam was sentenced to death. Thus we see that Jesus must bear Adam's penality, whatever that was. Did our Lord suffer eternal torture for man? No; He suffered death. He gave up forever in death His human nature, and was raised from death by the Father a glorious Divine being, as a reward for His faithfulness. His human nature He never took back; for it was the price of man's redemption.

It is very evident, then, that the penalty for sin pronounced by God upon Adam and his race was not eternal torment, but death. Had not our Lord Jesus Christ died for the world, mankind would not have a future life. But because our Lord has died, "the Just for the unjust," death is referred to in the Bible as a "sleep." Man will awaken from his death sleep. He will live again in the resurrection. —1 Corinthians 15:21-23.

God's standard is perfection; and no one who comes short of it can attain life everlasting. The entire race of Adam is dying on account of their father Adam's sin. The great majority of them have died in infancy. Moreover, the Bible distinctly declares that no flesh can be justified in God's sight through keeping His Law; for fallen man cannot keep God's perfect Law inviolate. Only through Divine compassion and mercy can any human being become justified in the sight of God, through the death of our Lord and Savior Jesus Christ. The Ransom-price which our Lord gave for Adam and his race is "to be testified in due time." (1 Timothy 2:5,6.) To some the due time comes in this life. To the great majority it will come in the next life, during the Messianic Reign of a thousand years—the world's great Judgment Day.

THE TWO SALVATIONS

But although God has provided a great Savior for the fallen race of Adam, and although the death of our Lord Jesus is sufficient for the sins of the whole world, the world has not yet received the benefits of that death. The reason for the delay is given in the Bible. There are two phases of salvation; one salvation for the Church, to spirit nature; and another for the world in general, to perfect human nature. The Bible says that Jesus Christ "brought life AND immortality to light through the Gospel." (2 Timothy 1:10. The Apostle Paul mentions the "so great salvation, which first began to be spoken by the Lord." (Hebrews 2:3.) This salvation for the Church was a secret from before the foundation of the world.

The other phase, "the common salvation," is for whosoever will of mankind. During the Millennial Age this salvation will be made known to every person in the world. The knowledge of the glory of God shall fill the earth. (Habakkuk 2:14; Psalm 72:19.) Everybody will know that Christ has died for the sin of the world, and that all may then have a share in the blessing of Restitution secured by the death of Christ. All will then have the opportunity to receive again that which was lost. (Luke 19:10.) At the Second Coming of Christ, in "the Times of Restitution of all things," mankind will be given an opportunity to rise out of ignorance and sin back to the image of God.—Jude 3; Acts 3:19-23.

The "strong meat" of the Word of God needs careful mastication. (Hebrews 5:12-14.) The husks on which we were fed in Babylon could not be masticated. There was no real food there. The true Christian is to progress from the milk of the Word to the strong meat thereof. He is to grow in grace and in knowledge. At first we were only "babes in Christ," babes in the knowledge of things spiritual. (1 Corinthians 3:1-3.) But in order to grow strong in the Lord, we must have the strong meat and digest it.

SPIRIT BEGETTING AND SPIRIT BIRTH

After Adam fell, Jesus was the first human son of God. "He came unto His own (the Jews), and His own received Him not." They crucified Him. "But as many as received Him (first of the Jews and then of the Gentiles), to them gave He power to become the sons of God." (John 1:11,12. As spirit-begotten New Creatures, these are sons of God; and they will have their birth in the First Resurrection, when they shall be made like their Lord and Head.—1 John 3-2.

As a spirit-begotten son of God, our Lord Jesus offered Himself in sacrifice to God at Jordan. For three and one-half years thereafter He was laying down in death that sacrifice, which was consummated on the cross. The third day thereafter He was born to the Spirit, in His resurrection. So the sacrfice which we make when we consecrate ourselves fully to God through Christ is finished at our actual death. Meantime, we must keep our bodies in a presentable condition—"faithful unto death." As our Lord has said, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10.) For this the Church is waiting. We are not to receive merely the ordinary human life which is coming to the world in the Times of Restitution. The opportunity to get the crown of life will never again be offered; for it is limited to a special number—the Elect. When all of this elect number shall have been found and prepared for their future work, then the purpose of the Gospel Age will have been accomplishd, and the uplift of the world of mankind will begin.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS

The following is the standing of the fund to date:

Previously reported	$41.00
Amount received	4.00
Total	$45.00
Paid out	$50.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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THE RUSSELL PROPAGANDA.

Essay VII.

RUSSELL'S LIMITATIONS OVERRULED BY PROVIDENCE.

(Continued from last week.)

The more you contemplate the achievements of the subject of our sketch the higher he rises in your esteem. He is colossal. His character is so massive, his achievements so great and his ideals so towering that others can scarcely get high enough to take his measure. "He that is spiritual judgeth all .. yet he himself is judged of no man." Still it is equally true that Russell is made of common clay; great men are not so great after all. An overruling Providence so endowed the plain and humble Luther that he was placed where he affected the world, turned it's course into new channels, and left his impress upon the ages that follow. Humble individuals have wrought themselves into the very life if the race and built themselves memorials in the characteristics of epochs. This was true with St. Paul, Columbus and others; all of common clay. The thing that made them great was that God used them by His Providential leadings—like the great Wesley, who, on seeing a drunkard reeling in the streets, remarked: "But for the grace of God, there goes John Wesley." Or in the words of St. Paul, to whom goes the credit of launching Christianity upon Europe and who was the father of all theologians and reformers that followed, "We are also are men of like passion with you, and preach unto you, that ye should turn from your vanities unto the living God."

If truth be spoken we will have to to say that the Russell propaganda has outgrown the man that started it, and once managed all its affairs; he is now only a cog in the wheel of this remarkable religious movement. This applies to the theology as well. He knows this fact better than any one on the outside, and he tried to hide himself behind the truth he teaches all through the past until he neared his sixties. Russell has since made a sudden change of front. He now comes out pointing to his laurels and posing as a great teacher. What does it all mean? Has flattery turned his head? Has he lost his bearings, or has he suddenly come into possession of himself—to a realization of his latent powers? Perhaps this last statement is true, but not the whole truth. His mission to the church is near an end, and another feature of his mission has just dawned upon him; a feature that he did not anticipate until the time arrived. He must preach this Gospel of the Messianic Kingdom to the world as well as to the church. To the church he hid himself, but to the world he must place himself at the front—he must personify this Gospel. Why? Because the world accepts a man at the estimation he places upon himself. But not so the church. It accepted the truth he had and him as the incidental.

RUSSELL'S PRESS PUBLICITY.

To this end he must get the Gospel into the press. He had failed repeatedly on account of his principles being too high; he refused to sell his sermons—he could not tolerate such a commercial proposition with the Gospel. He could not convince newspaperdom that anything of value can be gratis. Others, headed by G. C. Driscoll of Ohio, acquainted with the game, volunteered to take charge of his sermons and get them into the press. Hence the "American Press Association, Pastor Russell Lecture Bureau. Dante apparently saw in his dreams, so graphically depicted in his Commedia, the Smoky City of Pittsburgh, the workshop of the world, with its endless array of sweat-shops and rolling mills along the Monongahela, Allegheny and Ohio rivers spanned by bridges without the ferryman Charon on the Archeon. This city, like the capitol of the state, Harrisburg, is stained with corrupt politicians and graft, its principal product being steel (or steal) and millionaires created at the cost of human suffering and toil. Russell, our former Pittsburgher, following the counsel of his colleague, shook from his feet the dust of the Smoky City. Early in the year 1909, he removed, bag and baggage to the honorable city of Brooklyn, the city of churches, and linked his propaganda with the fame of the venerable Beecher by taking his old stand, Brooklyn Tabernacle, and his old homestead on Columbia Heights. Here we have the order reversed respecting Jesus who was sent to Nazareth from the honorable city Bethlehem, to which the bright stars guided the wise men of the East at His birth. As with Jesus of whom it was said: "Can anything good come out of Nazareth?", we have, "Can anything good come out of Pittsburgh?" To convince newspaperdom of this fact, Russell had to vacate and prove the fact of Dante's fancy: "For well I know suspended in that Limbo many a soul of mighty worth."

The modus operandi of the newspaper syndicate are not his personal preference:—there being no principle involved in the means, they are tolerated in the interests of the object of getting the furry ear of the public. Prior to this action he consented to debate (also against his personal preferences) with Dr. Eaton and Elder White, which proved to be an opening wedge into some of the daily and weekly papers. This set the dogmatic clerics into action and they began a series of slanderous attacks upon him through the press that would have blocked his new move. This necessitated an occasional law suit against these bold defamers to intimidate others of the same inclination, thus holding them at bay. Then suddenly as if by magic, he burst into the press generally, much to the bewilderment of both the church and the world, and much to the consternation of other more respectable gentlemen of the cloth, who, perceiving that his debates with their colleagues only served to advertise his doctrines, thought to quell this man by silence. Since all of the efforts of the clergy acting independently have failed, they have now concentrated their efforts by organizing and endeavoring to muzzle the press, and thus stop the publication of his sermons in the newspapers. Russell is still in the lead with a pack of wolves at his heels; when will they overtake

(Continued on Second Page)

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SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

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We have on hand an Issue of a Tower Index 1908 to Oct. 1915, arranged under subject as well as date and year. Price Twenty-five (25c) cents. Apply,
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LABOR NATIONAL TRIBUNE

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ORDERS OUT TO KNIFE CANDIDATE HUGHES

Vares After Penrose--Have Sold Out to Democratic Chairman McCormick for Next Governor and Big Contracts.

PHILADELPHIA, PA., Sept. 22.—The multi-millionaire contractors, the Vare Brothers, without malice toward the presidential candidate, Charles E. Hughes, have issued order to knife the Republican standard bearer and thus administer a terriffic blow to United States Senator Boise Penrose.

Senator Penrose has been invited to consult with the Republican National Committee at the national headquarters in New York and this, it is intimated by those close to the contractors, is responsible for the most recent move against Hughes, but this pretended underbreath explanation is regarded as frail and meaningless when compared to the real purpose of the Vares and the faction which they influence.

It is alleged there is a deal between the Vares and Vance C. McCormick, the Harrisburg newspaper publisher, now acting as National Chairman of the Democratic National Committee with headquarters in New York.

The election of Hughes would be regarded by the Vares, and their followers, as a great victory for Senator Penrose, and since the Senator has been invited to consult with members of the National Committee, this is looked upon as placing the Pennsylvania Boss desperately near the ear of the President, and there is fear that he may do much buzzing with the result that patronage coming into Pennsylvania, through the President, will be distributed according to the advice, suggestions, recommendations and instruction of the Senior Senator.

The patronage going to Senator Penrose would materially strengthen him and give him absolute control of every Government office throughout the entire state. These appointments would mean the placing of a powerful weapon in the hands of one whom the Vares declare a desperate man, to be wielded at the earliest opportunity in eliminating every Vare follower.

There is still another angle that in the event of Hughes winning under a reduced majority Governor Martin G. Brumbaugh, who is saying some good things about Hughes, would be able to get to the President with the lamentable fact that a reduced majority was the outcome of a revultion of feeling against Senator Penrose. Thus the patronage may then be turned over to the Chief Executive of the state, who would be able to spread the glad tidings that the Vares were not only in control of the state machine but that the government appointees had also been turned over to them. This would have its influence in keeping in line the timid who would take no chances.

But the Big Contractors are not anxious to win; they do not want to win lest the understanding between the Vares and National Democratic Chairman McCormick should fail and the Vares expect to profit through this more abundantly than through the success of Hughes.

Thus an ineffectual itinerary has been arranged for Governor Brumbaugh and he is to occasionally visit isolated villages when business is not "pressing." There is to be no pyrotechnics nor display of enthusiasm by which interest might be aroused. Such antics may be mistaken for Hughes sentiment and this may develop to such proportions as to wreck the hopes of the Vares and interfere with the conspiracy between the multi-millionaire contractors, Governor Brumbaugh and the National Democratic Chairman McCormick.

The Governor will do nothing between now and election to draw the fire of the Democrats nor to arouse their anger unless State Chairman William E. Crow should request the National Republican Committee to compel the Governor to play in the open and follow him up. To become active may interfere with the plans and arrangements between the Vares and Chairman McCormick, and this, too, includes a far more important and much more extensive bargain than the success of Hughes could ever bring.

The Vare-McCormick deal involves the selection of a candidate for governor immediately following the National election in November and in the event of the defeat of Hughes, Chairman McCormick will consent to the selection of a candidate for governor by the Vares, providing the Vares submit the name of a man who will stand the acid test of Democracy. The name of Hon. Henry W. Temple, Congressman from the 31st Congressional district has already been submitted and as Congressman Temple has been a Progressive and leaned to Democracy in the National House of Representatives, Congressman Temple is very acceptable to the Democrats as well as the Progressives. Further, the issue in the next Gubernatorial contest is to be a wet and dry fight and Congressman Temple fits into that breech most charmingly. Congressman Temple is a United Presbyterian Minister, not too radical on the liquor traffic and since this is the dispensation of the College Professor and the military genius, Temple also fittingly fits into this most inviting chasm.

Preacher Temple was once a Chaplin of one of the military organizations which was recently sent to the border, but Chaplain

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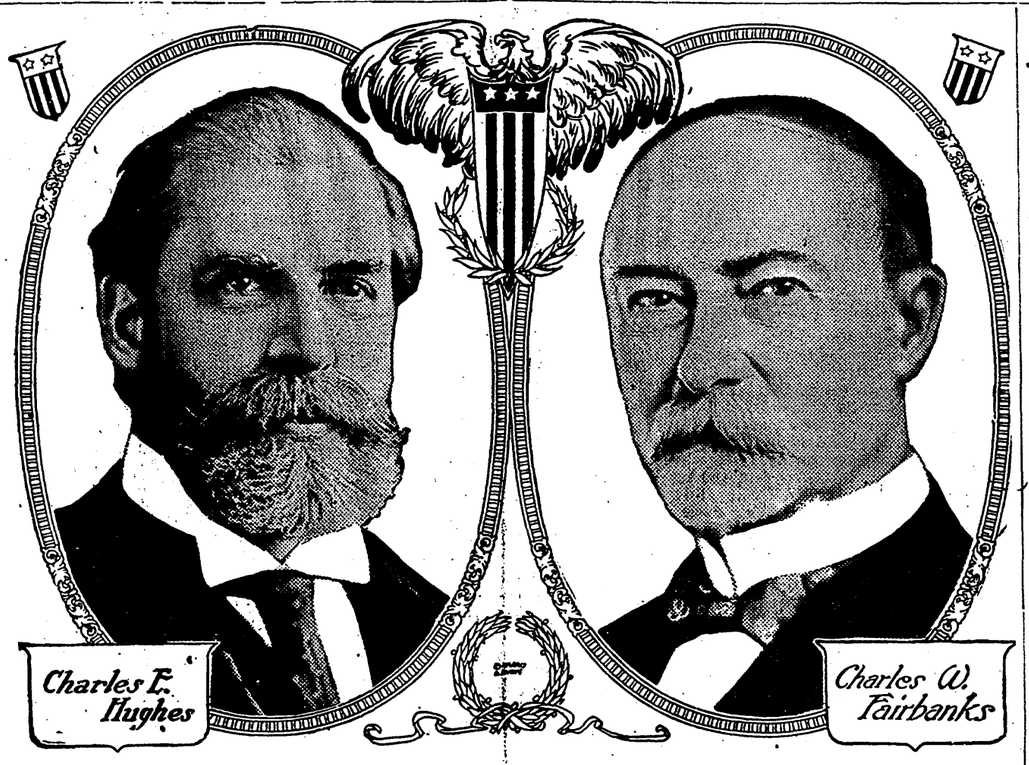

CANDIDATE HUGHES IN PITTSBURGH.

The Babcock Blues will be given their first opportunity to shine on Wednesday evening when Candidate Charles E. Hughes will make his first appearance in Pittsburgh. Preceding the speechmaking at Exposition Hall, there will be a magnificent street parade.

The Babcock Blues will have their new uniforms and this club will be one of the great features of the campaign. Much untiring work has been done by President Joseph Hilldorfer to get the club into shape and Vice President C. W. Robinson is to be congratulated for the manner in which he has worked to perfect the organization. The public will be given its first chance to see the club in action and Pittsburgh is to be given one of its old time Republican rallies. Other Republican clubs will be in the parade and the Americus Club, known throughout the country, will be in line with the Young Men's Republican Tariff Club. Pittsburgh citizens are to be given a big time and for the first time there will be real Republican enthusiasm.

WORKING WOMEN BUSY FOR WOODROW WILSON.

CHICAGO, ILL., Sept. 21.—There is much enthusiasm in the camp of Democracy over the women of the country it is claimed are so thoroughly imbued with the spirit of progress manifested in the recognition of the women that clubs of the fair sex all over the country are organizing and endorsing the Wilson administration.

The latest feminine endorsement is that of the women of Chicago who have grouped themselves together for effective work. These women are to cast their first ballot in this Presidential year and they have already selected their idol. They have formed what is to be known as the Working Women's Independent Woodrow Wilson League, and they intend to sweep the women in factory districts and the shop girls into the ranks of Democracy. They seem fully convinced that if they are to have any hope of the future lies with President Wilson and not with the Republican Standard Bearers.

Here is their statement:

We, the undersigned working women, pledge our support to re-elect President Woodrow Wilson.

We pledge him our support. Because of his splendid record during the past four years in a most critical period in the history of our nation.

Because he has stood with the common people as against the big business interests of the country.

Because he has placed human values aboye property vaiues, and stands for human freedom.

Because of his record of labor legislation which was denied us during other administrations; particularly the enactment of the Child Labor Law and the Clayton Anti-Trust Act.

Because of his courageous stand for the eight-hour day in the recent railroad controversy.

Because we believe that by his action in this case he has advanced the cause of the shorter work-day to such an extent that we look to an early enactment of eight-hour legislation for women in the various states and by Congress.

For these reasons we feel justified in calling upon the workingwomen, regardless of party, to join in our campaign to work for the re-election of President Wilson.

Agnes Nestor, President, International Glove Workers' Union of America; President, Chicago Women's Trade Union League.

(Signed.)

Mary Anderson, Boot and Shoe Workers' Union No. 94.
Elizabeth Christman, Glove Wrokers' Union No. 18.
Catherine Finnegan, President, Bindery Women's Union.
Mary Haney, United Garment Workers of America No. 33.
Frances E. Harden, Teachers' League, Chicago.
Agnes Johnson, Boot and Shoe Workers' Union No. 94.
E. Beatrix Dauchy, Chicago Women's Trade Union League.
Mary McEnerney, Bindry WWomen's Union No. 30.
Elizabeth Maloney, Organizer, Waitresses' Union.

SILK WEAVERS STRIKE.

SHAMOKIN, Pa., Sept. 18.—Several hundred employes of the Eagle Silk company are on strike to enforce living conditions. It is stated that wages are 300 per cent lower than in similar factories in other localities and that weavers have been forced to work a week of 78 hours for $10. Child labor and other labor laws are violated by the company. The United Textile Workers' union is asisting these strikers.

British Labor Congress Meets

Thomas Reece, Staff Correspondent.

LONDON, Sept. 14.—Over 650 delegates, representing upwards of 2,850,000 trade unionists, were present at the opening of the Trades Union Congress in the Birmingham Town Hall September 4th. Striking speeches were made by the Lord Mayor in welcoming them to the city and by the chairman, Harry Gosling, in opening the Congress. The rest of the session was devoted mainly to routine business.

Arthur Henderson, labor adviser to the Government, and Roberts, his Under-Secretary, were on the platform with their old colleagues. Truly, as Gosling said, the old order is changing, and even the Congress itself has altered, not so much in its personal though some of the ardent young men who used to make themeslves heard are gone, as in its spirit. One seemed to detect in the first day's proceedings a new note of earnestness and responsibility springing from a consciousness of the immense power for victory of defeat which was in the hands of labor.

Gosling dwelt with pardonable pride on what he termed the "super importance" of labor and on the sacrifices which labor had made for the national defence. "Labor," he said, "has been the personification of real patriotism." The most striking passage in the address dealt with the problems of demobilization and the readjustment of industry. Unless preparations were made in advance to prevent unemployment after the war, said Gosling, a grave industrial peril would arise. Labor, he plainly declared, would not submit quietly to any attack on its standard of life. The Government must prevent unemployment by organizing extensive public works. "But," he added, "we hope for something better than a mere avoidance of unemployment and strikes. We are tired of war in the industrial fields.

Would it not be possible for the employers, on the conclusion of peace, to agree to put their businesses on a proper footing by admitting the workmen to some participation not in profits, but in control in those matters which concern us directly?" It was a bold suggestion, earnestly made. Taken in conjunction with a plea for a approachment between capital and labor made by the Lord Mayor, one of the largest employers in Birmingham, it set before the Congress a new and a better purpose than some of the del-

(Continued on Page Five.)

A VICTIM OF A FURNITURE FAKIR

How an Innocent Purchaser Was Trimmed and is Still Waiting On Some Articles.

Complaints against the furniture fakirs are still arriving at the office of the Tribune, and the latest comes from a nearby town in the Ohio Valley. This letter tells of the reception the purchaser received when he appeared at the furniture store to inquire about the articles he had purchased, and which had not been shipped. The experience is no exception to the general rule and the treatment is thoroughly in accord with what the Tribune has been telling its readers.

This shopper purchased $120 worth of furniture and he was given the usual promises. He returned to his home to wait for the articles but, contrary to promise, they did not come. He returned to Pittsburgh to see what the trouble was and he was informed that the articles had been shipped. When he entered the store the "salesmen" crowded around and attempted to confuse him. This is the old game practiced upon every customer who returns to demand either the furniture or the money when the frauds have been discovered.

The letter reads as follows

Rochester, Pa., Sept. 18, 1916

National Labor Tribune,

Mr. J. H. Vitchestain, Editor.

Dear Sir:—I have just discovered that there is one paper in Pittsburgh that will fight for justice for the workingman. I am a railroader and am a member of the B. of R. T. I had trouble with ..... Furniture Company on the 8th of January when I purchased $120 worth of furniture and they promised to have it sent to my home and have two men put it together and place it where I wanted it. Well, after waiting two days for it I went up and asked them about it and they told me it was at the station. If you ry to talk to one of them the rest, about six in all, will crowd around you and try to get you balled up in what you are talking about and you might as well try to talk to a stone wall.

A 42-piece set of dishes was to be sent with the furniture. They never came, so when I went to inquire they told me I would get them when I paid my bill. The cashier said I could certainly get the dishes then if I paid, and I paid $10.20. I asked for the dishes and he pointed out another one of the clerks and told me to go and see him.

This clerk told me he had none in and he would have a set sent to me from the factory and I would get them the latter part of the week, but I am still waiting for them. And this is not all, the chairs I bought, one had a broken rung, and the varnish all pealed off before I had them three weeks. The rest of the furniture was all scratched up and the stove was not the stove I ordered at all. I will invite any one either you or the ..... Furniture Company to send any one to confirm my story.

Wishing you the best of luck and God speed you in your good work, I remain,

Very truly yours,
WILLIAM G. O'LEARY.
368 Brown street, Rochester, Pa.

Mr. O'Leary can have the services of an attorney representing the National Labor Tribune's Legal Department, without any cost to him should he desire to take advantage of the offer, and if there is any justice in his claim the courts are the proper place to determine this.

The facts are presented in Mr. O'Leary's letter and the Tribune presents them to the buying public in order that the shoppers may be guarded in entering the stores of the fakirs. The Tribune refuses to accept advertising from the fakirs and their exclusion from the columns of the Tribune is an assurance that none of the subscribers of this paper will be plundered or made victims of nefarious frauds so long as the Tribune can prevent them.

Suit was entered against one of the furniture concerns several weeks ago and the matter was settled by the furniture house taking back the furniture and refunding the amount of money paid, at the same time the purchaser was paid the time he lost from his employment while trying to have delivered the article he bought instead of the articles that were sent to his home.

The outrage is that these fakirs can continue their frauds as long as they have and carry on their game of plunder. The Tribune has thoroughly aroused the public and letters are coming in commending the work and inquiring who the fraudulent firms are and who are the legitimate ones.

It is the intention of the Tribune to protect the public through its Legal Department without cost to any one who desires to consult an attorney. This is free and in the event of suits being entered no charge is to be made. This is assuring ample protection to the shopping public against fraud and deception. The purpose is to break up the business of the fakir and bring the criminals to justice. The Tribune has been lenient in the extreme, but the time is approaching when instead of entering civil suits attorneys will go into the criminal courts.

The dish incident is only one of the schemes by which innocent buyers are plundered. When the money is once paid it's good bye promises.

Questions and Answers

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

Does Pastor Russell teach that after death a bad man is punished, and a good man rewarded, that is, if the good are rewarded by an entrance and eternal residence in heaven, what becomes of the bad man who refuses to accept the Lord Jesus Christ?

I. P. Hanna, Pittsburgh.

Answer—Pastor Russell teaches, in harmony with the Scriptures, that when men die they go neither to heaven nor to punishment, but that "they all go down into the pit," "into the land of forgetfulness." Ps. 88, 4:12. "A man dies, and that very day his thoughts perish." "His sons come to honor and he knoweth it not, they are brought low and he perceiveth it not of them." "The dead know not anything."

He teaches also in harmony with the Scriptures, that the only hope of a future life is in a resurrection from the dead, and that a hope in a resurrection of the dead is based on the fact that Christ died and was raised from the dead, and became the first fruits of them that slept.

"If Christ be not risen, then is your hope vain, and they also who are asleep in Christ are perished."

If people could only get it into their heads that when a man dies he is dead, and not alive in any sense of the word, the matter would appear very simple. Death is the opposite of life, and life is simply animation of the body, and is the same in all animal life. "The man and the hearts all have the same breath, as one dies so dies the other, so that man has no preeminence over the beast." Eccl. 3. 19.

Of course man has a higher organism than a beast, and has had provision made for his recovery from death, which the beast has not, but the thought is, that when a man dies he is just as dead as is the beast when he dies.

The Lord is carrying out his plans for man's recovery from sin and death, notwithstanding the fact that men themselves have been trying various schemes to put the vast majority of the race into eternal torment, and to save a few, including themselves, to eternal bliss.

For centuries God has been making arrangements to set up a Kingdom on earth for the ruling and blessing of the people. "All the families of the earth." Away back in the days of Abraham He made a covenant with that faithful Patriarch, telling him that in his seed should all the families of the earth be blessed. And since that time the work of selecting the seed has been in progress.

The blessings here referred to are not to come to the seed, but to the world through the seed. The blessings coming to the seed are of a different character, and of a much higher order, namely, glory, honor, and immortality, joint-heirship with Christ in the Kingdom.

Take for instance an earthly government such as our republic. We elect a president in November, and he does not come into his office until the next March. But he occupies the time during the interval in getting his cabinet arranged and everything in shape to begin his administration.

Now he does not send out word to all the people, that if they do not come and get into his cabinet or one of the houses of representatives that he will make a fire and burn them all up. But on the contrary, when all of those arrangements are made it is supposed to be for the purpose of bringing blessings to the people, whether it does or not.

So it is with the Lord's Kingdom—the King was elected 1900 years ago, and since that time He has been getting things ready for the establishing of His Kingdom. One of His houses of representatives was selected before His own election, namely the "house of servants," selected during the Jewish Age. Children of the bond woman—the law—represented by Hagar. Princes they are to be in all the earth—earthly representatives of the Kingdom.

The other, the "House of Sons," are being selected during this Gospel Age, children of the free woman, represented by Sara, called to a heavenly inheritance, heirs of all things as Isaac was, for the son of the bond woman, the "house of servants," shall not inherit with the free woman, the "house of sons."

God told Adam and Eve to be faithful, and multiply, and fill the earth. And while he is making ready to establish His Kingdom He is allowing enough people to be born into the world to comfortably fill it; as full as He wants it. And it won't make a particle of difference whether they are on top of the ground or under it, for He intends to bless them all alike. All are dead to Him in the sense that all are under a death sentense, "For we judge that if one died for all, then all were dead." And they are all alive to Him because provision has been made for their recovery from death.

"He is not the God of the dead, but of the living, for to Him all live."

Now we come to the place where man will be on trial for life, after the Lord's Kingdom is established. "Then all that are in their graves shall hear the voice of the Son of Man, and shall come forth."

Then all mankind will be given the choice of being obedient to the rules of the Kingdom and "learning righteousness," and going up on the "Highway of holiness" to eternal life, back to the perfection that was lost in Eden, or of being disobedient and being being cut off in the "Second Death" "everlasting punishment," eternal death and eternal torment. "It shall come to pass in that day, that any soul that will not hear that Prophet—the Christ—shall be cut off from among the people." Acts 3:23.

I ran across an article which stated that the revisers, who purposely rendered Ex. 12:40, to describe Israel as being in Egypt 430 years and by so doing fell into two astonishing errors. First, that Moses must have been born when his mother was 253 years old. Second, that his birth must have taken place when his father had been dead 80 years.

I understand about the affliction and sojourning, that it did not all take place in Egypt but am anxious as to where they get Bible reference to prove their astonishing errors.

I hope some one will explain, it may be interesting to others, as well as myself.

MRS. J. F. STADLER,
Elk City, Kansas.

Answer—This is a very peculiar question and is hard to tell just what is meant by it.

If the children of Israel did sojourn in Egypt four hundred and thirty years it would surely prove some "astonishing errors" and would show inharmony between the statement of Moses and that of Paul.

But we see that the sojourning began when Abraham went into Canaan as a sojourner a stranger in a strange land. All of this the question says she understands and it is not clear just what else she wants explained. If she will make the matter a little more plain and send us the article to which she refers, or tell us where to find it, we can probably explain further.

Apprceiations

Cleveland, O., Sept. 23.

I write to let you know how much I appreciate the Tribune. I love it for its fairness in presenting Pastor Russell's sermons and also for the other truths that appears in its columns—and how much I miss it when it does not come.

Yours,
S. L. HILL.

Monessen, Pa., Sept. 22.

I surely enjoy the paper and especially the sermons of our Pastor. Surely it is a good message he is telling the people.

Sincerely,
MRS. F. C. STILLINGER.

Defiance, O., Sept. 22.

I am enclosing money order for which please send the Tribune for one year to Mrs. James O. Morrow, of Illinois. I have been a subscriber to the Tribune a number of years and continue to appreciate your noble effort to spread the good tidings of great joy which shall be to all people.

MRS. W. W. McLAUGHLIN.

Leckrone, Pa., Sept. 23.

I am sorry I neglected sending in my remittance so long, but I assure you dear editor that I appreciate your kindness in continuing on sending your valuable paper. I greatly appreciate its visit each week, and especially the sermons of our dear Pastor Bro. Russell.

You may continue the paper so long as you continue the sermons.

May His blessings be yours.
O. G. CUPPETT.

Saginaw, Mich., Sept. 22.

I herein enclose an express money order for the renewal of my subscription which I see is expired and my mite for the "Help Others" fund. I am pleased with the firm stand the paper takes to continue to publish Pastor Russell's sermons and for the stand it takes on all subjects it considers right. I am also pleased with the large print and double column way the sermons are printed. It is so easy for old eyes to read.

Yours for Truth and righteousness,
W. C. BROWN.

Coalmont, Pa., Sept. 23.

We are writing to renew our subscription to National Labor Tribune, as I see we have received our last copy paid for and we don't want to miss one copy on account of its many good features it always contains. We are chiefly interested in its religious features, our dear Pastor Russell's sermons and appreciations of the friends of Truth and also Bro. Nelson's essays. Your paper is splendid as a whole. It has become quite a welcome visitor in our home. We are also sending a mite to the Help Others fund for we feel sorry for the dear ones who are not able to pay. We thank our dear Heavenly Father for your zeal in the cause of Truth, Right and Justice.

With best wishes,
J. R. BRODE & WIFE.

Piney Ark, Sept. 22.

I take great pleasure in giving thanks to the publishers of the National Labor Tribune and to some dear friend who paid for the Tribune for another year after I wrote and told them I could not pay for it any longer. I spend much of my time reading it, friends, as I want to scatter Truth in this county. I am alone in this city trying to spread the Truth, and I am weak, and I cannot tell all, for I am a woman with a family to do for and can't spare the time, and cannot preach, and if I could they would say "Why she is crazy, who ever heard the like? We know better as we have been taught by smart people that there is eternal torment." I wish, dear friends, that it was possible for some one that could teach them the Truth would come here as there are lots of work indeed, but I am so poor in this world's goods that I cannot pay the way of any one.

You may wonder how I came to be down here. I came here from Mississippi, and was getting the Tribune down there. I have six of Pastor Russell's books. I loan them first to one then to another, but they read them and say, "Well, I don't agree with him, we can't see why he knows so much." So I hand them my paper, but they still go on in their foolish way. There are all kinds of denominations here and the preachers lead them on to believe that there is a devil instead of a God of Love. I have some good friends here going on in the dark, and if it is possible please send some one and teach them the Truth before it is too late.

Again thanking the one who paid for the paper for me, and asking God's blessing on all, and hoping all will be lead to the light in due time, I am,

Your sister in Christ,
M. E. YARRIS.

Duquesne, Pa., Sept. 22.

Allow me to encroach upon you for space enough to reply to your correspondent of your issue of September 14th. Mr. F. W. Watkins, of Silver Springs, Md., and others who have expressed their desire through your columns and by mail to have the essays "Pastor Russell's Sphere in the Reformation," in a more substantial form.

In reply would say that the object was to have them done into book form after they had been run serially in the Tribune, provided that when published in installments, sufficient demand would be created for them, and as to whether they would eventually appear in book form depends upon the friends and admirers of Pastor Russell, who by moral and material support and by seeing to it that someone competent to handle such an undertaking would be secured to serve in this capacity. The writer does not feel this his privilege and does not feel he has the executive ability, as well as, does not have time at his disposal to handle the business in connection with securing the publisher and the sale, mailing, etc. of the books. He knows also that unless the matter is entrusted to capable hands it will not be successful.

The Watch Tower Bible and Tract Society would be better equipped, and would be able to supply the book at a lower price than any other concern, but since the essays are intended as a tribute of respect to Pastor Russell as well as supply a review of the life and teachings of God's standard bearers of the past, for this reason the book would serve the purpose better by having some other concern or individual to handle them.

The author feels that he has done his share in compiling the material in this tribute and feels that his privilege ends with the articles being published in the Tribune and has copyrighted them not with a view of preventing further publication, but of controlling the publication of them later by others who, perhaps, maybe inclined to charge more for them than would be considered a reasonable price. To this end the author would be satisfied to delegate this to one or more or all of the following: C. J. Woodworth, Maplewood, N. J.; J. T. Rutherford, New York; A. H. Pierson, Cromwell, Conn.; J. A. Bohnet, Pittsburgh, Pa., and L. W. Jones, Chicago, Ill.

As to whether any of these would lend assistance in getting them into the hands of some publisher would depend on whether or not they have read the essays and how they have been impressed by them. The writer feels that L. W. Jones could handle this matter even should he not be familiar with all of the contents, as he has done with the convention reports.

The last (8th) essay, is not yet completed in M. S., and a few additions are contemplated to cover points raised by Mr. Watkins and others through correspondence. But, perhaps it is not too early for some to take the matter up with the above named and before they are completely published in the Tribune, the M. S. could be in shape for them.

I take this opportunity of requesting those concerned to let me have the benefit of any criticism they may be pleased to offer—no bouquets please—but honest criticism that will help to make the story a truthful reflection of the subject of the sketch.

Yours in Him,
N. E. NELSON.

A NORWEGIAN LEGEND.

There is a good lesson in this quaint little Norwegian legend of "the Gertrude Bird."

A woman was one day kneading bread in her trough, under the eaves of her house, when our Lord passed by, leaning on St. Peter. She did not know it was the Saviour and His Apostle, for they looked like two poor men traveling past her door. "Give us of your dough, for the love of God," said the Lord Christ; "we have come far across the field and have fasted long."

Gertrude pinched off a small piece for them; but on rolling it in her trough to get it into shape, it grew and grew and filled the trough completely. She looked at it in wonder. "No," said she, "that is more than you want." She pinched out a smaller piece, and rolled it out as before; but the smaller piece filled up the trough just as the other had done; so she put that aside, too, and pinched a smaller bit still. But the miracle was just as apparent, the smaller bit filled up the trough the same as ever. Gertrude's heart was hardened still more; she put that aside also. "I can not give you any today," said she; for the greed of her heart was to divide all her dough into little bits and roll it into loaves. "Go on your journey, and the Lord prosper you!" Then the Lord Christ was angry, and her eyes were opened, and she fell down on her knees to hear Him say, I gave you plenty, but that hardened your heart, so that plenty was not a blessing to you. I will try you now with the blessing of poverty; you shall henceforth seek your food, day by day, and always between the wood and the bark."—Selected.

A PLOT THAT FAILED

Acts 23:14-24.—Oct. 1.

The Wrath of Man Overruled—St. Paul Before the Sanhedrin—The High Priest Rebuked—St. Paul as a General—The Sanhedrin Divided In Opinion—Dissension Amongst Its Members—The Apostle Taken Back to the Castle—Encouraged by a Vision—The Conspiracy Against Him. St. Paul Sent to Caesarea For Safekeeping.

"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee."—Jer. 1:19.

ON the morning after the riot and St. Paul's rescue by the Roman soldiers, Lysias in perplexity called together the Jewish Sanhedrin, in order that they might pass upon the Apostle's case, for by this time the commandant recognized that the point of dispute was a religious one, and that his duty was merely to preserve the peace. Thus St. Paul was afforded another opportunity to witness the Gospel to the Jews—to their most influential Court of Seventy. His trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

As the Apostle realized the opportunity granted him of addressing the leaders of his nation, he sought to make use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the Sanhedrin as "Brethren," thus putting himself on an equality with them, respecting both religious zeal and general learning. Indeed, it is generally supposed that at the time of the stoning of St. Stephen, Saul of Tarsus—afterwards St. Paul—was a member of the Sanhedrin.

St. Paul Before the Council.

His address was soon interrupted by the high priest, who commanded those standing near the Apostle to smite him on the mouth—a special mark of indignity and a protest against the words uttered. It is not unfair to assume that the high priest felt his own course in life especially condemned by St. Paul's words; for, as the Master declared, "the darkness hateth the light." Suddenly checked in his speech, the Apostle shouted, "God shall smite thee, thou whited wall!" The prophecy came true. Within two years the high priest was deposed. Within six years he met a horrible death, his own son being associated with his assassins, who drew him from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves, which were covered with a stone bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveler should tread upon them and be defiled. (Numbers 19:11-16.) The glistening white stone was beautiful; but beneath it was corruption. The strength of the symbol as representing hypocrisy is manifest.

Some of the bystanders asked the Apostle, "Revilest thou God's high priest?" St. Paul rejoined, "I wist not, brethren," that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." (Exodus 22:28.) The Apostle never fully recovered his eyesight after having been struck blind on the way to Damascus. (Acts 9:8, 9; 2 Corinthians 12:7-10.) It is possible, therefore, that he did not discern the high priest, or else did not know that the indignity was suggested by Ananias.

A Conspiracy Exposed and Foiled.

St. Paul perceived that the prejudice against him was such that no speech of his could affect his hearers; for they were dominated by the high priest, whose lack of justice had found so early a manifestation. Like an able general, therefore, he made a flank movement and captured the sympathies of fully one half of his auditors, at the same time demonstrating that the doctrine which he preached was the logical outcome of the faith of the Pharisees. This he did by shouting that he was being persecuted because of his belief in the resurrection.

The effect of his shout was instantaneous. The Pharisees took his part as one who in some respects believed as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and an out-of-the-way Pharisee, they promptly espoused the cause of the latter. A tumult ensued, some seeking to take the Apostle's life, and others endeavoring to protect him. Again Caesar's soldiers intervened, and took St. Paul back to the castle.

"What Hast Thou to Tell Me?"

Meanwhile, Colonel Lysias was evidently learning that his calm, self-possessed prisoner was no common man. This change of attitude toward St. Paul was manifested in his kindly treatment of the Apostle's nephew, who had brought word to his uncle that a band of forty men were plotting to kill him. When the commandant heard the lad's story, he dismissed the boy, telling him to keep the matter quiet. That night he sent the Apostle to the Roman governor at Caesarea, where St. Paul would have fresh opportunity for representing his Master.

KEEP FALSE LABOR RECORDS.

BELLEVILLE, Ill., Sept. 18.—State officials charge the Kinloch Long Distance Telephone company with keeping false records to show factory inspectors that it is obeying the law regulating working hours for women.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

the situation plausible in that it disposes of the flattering and preposterous supposition of atributing it exclusively to human enguenuity. In fact to account for this publicity work along human lines is easier than to account for the remarkable transforming power that the Millennial Dawn theology has upon its votaries sm eradicating sinful habits and its elevating effects upon life in general. This general and condensed answer as a solution to the problem will suffice here while we note some other features of the propaganda.

A BUSINESS INSTITUTION.

The nucleus of the Russell propaganda consists of the organization, **Watch Tower and Track Society**, chartered 1884, "For the Promotion of Christian Knowledge." The present officers are: C. T. Russell, president; A. I. Ritchie, vice-president; W. E. Van Amburgh, treasurer. This society has especially endorsed the six series of "Studies in the Scriptures" (Millennial Dawn). (1) **The Plan of the Ages; (2) The Time is at Hand; (3) Thy Kingdom Come; (4) The Battle of Armageddón; (5) The Atonement Between God and Man; (6) The New Creation;** these total 2,608 pages and are published in twelve different languages. A bi-monthly, **The Watch Tower** and **The Bible Students' Monthly.** To this list is added Dr. James Strong's Exhaustive Concordance, Dr. Robert Young's Analytical Concordance, Prof. Benj. Wilson's Emphatic Dighott, Rabbi Isaac Leeser's Translation of the Old Testament; and numerous other valuable translations of the Old and New Testaments. The Cambridge Edition of the Authorized Version of the Bible (King James), to which is appended the valuable help, Berean Bible Teachers' Manual, (by C. J. Woodworth and G. W. Siebert, compilers) consisting of (1) a Commentary of the Bible from Genesis to Revelations, gleaned from the publications of the society; (2) an alphabetic epitome of the doctrines of the Bible with references, and (3) other features. Also numerous pamphlets and tracts. These are disseminated through the various branches of the society at New York, London, Germany, Sweden, Australia, etc.

The purpose of this business institution (Pennsylvania charter, **Watch Tower Bible and Tract Society**; New York charter, **People's Pulpit Association**; London charter, **International Bible Students Association**), is to serve the Church of God ("whose names are written in heaven") wherever the members are to be found, in the various sects, with the truths of the entire Reformation assembled in a rational form, together with dispensational truth to protect from the wave of infidelity that is flooding Christendom through the pulpit, press and schools. This is being done effectually through the rank and file of Associated Bible Students, with a system and rapidity that is marvelous, under the supervision of a man gifted with the proclivities of the modern business man.

(To Be Continued.)

IN THE GARDEN OF THE LORD.

Lash night I dreamed the Master came
to me and gently said,
"Beloved, lay thy cross aside, and
come with me awhile,
For I would have thee rest within the
garden of the Lord."
And then He took my trembling hand
and led me through the gloom
Until we came to where a massive
gateway barred our path,—
The gates were closed, but opened at
the Master's sweet command.
We entered, and the shadows fled before His radiant smile,
Oh, vision rapturous, can words be
found to tell how fair!
Ten thousand roses beckoned with
Love's crimson hue, and round
About our feet the violets nestled in
their purple grief;
While velvet pansies, clothed in royalty, together grew,
With lovely, clinging, pink and white
sweet peas, and close beside,
The lilies of the valley bent in sweet
humility—
And everywhere, the tender grass, a
carpet soft and cool.

And often as we passed, the Master's
hand with loving touch
Did rest upon some drooping flower,
and lo! at once it seemed
Refreshed. At last we came to where
a stately lily stood,
Its snowy crown uplifted like a chime
of silvery bells,
Whose swaying filled the garden with
a fragrance sweet and rare.
We closer drew, and then I saw, alas!
how here and there
A petal fair was torn and brown, as
though by some rude wind
Or scorching heat. I wondered greatly at the sight, then turned,
The question on my lips—when suddenly there rose a storm
So fierce that every flower in the garden bent its head;
And then a shower of flaming arrows,
hurled by shadown forms
Outside the garden's ivy-covered walls,
rained down upon
The lilies, while I clung in terror to
my Heavenly Guide.
A moment only did the storm prevail,
and then I heard
The Master's "Peace, be still!" The
tempest ceased, and there was
calm,
The wondrous light grew dim, the garden vanished—and I woke.

The Master had not spoken thus, and
yet I seemed to know
The fair dream-garden was a picture
of His "little ones,"
(He neither sleeps nor slumbers in
His watch-care over these),
And then the thought—if in this garden I might choose my place,
Would I be like the rose? At! no,
lest in my passionate zeal
To show by works my heart of love,
I should forget the thorns,
Dear Lord, and wound Thy loving
hand! Ah! then, perhaps I would
The lily be, and sound Thy blessed
Truth o'er land and sea
In clear-toned eloquence. Ah! no, I
might not bear the storms
That beat upon the one whose head
Thou hast uplifted far
Above his fellows—and a shining
mark for Satan's darts!
And thus I thought on each and all
that garden's lovely ones,
Then cried, "My blessed Lord, if I
might choose, Oh, let me be
The tender grass, that I may rest and
soothe Thy weariness,—
A lowly place, safe-sheltered from the
wind and fiery dart,—
What rapture this,—to lay down life
itself beneath Thy feet!"

G. W. SIBERT.

THE BASIS OF LOVING FRIENDSHIP.

Friendship love is not a miracle but results from certain combinations. The one we love need not of necessity be just like ourselves, but rather would appeal to us more as a counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loved the light; the light never loves darkness. Hence for friendship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and look up to; although in the case of the Almighty this cannot be true, his love for us must be chiefly along the lines of sympathy for us and appreciation of our endeavors to attain to his character standards. We may be sure, too, that in Jonathan's case reverence for the Lord had much to do with astopping any feeling of rivalry and with encouraging his admiration for his rival. Who will not admit that such an appreciation of the Divine will and providences would be a help to all friendship, a hinderance to all spirit of rivalry and in general a most valuable uplift in every Christian character. How much it means to us in the way of contentment to know that our Heavenly Father is at the helm as respects all the affairs of His people! How much rest it permits in our own hearts! How much meekness, gentleness, kindness and love it prompts toward others, both to realize that they as well as ourselves are subjects of Divine care, and have a heart so fully submitted to the Lord as to desire that his will shall be done irrespective of our own temporal interests or those of others.

PASTOR RUSSELL.

Statement of the Ownership, Management, Circulation, etc., required by the Act of Congress of August 24, 1912, of National Labor Tribune, published twice weekly at Pittsburgh, Pa., for October, 1916.

State of Pennsylvania, County of Allegheny, ss.

Before me, an Alderman in and for the State and county aforesaid, personally appeared J. H. Vitchestain, who, having been duly sworn according to law, deposes and says that he is the Editor of the National Labor Tribune, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, National Labor Tribune, Pittsburgh, Pa.; Editor, J. H. Vitchestain, Pittsburgh, Pa.; Managing Editor, J. H. Vitchestain, Pittsburgh, Pa.; Business Manager, none at present.

That the owners are: M. S. Vitchestain, Pittsburgh, Pa.; Edward S. Cook, Pittsburgh, Pa.; J. H. Vitchestain, Pittsburgh, Pa.

That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:—None.

JOSEPH H. VITCHESTAIN,
Editor.

Sworn to and subscribed before me this 18th day of September, 1916.

M. A. RILEY, Alderman.

My commission expires the first Monday in January, 1918.

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

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Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

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Remember, any one of the above may offer the NATIONAL LABOR TRIBUNE, America's greatest labor paper, to any subscriber for the small sum of ONE DOLLAR A YEAR. These subscriptions may be sent in at once with the one dollar each and when the fifth subscription is collected the last one dollar may be retained by the solicitor.

The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparadness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

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NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESSED BY PASTOR RUSSELL.

Spokane, Wash.	Sept. 18
New York City Temple	October 1
Dayton, Ohio	October 8
Providence, R. I.	October 15
Fall River, Mass.	October 15
Dallas, Texas	October 22
New York City Temple	November 5

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

RISING OF THE SUN OF RIGHTEOUSNESS.

Jesus Now the Light of the World Only In Prospect—Sun of Righteousness Not Yet Rises—Jesus' Followers Merely Little Candles Shining in the Darkness—The World Has Striven to Quench this Light—Ignorance and Blindness the Cause—Kingdom of Satan Now Ruling—But We Are in the Early Dawn—Sun of Righteousness About to Rise.

MILWAUKEE, Wis., Sept. 24.—Pastor Russell delivered a characteristic address before the I. B. S. A. Convention here today. He took for his text John 8:12—"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." He said in part:

At the time that our Lord used these words, He was the Man Christ Jesus, and had not yet become the Light of the world save in prospect. He was then the Light of the world in the same sense that He was the Savior of the world. The ultimate result of His coming into the world would be that the world would be enlightened and saved. To this end He had become a man. To this end He died. At His first advent our Lord came into the world to accomplish a work that would result in the world's salvation and uplift from sin and death at His Second Advent. The interim has been devoted to the selection and the preparation of a class which God has ordained to be associated with His Son in the great work for mankind to be inaugurated at the opening of the next Age.

Our Lord not only said, "I am the Light of the world," but declared to His followers "Ye are the light of the world." He pointed out the way in which they were to be lights at the present time, saying, "Men do not light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matthew 5:14-16.) So our Lord put His light on a candlestick; and it is still giving light to all in the House, but not to the world. Likewise Christ's disciples are to let their light shine to all within the Household of Faith—not to the world at large. They are not to expect, however, that their light will dispel the darkness now.

The sin, the jealousies, the misunderstandings and the pride of the Jewish rulers led them to secure the crucifixion of our Lord Jesus; and thus His light was temporarily extinguished. So it has been His disciples all down the Gospel Age. We are not to expect that our light will now dispel the darkness; but rather, as has been the case throughout this Age, that the darkness will ever seek to quench the light.—John 3:19-21.

WHY THE WORLD IS IN DARKNESS.

The Bible tells us about two great Kingdoms; Satan's Kingdom of Darkness and Christ's Kingdom of Light. As the Scriptures declare, "Darkness covers the earth and gross darkness the people." (Isaiah 60:2.) This is because Satan's Kingdom is in power. Satan is "the prince of this Age." (John 14:30.) It is not that God made Satan to be the prince; but rather, as St. Paul explains, Satan is the god, or ruler, of this world because he is now ruling in the hearts of the children of disobedience. (2 Corinthians 4:4; Ephesians 2:2.) Today the children of disobedience are so numerous that fully nine-tenths of the human race are under the domination of the Prince of Darkness. Many who render him service do not realize what they are doing. But "his servants ye are to whom ye render service." If people knew that they are serving Satan, things would soon be different. But they are deceived.

We are only now beginning to get out of the darkened, drunken condition in which the Bible declares that the world has been for centuries. (Revelation 17:1-6.) The majority of mankind are still in a large measure of darkness. All of us have had more or less experience with this stupid condition of spiritual drunkenness. We are very thankful to God that we are getting awakened and sobered up, even though the majority of mankind are still serving Satan. (1 John 5:19. R. V.) This may seem a hard thing to say but it is true.

God refuses to accept any service except that which is rendered by His sons. Consequently whoever would render acceptable service must first become a child of God by entering into a Covenant of Sacrifice with Him. (Psalms 50:5.) This we do by presenting our bodies a living sacrifice, becoming acceptable to the Father through the imputed merit of Jesus, receiving the begetting of the Holy Spirit, and thus becoming children of God, joint-heirs with the Lord Jesus Christ to all that God has promised. (Romans 2:1, 2; 8:17.) Unless this is true of us, we are not serving God.

As we give careful heed to the Word of God and see what are the terms of service, we realize that there are very few who are serving God, who are following in the foot-steps of Jesus. But we rejoice that the light is beginning to break through the darkness, and that the glorious character of our God is beginning to be understood as never before by those who are humble and teachable.

DARKNESS BEGINNING TO DISAPPEAR.

According to the words of our Lord Jesus, the Sun of Righteousness was to rise at the close of the Gospel Age and the beginning of the Millennial Age. Both the teachings of the Scriptures and the signs of the times indicate that we are now living in the day when the Sun of Righteousness is about to rise, to scatter all the mists of darkness that envelope the earth. The Bible gives us a beautiful picture of what will take place when this Sun shall have risen over all the world. All other lights will be obscured by its brilliancy. All the dark places of the world will be opened up. Every hidden thing will be manifested. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the sea.—Isaiah 11:9; Habakkuk 2:14.

Then there will be ocean-deep knowledge of God. That will be the time when the true Light will lighten every man that has come into the world. It has not come during this Age because the Church must first be selected; first, the faithful ones from amongst the Jews, and then the remainder from amongst the Gentiles. Only a "remnant" from Isreal after the flesh, and only a "remnant" from Israel after the Spirit, will be of this true Church of Christ. (Isaiah 10:20-22; Romans 9:23-29; 11:5; Matthew 7:21-23.) It was the Divine purpose that, after the Gospel of Christ had first been presented to the Jews, God's professed people, it should then go to the Gentiles, to take out of them "a people for His name."—Acts 15:13-18.

TARES SOWN AMONGST THE WHEAT.

In the Divine Plan, the Gospel Age has been set aside for the gathering out of the faithful "Israelites indeed" from both Jews and Gentiles, to constitute the Church of Christ which is to reign with Him in His Kingdom. Our Lord Jesus tells us that when this number shall have been completed and glorified with Him, then the Kingdom will come and the Sun of Righteousness will rise to shine over all the earth. This Sun cannot rise before that time; for the Church is, with her Lord, to constitute this Sun.

In the parable of the Wheat and the Tares (Matthew 13:36-43) is pictured the work of the Gospel Age. Our Lord Jesus and the Apostles sowed the good seed of the Kingdom. They proclaimed that the Kingdom of God was yet to be set up on the earth. After the Apostles "fell asleep" in death, Satan came and over-sowed the field with tare-seed. The tare-seed represented the false message, not the true Message of the Kingdom. The Kingdom seed brought forth the true children of God; but the tare-seed brought forth children of error—"tares."

During this Gospel Age the wheat and the tares have been growing side by side in the nominal church organization. Our Lord forewarned His followers that no attempt should be made to separate these two classes until the close of the Age—the Harvest time—when He would return and supervise the separating work in person, though unseen, as He is now a glorious spirit being. During this Harvest time the "wheat" would be gathered into the "garner," while the "tares" would be figuratively burned; that is, destroyed as tares. The garner into which the wheat were to be gathered represents their change in the First Resurrection. "THEN shall the righteous shine forth as THE SUN in the Kingdom of their Father." THEN will be the time when our Lord Jesus Christ will, in the fullest sense of the word, become the Light of the world. —Malachi 4:2; Matthew 13:43.

We are now in the closing days of the Gospel Age. The Harvest is nearly finished. The last members of the Bride, the Body, of Christ are now in the flesh; and their course, we believe, is nearly run. This whole Christ—Head and Body, Bridegroom and Bride—will constitute the Sun of Righteousness, the Light of the world. When this Sun shall have risen, THEN the world will see. NOW they cannot see. As the Apostle Paul says, "The god of this world (Satan) hath blinded the minds of them that believe not." This is the reason why many cannot understand the Message of Truth when it is presented to them.

But when the Sun of Righteousness arises, then all mankind will see. All the blind eyes shall be opened; all the deaf ears shall be unstopped. "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isaiah 40:5.) What a beautiful picture the Bible places before our minds! Truly earth's coming glory will compensate for the darkness, ignorance and superstition which for many centuries have prevailed throughout the world.

THE "CHILDREN OF LIGHT."

In the words of our text, the Master declared, "He that followeth Me shall not walk in darkness, but shall have the light of life." His followers were to be enlightened while the world was still in darkness. The humble, teachable ones into whose minds the light of Truth shone carried in turn the light to others who were meek, who had the "ear to hear." The Truth of the Gospel, the Message of the Kingdom, gave zeal and courage to all who received it into good and honest hearts.

We read about the courage of St. Peter and St. John. After they had been illuminated by the begetting of the Holy Spirit at Pentecost, they went forth to proclaim Jesus of Nazareth as the Son of God, the Messiah, who was to bless the whole world. Although they were imprisoned for preaching in Jesus' name, they continued to do so after the Lord delivered them from prison. When again called before the authorities and threatened, they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard."—Acts 4:19,20.

The words of these faithful servants of God confounded their enemies; for although even the people noted that they were ignorant and unlearned men, still the wisdom with which the disciples spoke could not be resisted nor gainsaid. Truly the power of God was manifested in His humble, faithful children. They knew what they believed and why they believed it. Therefore the people "took knowledge of them, that they had been with Jesus and had learned of Him." Thus it has ever been. The Lord's promise has been abundantly fulfilled to His people—that they should not walk in darkness, but should have the light of life.

In the Truth of God's Word there is a transforming power which affects the entire life. In proportion as it is received, it gives its possessor the spirit of a sound mind. It makes him more efficient in business. It makes better husbands and fathers, better wives and mothers, better sons and daughters, better neighbors and friends. Even the worldly recognize the fact that the Lord's people have nobler ideals, better judgment, a broader outlook and kindlier sympathies than have others.

NO MORE "ENCIRCLING GLOOM" TO THESE.

It is not sufficient that one give his heart to the Lord, and then receive the illumination of the Holy Spirit which comes at that time. The good begining must be carried on daily, if we are to walk in the light and be transformed in character. Our Lord Jesus is to be our great Teacher; and we must go to Him continually, receiving the lessons and the blessings that come through the daily study of His Word.

When we thought, as once we did, that nearly everybody was bound for eternal torment and that probably we might go there too, it is no wonder that we did not love the Bible. But when we come to know the Lord, all that darkness begins to vanish, and the love of God begins to be shed abroad in our hearts. It is a wonderful thing to know that we may be made sharers in the great Divine Plan, that we may be made joint-heirs with Christ Jesus in His glory; to know that "if we suffer with Him, we shall reign with Him," and that "if we die with Him, we shall live with Him"—as spirit beings having the Divine nature, as the Lord has promised. 2 Timothy 2:11, 12; 2 Peter 1:4.

Cardinal Newman's beautiful hymn well expresses the doubt and uncertainty which have prevailed for centuries:

"Lead kindly Light, amid the encircling gloom;
Lead Thou me on;
The night is dark, and I am far from Home;
Lead Thou me on!"

This hymn seems to touch a popular chord; for all have realized this "encircling gloom." All have realized that we need a "kindly light" to lead us. Our Lord Jesus Christ is the kindly Light that is leading His people. Through the Word of God He has been guiding His people during the dark time which has preceded the rising of the Sun of Righteousness. (2 Peter 1:19-21.) But that Word has been neglected. The creeds and the "traditions of men" have been substituted for the Scriptures. There has been an "encircling gloom," a darkness that could be felt. The Cardinal realized that the night was dark, and that we were far from Home. He felt bewildered. He had been a Protestant; and in his search for light he had become a Catholic. Not knowing just what to believe, he said, "Lead Thou me on!"

GRAVE MISTAKE OF CHURCH LEADERS.

In the attempt to separate wheat from tares, contrary to the Master's instructions, various denominations have been formed, each of which has claimed to be the Church of Christ. Each denomination has tried to console itself with the thought that its gloom was no greater than that of the others. But all of them have been in the "encircling gloom," and all have felt it. Instead of following our Lord Jesus Christ, they have followed Luther, Calvin, Knox, Wesley and other men. We do not read that the Apostle John or the Apostle Peter or the Apostle Paul started a Church which was called after his own name. On the contrary, they denounced the spirit of division as wrong.—1 Corinthians 1:10-13; 3:1-7; Ephesians 4:1-6.

Seeing, however, that we have gotten ourselves into this difficulty, the only thing for us to do is to extricate ourselves from these entanglements by obedience to the Lord. We need not fight the denominations. Let them take care of themselves. But let each true disciple of Jesus see that he follows his Master, and that he lets his light shine. Be "as wise as serpents and as harmless as doves." The people are more or less confused in mind. They contend for their creeds; and yet, if asked, they acknowledge that they do not believe their creeds. No intelligent person today could believe the monstrous teachings of the creeds.

Let us be true followers of the Lord Jesus Christ. He is the Light of the world, and will soon begin to enlighten the whole race of mankind. Soon the Church will be glorified with Him, and with Him will constitute the great Sun of Righteousness which is to rise and fill the earth with the light of the knowledge of the glory of God. Let this thought, dear brethren, inspire our hearts to faithfulness. Let us follow closely in the Master's steps; and shortly we shall receive a glorious share in the great blessings which He has promised to His faithful followers.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS

The following is the standing of the fund to date:

Previously reported	$45.00
Amount received	5.00
Total	$50.00
Paid out	$56.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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THE RUSSELL PROPAGANDA.

Essay VII.

RUSSELL'S PRESS PUBLICITY COMPARED WITH THAT OF TALMAGE.

(Continued from last week.)

But hold! In our statement respecting the accomplishments of the newspaper syndicate is not the exact truth. We have shifted the honor of this remarkable feat of opening the newspapers of the world from the man to the syndicate. Russell has been branded "the greatest schemer that ever stepped on God's footstool" and has been accused of controlling the whole mass of parliamentary machinery. There is a measure of truth in these accusations, but it is not the whole truth. This is only viewing the matter at one angle and is the one seen from the outside; our gentlemen of the cloth see this and are thrown off the scent; it has made them furious! The clergymen cannot understand how the editors could be otherwise influenced to publish these sermons; it is not because they approve of the theology, for they seldom as much as refer to, much less comment on, the matter that constitutes his sermons in their editorial columns. Dr. T. DeWitte Talmage succeeded in getting his sermons into over 2,000 papers, but this can be accounted for by attributing it to the splendid grammar and ease and fluidity of expression that created a demand for his sermons by the people and caused him to become their idol.

But even this cannot be claimed for Talmage's successor in the Brooklyn Tabernacle, for from a literary point of view Russell takes no laurels. The witchery of words is not here—he dazzles no one with his rhetoric. Were it otherwise, his mission would have been frustrated. The truths he taught are the drawing power. His theology is clothed in a language that can be understood by the people he is destined to serve; yet it is well written. He is not addicted to inventing new words, as in the case of many writers, to represent the delicate shades and tints of the subjects that he deals with, but clothes his lofty themes with a common English colored with borrowed expressions from Scripture, with an occasional Greek and Hebrew word untranslated. For this reason he is often misunderstood by some of his colleagues, and has learned from experience the truthfulness of Emerson's remark: "It is a fault of our rhetoric that we cannot strongly state one fact without seeming to belie some other."

It is true that Pastor Russell, as with Dr. Talmage, is growing daily in popular acclaim, because of the truth he teaches from the Bible being more palatable than the old hash dished out from the pulpits; but this does not account for the sudden universal appearance of his sermons in the public press. Talmage grew in favor and increased in number of papers accepting his sermons until the 'Brooklyn Eagle" descended upon him as its prey and wrecked him; but the reverse applies to Russell. This same old vulture that scratched him with its claws, pecked at him with its bill, sucked the life blood of Talmage like a vampire, is now the tool of the unscrupulous clearics governed by jealousy, ignorance and hatred, and with dim eye is trying to folow its new prey and make a carcass of Russell who is still forging ahead undaunted. Half blinded, the woozy blood-shot eyes of this bird of prey, are strained to locate its intended victim as it soars nearer and nearer with its frantic screams. When Russell turned on this vulturious bird and trimmed its claws by his libel suit, the jury that rendered its verdict in favor of this disreptable Eagle, reminds us of the statement of our former president, Abraham Lincoln, "Even God Himself does not know what an American jury will do." Russell's estimate of the average man is too high, for he was surprised when he lost this case, as well as his defense of his wife's charges in the divorce trial, and he has learned that the jury system is an ideal one only when the members of the jury are sufficiently intelligent to see through the sophistries of our modern lawyers. In passing, we present a definition of a jury by Hubbard, which may be regarded as correct, viewed from a certain angle: he scores the jury, but the real cause of the density of the jury lies with unscrupulous lawyers who play on them: "The stupidity of one brain multiplied by twelve. A collection of sedentary owls. The humble apology of Civilization to Savagery." (E. g., 'Whatever exists can be touched, but a jury is an exception to this universal law—it must be reached.')

To account for the success of Russell's publicity, merely from what may be seen on the surface, would be to involve absurdities that would be unaccountable. The only sensible solution to this, and other remarkable achievements of his propaganda, is that offered by himself—that the whole movement is under Divine Providence; that he is only an instrument in the hands of God. This view makes

(Continued on Second Page)

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LABOR NATIONAL TRIBUNE

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HUGHES' BIG HIT IN THE MILLS AND BIG SHOPS

Sheet and Tin Mill Men Know the Candidate's Father, and His Cousins Work in the Coal Mines of Pennsylvania.

Republican State Chairman William E. Crow, after looking upon the smiling countenance of Charles Evans Hughes, and observing the tremendous reception accorded the next President of the United States, returned home to Uniontown, leaving behind the prediction that the Presidential contest so far as Pennsylvania is concerned, is only a question of majority, and the majority in this state, Chairman Crow declares, will be nothing less than 300,000 for the Republican Standard Bearers, Hughes aand Fairbanks.

Following the monster mass meeting, at which Candidate Hughes, while here, discussed the issues of the campaign and set forth the Republican Party's policies, a conference was held with the Republican party leaders from all over the state, and Chairman Crow and Senator Boies Penrose furnished each county leader, as well as the candidates, with an outline of the plans of the campaign, the munitions to be used in carrying the fight not only into the camp of the enemy, but to the home of the citizen voter who must not only be induced to register, but who must be urged to exercise his right of suffrage.

Every leader is enthusiastic with the reception accorded Candidate Hughes in the Pittsburgh district and from the moment that smiling face, smothered with whiskers, was shoved through the car door into the grime and swart of the world's greatest industrial center, the ovation was one grand, continual overwhelming success. On through the Monongahela Valley, just ahead of the candidate and the reception committee, it swept and its sincerity, spontaneousness as well as its boisterousness, seemed to grip every man in mill, factory, shop and those from the mines, with a conviction and a true realization that here was a man with a feeling as well as a message; that he not only wanted to clasp the hand of the laborer and the artisan, but he wanted to feel as they felt, see as they saw, look upon the conditions of the American workman as they looked upon them, and to get from their lips an expression.

County Chairman William H. Coleman pulled off a master piece in planning the short itinerary, but it was the most profitable undoubtedly in the candidate's tour of the Nation.

It may not be amiss to say that Mr. Hughes is the son of a Baptist minister, whose early ministerial life began in Tredegar, a picturesque, thrifty, industrial community in Wales, and there the father of the candidate had for his parishioners many skilled workmen and master minds, who later became the basis of America's great industrial supremacy.

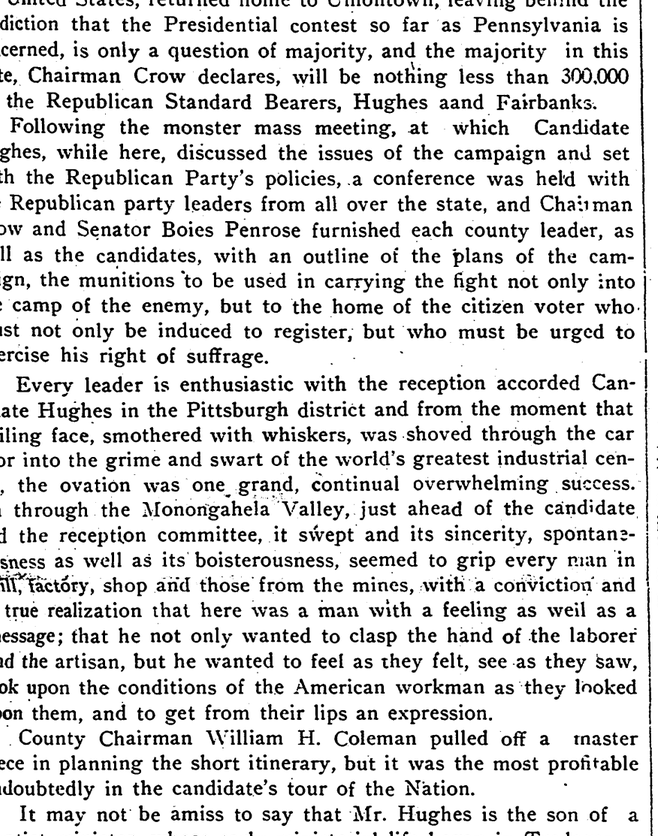
Go into the mills of Pittsburgh, Yonugstown, the Illinois Steel Company, or those of Sharon, St. Louis, Milwaukee, Wheeling and Birmingham, Alabama, and there you will hear the story of the candidate's father, "who preached in the Baptist church on the left hand side of the road to the town square." Our own Jim Davis sheet mill roller, and now one of America's greatest organizers; he who has built up the great Moose organization, and Jim will tell you the story of Candiadte Hughes and more about his father. Talk with John Williams, president of the Amalgamated Association of Iron, Steel and Tin Workers, too, and John will relate some interesting details. When the candidate was Governor of New York it is said he once stopped at Youngstown, Ohio, and there took special pride in meeting face to face many of those who well knew his father, the old Welsh minister of Tredegar. Mr. Hughes has not the cold blooded characteristics so commonly attributed to him, but those who know him intimately know him as a wise, conservative, affectionate, as well as a most humble and considerate companion and acquaintance.

The people well may regard him with personal interest for his intimacy with the mines as well as the mills and factories. And how close he is to the workingman is better described by a piece of personal information brought to the office of the Tribune by the wife of a Montana coal miner, whose home is rather isolated and twelve miles from the main railroad. This miner's wife recently came to Pittsburgh to visit her son who came east a few years ago, located in Pittsburgh and established himself in a very successful business. She had not been in the city long before she began to locate some relatives whom she had not seen in two decades. In the course of her conversation the political situation became a matter of discourse and thus she revealed the candidate: "Do you know who Hughes is?" she asked. There was a pause for a moment and the answer came in the negative with the query: "Who is he?" "He's a cousin of Benny Hughes, the miner in Scranton." You know Benny Hughes the fire boss and Benny Hughes, the Big Boss, they were cousins and Hughes, the candidate, is a cousin of these two. The Hughes, outside of the father, were nearly all miners."

Thus the sheet mill man, and the tin mill worker, with the puddlers and the rail mill man and the miner, may well place confidence in a candidate who is more intimate with those who toil in mill, factory, mine and shop than he cares to confess, and yet there may be method in the madness of this reluctancy, lest he may be understood to use his intimacy for personal profit to lift himself into preference rather than stand upon the issues of the party.

Thus those in the days gone by "who came to scoff and remained to pray," are hading to the present generation the reminiscence of the Welsh Baptist preacher and the present generation

(Continued on Eighth Page)

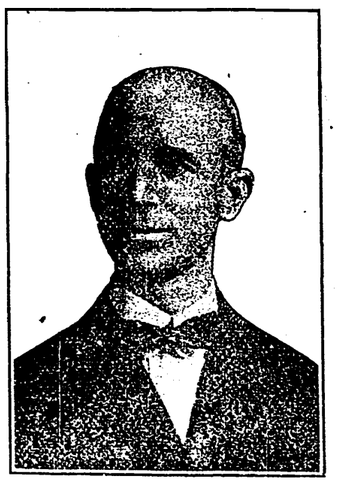


MAYOR JOSEPH G. ARMSTRONG.

Urging His Entire Administration to Turn in for the Republican National and State Ticket.

HON. WILLIAM E. CROW.

Republican State Chairman.



HON. WILLIAM H. COLEMAN.

Republican County Chairman.

Close of a Great Congress of Labor.

Thomas Reece, Staff Correspondent

LONDON, Sept. 21.—The 48th annual Trades Union Congress, which came to an end on September 9, has revealed to those who have watched it closely a new spirit of labor. The old spirit of independence and the old readiness to cross swords with capital in defence of the rights of the workers or for the advancement of their aspirations remain. But behind all the speeches and resolutions one could detect a desire to prevent a renewal of the strikes and lockouts of the old industrial regime and to establish co-operation, or at least a peaceful understanding, between those who employ and those who are employed. This, the new spirit of repugnance towards industrial strife and readiness to negotiate a treaty of peace with capital, was expressed by Harry Gosling on the opening day of the congress, and permeated the greater part of its deliberations. Gosling's offer of the olive branch, and the equally earnest plea for peace made by the Lord Mayor of Birmingham as an employer, created a deep impression on all who heard them.

That these tentative overtures will not be the end of the matter is assured by a specific decision of the Congress which has escaped the attention it deserves owing to the multiplicity of the resolutions discussed at each session. On Wednesday the Congress unanimously adopted a resolution proposed by the London Society of Compositors which instructed the Parliamentary Committee to approach the Employers' Parliamentary Association and the Government to discuss terms for securing industrial peace for three years after the war. Certain proposals, among them 48-hour working week and $4.50 minimum wage were set out in the resolution for acceptance as part of the terms of peace, but it was explained by the sponsor of the resolution that these were really put forward to serve as a basis of negotiation and not as irreducible demands. The following preface to the resolution is worthy of note:—

In view of the importance of maintaining the trade and commerce of the country in the period immediately following the declaration of peace, when industrial adjustments of all kinds will require to be made. This Congress is of the opinion that every effort should be put forth to preserve industrial peace, and thereby assist to secure the material prosperity of the nation after the war.

This declaration and the instruction which followed it indicate, not a solution, but the road to a solution of some of the immense problems with which labor, capital and indeed, the whole nation will be face to face after the war. What will be the exact nature of those problems the Congress did not know. At one moment it heard Gosling predict that millions of soldiers and munition workers would be looking for employment; at another moment it heard Thorne predict that the reconstruction of the countries destroyed by the war would give employment to them all. The Congress fell back upon its old faiths and upon its admitted right to the complete restoration of trade union rules and customs. That, at least, is a legitimate reading of the resolutions of the Congress not only on the future of industry but on compulsory military service. They are not final but stop-gas decisions, and the men who at this Congress shed a long-cherished principle by demanding the restriction or prevention of imports of the products of under-paid foreign labor after the war may be willing to discard other policies when they are convinced that the sacrifice is in their own interests.

Sir George Askwith, chairman of the committee on production, heard in the Central Station Hotel, Glasgow, the application by a dozen trade unions for an advance of wages to the extent generally of 4 cents per hour to their members employed in the Clyde district.

The men interested are the blacksmiths, the boilermakers, the patternmakers, the brass founders, the brass-finishers, the scientific instrument makers, the coppersmiths, and the tinsmiths, with, in addition, the members of four unskilled societies—the Workers' Union, the Gasworkers, the National Amalgamated and the Steel Smelters. The societies had a joint application before the employers, but they have individual applications before the Committee on Production, on whose behalf Sir George Askwith will hear their claims.

Representatives of the Associated Ironmoulders of Scotland and the Central Ironmoulders' Association will

CHAIRMAN GUFFEY CLAIMS PENNSYLVANIA

Democrats Say They Can Carry the State for Wilson--Big Event at Shadow Lawn.

The Democratic County Committee was not to be outdone by the Republicans, and the labor rally in Carnegie Hall, Northside, Pittsburgh, last night, was one of the most important ever held in this section and the enthusiasm was the equal of any meeting held by the Republicans. The principle speaker, William B. Wilson, is Secretary of Labor in the Cabinet of Woodrow Wilson, and Secretary Wilson was Secretary-Treasurer of the United Mine Workers during the time John Mitchell was president.

No man is better known to the miners of the Pittsburgh district than Secretary Wilson, and his influence extends throughout the entire state. During the time he was acting as Secretary of the United Mine Workers he was elected to Congress and after serving in Congress he was fortunate enough to receive the appointment of Secretary of Labor, an office in which he has been of valuable assistance to labor in general and to the miners in particular. The position that President Wilson has taken in labor matters has been largely due to the influence of Secretary Wilson and the workingmen throughout the central Pennsylvania coal fields as well as in the anthracite regions will throw their support to Wilson.

No man in the country is better prepared to discuss the labor question than Secretary Wilson, and Friday night he flayed the Republicans on every issue, holding up to American labor the wonderful progress made and the phenomenal advancement achieved during the administration of President Wilson.

At the conclusion of his address Secretary Wilson began a campaign tour that will take him to the Pacific Coast and back before election. On Monday night he will appear in Wheeling, one of the best organized towns in the country, and the Democrats have already put West Virginia in their column.

The Democrats are confident of re-electing President Wilson. They assert that reports from all states of the Union indicate that President Wilson will receive a good majority of the electoral vote. Also they believe they have a chance to carry Pennsylvania. They have canvassed the State and say that there is a strong sentiment for the president in every county. This has been verified by reports received by Republicans. The latter have begun an aggressive campaign throughout the State with a view of breaking down the Wilson sentiment.

Acting Democratic State Chairman Joseph F. Guffey of this city, has made a tour of the State and feels confident that Wilson will receive enough votes to place this State in the Democratic column. Also Mr. Guffey is confident that the Democratic Congressional representation from this State will be increased this fall.

In discussing the situation, Chairman Guffey said: "The sentiment for President Wilson in Pennsylvania is growing stronger every day and we feel confident that the State will return a majority for him. I believe the workingmen of Pennsylvania fully appreciate what the President has done for them in the way of legislation and that they will give him their support.

"The workingmen know what President Wilson has done for them. They know not what Mr. Hughes will do. But if they search Mr. Hughes' record they will find that he has always been against labor. Mr. Hughes has denounced the eight-hour law. He says it is unconstitutional and also that it is not an eight-hour law but a measure to increase the wages of the workingmen. Has not the Republican party for years declared that they are in favor of increasing the wages of the workingmen? If they are why do they oppose this measure?

"If Mr. Hughes is elected, in view of his statements, what can the workingmen expect? He has declared his opposition to every measure passed by the Wilson administration in favor of labor. Then, if he is elected, he must accept it as an indorsement of his declarations against labor. In the natural course of events, he will then proceed to undo everything President Wilson has done for labor. Are the workingmen of this country ready to have this done? Do they believe President Wilson has not been their friend? This is the question which confronts the workingmen today. If they vote for Wilson they vote to continue an administration that has demonstrated its friendship for them. If they vote for Mr. Hughes, they vote for a man who has declared his opposition to everything Wilson has done. Are the workingmen ready to say that President Wilson has been wrong and that Nominee Hughes is right?

"If the workingmen fail to support President Wilson what can they expect in the future? Their votes for Mr. Hughes will be a repudiation of everything Wilson has done for them. Therefore if they vote against Wilson they will say to the country that they do not wish legislation in their behalf. Mr. Hughes would be entitled to accept this as the verdict and act accordingly. The workingmen have gained a good advantage under the administration of Woodrow Wilson. Are they going to repudate a man who has been their real friend? I do not believe they will."

The Democratic meetings held each day at noon in their headquarters, 427 Fifth avenue, have been attended by large and enthusiastic crowds. Some of the most prominent Democrats of Allegheny and other counties have addressed these meetings. They

(Continued on page 5

Questions and Answers

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

For what sins does the scape goat suffer?

Answer—In Leviticus 16, we have an account of the atonement day sacrifices, first the sacrifice of the bullock which was for the sins of the High Priest and his house, the Levites, then the sacrifice of the Lord's goat which was for the sins of all the people.

After that we read that Aaron took the Scape Goat and laid his hands upon its head and confessed upon it all iniquities of the children of Israel, and sent it away. We understand the Lord's goat and the scape goat, both tethered at the door of the Tabernacle, represented two classes, who, during the Gospel Age make full consecration, following the example of Christ, who is represented by the bullock.

Both classes were begotten of the spirit, and both received the spotless robe of Christ's righteousness to cover the imperfections of their flesh. The Lord's goat-class not only kept their robes clean and white, "unspotted from the world," but in addition they decorated them with "fine needlework" by developing the fruits and graces of the spirit, and were counted worthy to sit with the Lord in his throne, and to wear crowns upon their heads.

The other class failed to keep their robes unspotted, but by a compromising course they got them soiled, and we read that they came up through great tribulation and washed their robes, and made them clean in the blood of the Lamb. These stand before the throne with palms in their hands. Rev. 7, 4-17. The little flock, we believe to be represented by the Lord's goat, and the great multitude, by the scape goat.

The seeming inconsistency of first making atonement in the Most Holy by the sacrifice of the bullock, and the Lord's goat, for the High Priest and his house, and for all the people, and then laying the iniquities of all the people upon the head of the scape goat is easily explained. The sacrifice of the bullock and the Lord's goat, cancelled only original sin—the sin of the world. The fact that mankind were sinners, regardless of their own wishes "born in sin, and shapen in iniquity," and were helpless to extricate themselves. It was for this general sin, and this only, that the Christ, head and body, pays the penalty.

But there are other sins "iniquities of the people," in which some share more than others, and some not at all. They are wilfull wrong doings, violations of justice and love, beyond the degree of inherited weaknesses. These are the sins that will be confessed on the head of the scape goat class, and for which they will suffer.

At our Lord's first advent, those of the Jewish nation, who had enjoyed such great privileges, and who were still found unworthy of the high calling, were required to suffer for all the righteous blood that had been shed from Abel down to that time. Luke 11. 50-51. So that when the Gospel Age was ushered in, there was nothing standing against justice.

Similarly respecting this age, the Scriptures tell us there will be righteous blood to be atoned for. For instance, the "Souls under the altar are represented as crying out," "How long, O Lord, holy and true, dost Thou not avenge our blood on all them that dwell on the earth?" The answer implies that their blood, the wrong and injustice done them and others, will all be atoned for in the end of this age. Rev. 6. 9-11. Why then does the Great Company class have to suffer for those sins? Because it is a wise provision made by our loving Lord, to save them from the Second Death, and at the same time to make atonement for the shedding of righteous blood.

God never inflicts punishment except for corrective measures, and they are said to have been turned over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

This could not represent a class or a work done during the Millennial Age, for the reason that all the work of atonement was done before the blessings of the people began, and those of the restitution class do not wear robes to get soiled. And if those who go into the Second Death are the scape goat class, and bear the iniqities of the people, it would be making them die for the sins of others, and the Scriptures tell us that in that day a man (who dies) dies for his own sin, and not because some one else had eaten a sour grape of sin.

That both the goats represented a spirit begotten class is proven by the fact that they were both presented at the door of the Tabernacle—not the court—for only those in the court condition—brethren—can offer an acceptable sacrifice. Romans 12.-1. The Court is sometimes miscalled the Tabernacle of the Congregation, as it was outside the Court that the children of Israel waited on the day of Atonement clothed in sackcloth, waiting for the High Priests' blessing, which made atonement for their sins for a year. Just as now "the whole creation groaneth in pairs, waiting for the manifestation of the Sons of God."

Waiting for the blessing of the great antypical High Priest, head and body.

THE BLESSING OF LAUGHTER.

"Among the countless blessings that mankind is privileged to enjoy, not the least is the blessing of laughter," writes William Thomas McElroy, in the American Messenger. We do not mean the loud, boisterous laughter of dissipation and evil, nor the careless, thoughtless laughter of vanity, but the whole-souled, hearty laughter of thorough enjoyment and a heart thrilled with love for God and man.

A happy story is told, in this connection, of two men who were among the best known and most influential men and ministers of their age—Theodore L. Cuyler, of Brooklyn, N. Y., and Charles H. Spurgeon, of London, Eng. It is related that on one occasion, after a period of unusually hard work, they went out into the country together for a holiday. As they roamed the highways and meadows with all the enjoyment that the true lover of nature can find under such conditions, Dr. Cuyler told one of his experiences, at which the famous London preacher laughed heartily. A moment later he turned to Dr. Cuyler. "Theodore," he said, "let us kneel down and thank God for laughter," "And there," says the writer who relates the incident, "on the green carpet of the grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter."

It is not a small gift, this gift of laughter. It is a true proverb that "he who laughs oftenest lives longest." Where true, heartfelt laughter is, there can be no evil, no worry and no wicked thoughts. For in themselves such things destroy the very qualities that tend to light-heartedness. It is impossible to laugh happily with a troubled conscience. And the laughter of the evil-minded is as harsh and as unpleasant as are their scowls and imprecations.

Laughter helps in many ways to make the old world better. It makes us more loving, more charitable towards others, more sincere in our efforts to help those who are in need, more useful to those who come in contact with us, more ambitious to prove ourselves of value to the world; more helpful, kind, more healthy and consequently more efficient, and more thoughtful of the Giver of all good and loving gifts.

DON'T WORRY.

Why not? There are a great many "why nots." For one thing, it doesn't pay, and we all want to make paying investments of the capital God has given us. Can you recall an instance where worry and fret served a good purpose? We can't. It certainly didn't when we were ill and longing to be up and doing. Did your doctor prescribe a dose of worry to be taken once in two hours, with an application of fret every night and morning?

Worry didn't help us when we got lost in the jungle of our mistakes, did it? We didn't get out of the tangle till we came to ourselves and dropped worriment.

Just watch that man lose the train he was so anxious to catch. How you envy him the smile with which he hides his disappointment. Isn't that smile a paying investment? He loses his train, but he doesn't lose himself; and is not "himself" a great deal better than a train of cars?

Somebody missed an opportunity once upon a time. What did he do? Why, he fumed and fretted and worried over it long enough to miss a dozen others. What would we have done? If we had been as wise as some great men who have succeeded in this world, we should have drawn one breath of regret and said, "Sorry to have missed it; but here goes for the next one that comes along, and we'll meet it on the way this time."

That's the sort of spirit to attract opportunities; while worry and fret often scare them away.

They say we shall live longer if we don't worry. One can hardly speak from experience on that point, but it's worth trying for, don't you think? One thing sure, we shall live more if not longer! There is more real living for us in one sunny, wholesome, cheery day, than in a month of cloudy, worriment and stormy fretfulness.

A CORRECTION.

In our "Questions and Answers" column last week in the first question, "Does the bad go to eternal torment and the good to future bliss," in the last paragraph a typographical error occurred. The last paragraph should read as follows:

Then all mankind will be given the choice of being obedient to the rules of the Kingdom and "learning righteousness," and going up on the "Highway of holiness" to eternal life, back to the perfection that was lost in Eden, or of being disobedient and being cut off in the "Second Death" "everlasting punishment," eternal death NOT eternal torment. "It shall come to pass in that day, that any soul that will not hear that Prophet—the Christ—shall be cut off from among the people." Acts 3:23.

IS THIS LIFE ALL?

Is this life all
With its failures, it's fears
It's sorrows, it's tears,
It's longings, it's dreamings,
It's doings, all vain?
Old age is upon us
Our soul cries in pain
Is this life all?

Is this life all?
With its favors, its calm
Self-mastery the psalm
Willed in spirit, in word,
Willed in action, all gain?
New life is within us,
With Christ we shall reign,
Is this life all?

—EMMA HOFFMAN LOUIS,
West Homestead, Pa.

THE ROSE.

Within my hand I gently hold the
Garden's Queen a rose,—
The softly-sighing summer wind about
it faintly blows,
And wafts its wondrous fragrance out
upon the evening air.
And as I gaze upon the rose, so perfect and so fair,
In memory's halls there wakes, the
while, a legend, quaint and old,
How once upon a time, one day, a
sage picked up, we're told,
A lump of common clay, so redolent
with perfume rare,
He marveled, and the question wondering asked, "Whence dost thou
bear
Such fragrance, O, thou lump of clay?"
In tones of deep repose
There came the sweet reply, "I have
been dwelling with the rose."

The while the legend stirs my soul,
within my hand still lie
The petals of the rose, and from my
heart of hearts I cry,
"Thou lovely Rose of Sharon, may I
ever dwell with Thee,
So closely that the fragrance of Thy
love shall cling to me!
Oh, fill me with the spirit of Thy
sweet humility.
Then all shall see and know, dear
Lord, that I have learned of Thee;
And let mine earthly pilgrimage, until its blessed close,
Each day and hour bear witness, I've
been dwelling with the Rose!"

—GERTRUDE W. SEIBERT.

Appreciations

Glasgow, Scotland, Sept. 16.

I notice from the cover that your paper is up on the 30th of this month, and I regret I cannot renew it, which please note. I still wish your paper with Pastor Russell's sermons every success.

Yours faithfully,
ALFRED JOHNSTON.

Detroit, Mich, Sept. 29.

Since the great war friends have not been as free to send orders for literature abroad as formerly. Bro. Morton Edgar has asked me to write the Labor Tribune to tell their readers that so far mail matter has always passed safely between England (or Scotland) and America, in spite of the great war? So many of the American friends think their orders, or the booklets, will go astray or be sunk at sea. There is no restriction in the mail matter between Scotland and America. He has special permission from the censors to despatch printed matter so the friends need not fear that the booklets will not reach them.

Yours very truly,
R. F. ROCKHOFF.

North Warren, Pa., Sept. 29.

I see by the label on my Tribune that my subscription expired March 25 and I thank you for not dropping my name, and sending me the paper long past due. I renew through the Watch Tower office and I hope you will continue to publish the good tidings of great joy.

Yours truly,
JOHN ANDEREGG.

HIGH FOOD PRICES.

Since the war, food prices are much
higher,
Even matches to light our fire,
We can't buy meat for the frying pan,
And, alas! We have no fruit to can.
For sugar has gone away, way up,
We don't have much for our coffee
cup.

We also miss our favorite dish,
For eggs are high, as well as fish.
And we have very little bread, that's
so;
And soon to the poor house we may
go;
'Tis either that or the "happy land,"
For we have no cash to meet the demand.

And oh! I say it with a sigh!
Taxes too, are extremely high.
Some have the laws of "God" forsaken
And by the sheriff, our homes may be
taken.
And oh, dear children, do not cry,
When he comes to sell them by and
by.

With prices of everything soaring
higher,
With starvation the poor will soon expire;
And none be left but the rich and
proud,
But please don't tell it to the crowd;
If we could go to "Belgium," there,
Uncle Sam would for us care.

Oh! Write it down in your copy book,
That I never wished to be a cook.
And you might write it on your slate,
Sometimes repentance comes too late.
And now I will finish my sorrowful
tale,
And offer my cooking utensils for sale.
—Contributed by an Avonmore Citizen.

AUTO TOURS

The ideal month for a motor trip is September, and the auto service afforded by C. & B. Line Steamers from Cleveland makes the delightful touring territory adjacent to Buffalo in Western New York and Southern Ontario particularly available for the tour of two days or longer.

The new $5.00 Auto Rate takes your car by steamer from Cleveland to Buffalo and back for a two days' motor trip, this very low rate being made for all cars less than 128 inches wheelbase.

You may leave Cleveland any evening at 9:00, arrive in Buffalo at 7:30 next morning, spend two days in touring to Niagara Falls, East Aurora, Toronto or other attractive points and return from Buffalo the evening of the land 7:30 the following morning, thus second day at 9:00, reaching Cleve- making an ideal outing trip at a small cost.

"SHE HATH DONE WHAT SHE COULD."

The Feast was spread at Simon's
house, and as they sat at meat,
A woman came and silent stood within the open door—
Close pressed against her throbbing
heart an alabaster box
Of purest spikenard, costly, rare, she
held, with modest fear,
She dreaded to attract the curious gaze
of those within,
And yet her well-beloved Friend was
there, her Master, Lord.
With wondrous intuition she divined
that this might be
Her last, her only opportunity to show
her love;
She thought of all that He had done
for her, the holy hours
She spent enraptured at His feet, unmindful of all else,
If only she might hear those words of
Truth, those words of Life.
She thought of that dark hour when
Lazarus lay within the tomb
And how He turned her night to day,
her weeping into joy.
Her fair face flushed, with deepening
gratitude her pure eyes shone;
With swift, light step she crossed the
crowded room. She bravely met
(lions
Those questioning eyes) for Love will
find its way through paths where
Fear to tread); with trembling hands
she broke the seal and poured
The precious contents of the box upon
her Savior's feet,
And all the house was filled with
fragrance wonderful and sweet.
She could not speak, her heart's devotion was too deep, her tears
Fell softly, while she took her chiefest
ornament, her long
And silken hair and wiped His sacred
feet—when suddenly
A rude voice broke the golden silence
with, "What waste! this might
Have sold for much, to feed the poor!"
She lower bent her head—
To her it seemed so mean a gift for
love so great to make!
Again a voice re-echoed through the
room, her blessed Lord's,
(He half arose and gently laid His
hand upon her hair)—
And how it thrilled her fainting heart
to hear Him sweetly say,
"Rebuke her not, for she hath wrought
a good work, what she could;
Aforehand, to anoint Me for my burying, she hath come,
And this her deed of love throughout
the ages shall be told!"

How oft since first I read the story of
this saint of old,
My own poor heart hath burned with
fervent, longing, deep desire,
That I might thus have ministered unto my Lord and King—
"The chiefest of ten thousand, altogether lovely One."
And now, to learn—oh! precious
thought, 'tis not too late, I still
May pour Love's priceless ointment
on "the members" of His Feet!
Dear Lord, I pray, oh! help me break
with sacrificial hand
The seal of Self, and pour the pent-up
odors of my heart
Upon Thy "Feet!" Oh! let me spend
my days and nights in toil,
That I, perchance, may save from needless wandering, and help
To keep them in the narrow way that
leads to light and life.
Oh! let me lay within their trembling
hands a rose of love,
A lily's pure and holy inspiration on
their breast!
Dear Master, let me kneel with them
in dark Gethsemane;
Oh! held me boldly stand and meekly
bear the scoffs and jeers
Of cruel, mocking tongues! Oh! may
I count no cost, e'en life
Itself, too great to serve, to bless, to
comfort Thy dear "Feet,"
And when the last drop of my heart's
devotion hath been shed,
Oh, may I hear Thy sweet voice say,
"She hath done what she could."

—GERTRUDE W. SEIBERT.

WHY WE HATE REFORMERS.

Lots of us wonder why we hate reformers. It is because they are unesthetic. So said a noted Western educator, as reported recently by the daily press.

Allowance must be made for the words being spoken to an art society. Some reformers hinder the cause they are advocating by crudities and extravagances and failure to obtain a symmetrical outlook on life. The reformer is apt to be unsypathetic with what he considers the belated mind.

After granting these things the words of the professor are seriously open to question. The history of the most prominent reform movements of our country disproves the statement. The protest against human slavery had no more cordially hated advocate than Wendell Philips. Yet he was easily among the most cultured speakers and writers of his day. Intense bitterness has marked the opposition to Anthony Comstock because of his crusade against obscene literature. But he was a kindly, genial, gracious gentleman. There was nothing boorish about him. Who among our prohibition advocates has borne more political hatred than ex-Gov. Frank Hanly? Yet he is the polished orator. The movement for social justice includes many highly cultivated minds, accompanied by the most pleasing personal address. Samuel Gompers is an example. Yet he and others associated with him have been the objects of fierce attack and vilest misrepresentation. The evidence does not prove the reformer unesthetic.

Why then do we hate him? The reasons are not esthetic, but ethical. He disturbs our smugness. He jars our respectable conservation. He proces upon us a sense of our part of the responsibility which society owes for the existence of wrong. He awakens us from moral slumber.

So we proveed to hate him. We may finally accept his message, but it is seldom that we accept the man who brought it.

[There was a sword for John the Baptist, a cross for Christ, a fire for Savonarola, a prison for W. T. Stead, and the cruel tongue of slander and misrepresentation for C. T. Russell.]

Vainly we hate the reformer because we love ease, because we love darkness rather than light. Anyhow, we know it in our heart of hearts, whether you tell us or not.

Too long have we erected monuments to the ancient prophets and slain their sons.

ST. PAUL BEFORE FELIX

Acts 24:10-21.—Oct. 8.

St. Paul at Caesarea, the Roman Capital of Judea—His Trial Before the Roman Governor — The Charges Brought Against the Apostle — His Defense—The Doctrine of the Resurrection the Theme of His Preaching. The Roman Governor Interested In the Apostle's Teachings—St. Paul a Prisoner For Two Years.

"Herein I also exercise myself to have a conscience void of offense toward God and man always."—Verse 16.

FELIX, the Roman governor of Judea, received St. Paul as a prisoner. The Apostle's enemies, the high priest and other Jewish rulers, hastened down from Jerusalem to Caesarea, thirsting for his blood. They brought with them a Roman lawyer, named Tertullus, whose knowledge of Roman usage and whose skilful pleading would, they hoped, enable them to prove that St. Paul was a dangerous character—a sort of anarchist. Felix was the judge. There were no jurors. Tertullus made his charges and confirmed them by witnesses from Jerusalem.

Shrewdly the Roman lawyer complimented Felix along the lines of his efficiency in preserving the peace, in putting down every form of insurrection and in maintaining order. This completely paved the way for the request that the governor should rid the land of an obnoxious trouble-maker—the Apostle. Witnesses were produced who testified respecting the tumult in the Temple and that in the Sanhedrin. The Apostle was charged with being a ringleader of a sect called Nazarenes; and the claim was made that he had caused trouble the whole world over. Tertullus charged that the prisoner was guilty of sacrilege—that he had defiled the Temple; and the inference was deducible that the Apostle had caused rioting within the holy sanctuary. Witnesses were produced to prove that these charges were true.

St. Paul Before Felix.

Felix motioned to the Apostle that he was at liberty to answer the charges. Then St. Paul opened his defense. He had come to Jerusalem, not to raise an insurrection, but to worship God after the Jewish custom; and no witness had testified that he was found in the Temple disputing or gathering a crowd. The charge was untrue. He did not do these things in the synagogues or anywhere else; and his enemies could not prove the things whereof they accused him. St. Paul's answer was logical and complete. Still the governor could not understand why there should be a commotion. Hence it was necessary for the Apostle to explain that the Jews had an antipathy against him merely because of his different religious belief, not because of any wrongdoing on his part.

The Doctrine of the Resurrection.

St. Paul avowed that he had not changed his Jewish belief—that he still held to the teachings of the Law and the Prophets, to the fundamental Jewish doctrine of a resurrection of the dead; that he still had faith in the Promise that through the resurrection God's blessing should ultimately come to Israel, and through Israel to all mankind. (Genesis 12:3.) Furthermore, he disciplined himself to keep his conscience pure, free from violation of Divine and human laws.

The Apostle proceeded to explain that he had brought alms to his nation, the offerings of Gentiles who had heard from him the Message of God's grace. Certain Jews from Asia Minor had found him purified in the Temple, but without cry or tumult. These Jews should have been brought forward as witnesses; or else those making charges against him should have specified that wrong-doing they had found in him. Only one charge could they make—that he had cried out, "Touching the resurrection of the dead I am called into question!" Surely the governor could not think that in this there was anything akin to rioting.

St. Paul's testimony shows that he laid special stress upon the doctrine of the resurrection of the dead, both of the just and of the unjust. Alas, that in our day this doctrine has been measurably lost sight of! Few Christians ever think of the resurrection. Few have ever heard a sermon upon this subject. This is because a great error has come in amongst Christian people respecting the condition of the dead. Our Catholic friends tell us that nearly all mankind go to Purgatory, where for centuries they will undergo terrible sufferings, to purge them from sin and prepare them for Heaven. Many Protestant friends tell us that they have not even this hope; that the great mass of mankind go to a Hell of eternal torture, from which there will be no escape.

St. Paul in Prison.

We shall not quarrel with either party. Both views are too horrible to be reasonable, just or loving. We prefer to go back to the words of Jesus and the Apostles, and to note that according to their teachings the dead are really dead, and that their only hope is, as the Apostle declares, a resurrection hope—a resurrection of the soul.—1 Corinthians 15:38.

Blessed are the eyes which see the reformers who are in their midst.—(Northwestern Christian Advocate).

Note—The sentence in brackets was added because of its appropriateness, and was no part of the original.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

Monthly, which will reflect somewhat the magnitude of the accomplishments of these people whose efforts have placed Russell first in American literature: "In American literature Mr. Russell stands first. In the literature of the world, the order would probably be as follows: (1) Bible, (2) The Chinese Almanac, (3) "Studies in the Scriptures," (4) "Don Quizote," (5) "Uncle Tom's Cabin," and (6) Hubbard's "Message to Garcia."

The generals of "Orthodoxy," noting the stupendous volume of work being accomplished, and judging from their experience in endeavoring to enlist the indispensable services of the rank and file, have come to the conclusion that the I. B. S. A. must have an enormous force in the field that handles the literature after the Association produces it. This has led to the battle cry of a prominent Bishop: "To arms! the woods is full of them!" But this must be regarded as a prophecy, not a fact when uttered. Since then the famous Photo-Drama of Creation has invaded the territory claimed by the clergy by "Divine Right", it has divided the generals of "Orthodoxy" as well as the rank and file for and against its presentations.

Europe is being swept by a whirlwind of patriotism and militarism which will render its monarchs powerless, and lead to earthquakes of revolution and volcanic fires of anarchy, even the secular editors are associating this crisis in Europe with Theodore Roosevelt's slogan of the last presidential campaign, the "Battle of Armageddon," and many of the clergy, parrot like, taking their cue from public opinion, are now attempting to dish out "Russellism" with the usual methods of a man with a petrified heart. They announce that Armageddon is in process of fulfillment, just as if they were the first to note the prophecies; and in the next breath denounce the man who had stolen a march on them, depriving them of this honor.

The drones of the old bee-hive that did their work of stinging others, are now busy reviving the Pre-Millennialism of Moody, Seiss, Ottman, Keith, Urquhart, and others and the same thoughts are heralded extensively by "Billy" Sunday in his sermon on the Second Coming of Christ. They catalogue with these works the tracts of Cook, Ross, Maldeman, Ellis and Morehead, which contains the poison that inoculates the minds of the readers against Russell's Studies in the Scriptures, which contains their Pre-Millennialism in a rational form. "We are not ignorant of his devices."

But the methods of placing their dope before the public are faulty, slow and conventional. The same method was tried by Russell in his early days; he had his book placed on the shelf of the Fleming H. Revell Publishing concern in Chicago, along with the same Pre-Millennialism now being revived again; they did not remain long after some of the petty writers of the other books found it out. The book shelves of religious publishers are like the cemeteries, a place for the dead, when only the tomb-stone inscriptions on the outside of the book is read. Russell tried other methods and failed until the remarkable Colporteur Department was developed, or forced upon him by Providence which proved so effectual. Since then the Photo-Drama of Creation has outclassed the Colporteur Department for a speedy, if not as effectual, method of reaching the people, reminding them of the message contained in the series of Millennial Dawn—the Messianic Kingdom about to be established on earth, which will bring order and peace and good will to all men.

(To Be Continued.)

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

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These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

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The NATIONAL LABOR TRIBUNE offers One Dollar to any subscriber, or any boy or girl sending in FIVE NEW YEARLY SUBSCRIPTIONS AT ONE DOLLAR PER YEAR EACH.

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The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparedness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESSED BY PASTOR RUSSELL.

New York City Temple	October 1
Dayton, Ohio	October 8
Providence, R. I.	October 15
Fall River, Mass.	October 15
Dallas, Texas	October 22
New York City Temple	November 5

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

THE CALL OF THE NEW NATION.

THIS NATION TO BE A NEW CREATION OF SPIRIT BEINGS LIKE THEIR LORD.

God's Great Plan Purposed From the Beginning—Its Gradual But Sure Outworking—Natural Seed of Abraham First Dealt With—Call of the Spiritual Seed of Abraham—Their Preparation, Covering 1900 Years—How This Class was Predestinated—Their Completion and Final Deliverance Now About Due—Their Future Work for the Race of Adam.

NEW YORK CITY, Oct. 1.—Pastor Russell occupied his pulpit in the New York City Temple, West 63rd street, near Broadway, this evening. His discourse was based upon Revelation 2:26, 27—"He that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father." He said:

The Bible tells us that from before the foundation of the world our Heavenly Father purposed in Himself the great Plan of Salvation which He has since been carrying out. He will make no changes in that Plan; for He knew the end from the beginning. (Isaiah 46:9, 10; 55:8-11.) Such a wise, gracious Almighty God is ours! Although He had this plan from before the foundation of the world, the Scriptures show that He did not make it known, except very vaguely, until the time of Abraham. This, you remember, St. Paul points out to us, saying that God first made declaration of His Purpose, first preached the Gospel, to Abraham. (Galations 3:8; Genesis 12:3.) To faithful, loyal, obedient Abraham, God said, "It is My Purpose to bless all mankind, and that great blessing shall come through your posterity."

Then God seemed to ignore His own promise; for century after century passed without anything apparently being done. In the meantime, Abraham's natural seed through Isaac had gone into bondage in Egypt. Four hundred years after the Abrahamic Covenant had been made, the Israelites were still in bondage, with that Covenant still standing. Then God sent a message through Moses to this effect: "Are you ready to have fulfilled to you the Promise which I made to your ancestor Abraham?" You can imagine how the Israelites felt. They quickly indicated that they were ready. Then God purposed that Moses should lead them out of Egypt and onward into the land of Canaan, where they supposed that they would become so mighty that they could conquer the whole world and rule mankind in righteousness.

When God had brought Israel as far as Mount Sinai, He indicated to them that before they could, as Abraham's seed, bless the world, they must demonstrate their fitness. Then He gave them His Law in a great Covenant, and told them that if they would keep that Law Covenant, they would have both the right and the opportunity to become the blessers of the remainder of mankind. You remember that God gave Isreal the Ten Commandments at Mount Sinai, through Moses; and that Isreal said, "All these things will we do."—Exodus 19:1-9; 24:1-8.

NATURAL ISRAEL'S FAILURE

The Israelites appreciated God's great offer; they wished to be the blessers of all mankind. It must necessarily be a great people who could conquer and bless the whole world. They could see no other way to bless humanity except by first conquering the world. although they were only a little nation amongst others older and stronger than themselves.

But Israel could not keep the Law of God. No fallen man can do so; for it is the measure of a perfect man's ability. None but a perfect man could love the Lord his God with all his mind, heart, soul and strength; and his neighbor as himself. (Matthew 22:35-40; Luke 10:25-28.) The Israelites did not realize how imperfect they were. But as the years passed by, they gradually learned that they were not able to bless the world.

You remember that God gave them an annual Atonement Day. On that day He said, so to speak, "I will wipe off the slate again; and you may try on a clean slate for the coming year." Year after year they tried in this way. But those annual sacrifices of bulls and goats which were arranged for them could never take away sin. They merely represented in a typical manner that Israel was given another opportunity for life through keeping the Law. (Hebrews 10:1-4.) Finally the Israelites became very much discouraged; for they saw that they were accomplishing nothing along this line. They did not have everlasting life any more than had other people or than they themselves had before they entered into the Law Covenant. They were in no condition to bless the world.

GOD'S PROMISE OF A NEW COVENANT

Then God sent Israel word through His Prophet, saying, "The day is coming when I will make a New Covenant with the House of Israel and the House of Judah. . . I will forgive their iniquity, and I will remember their sin-no-more." (Jeremiah 31:31-34.) Under that New Covenant God will take away the stony heart out of their flesh and will give them a heart of flesh. (Ezekiel 11:14 21; 37:26-28.) This wonderful promise has not yet been fulfilled to the Jews; but soon it will be. In the light of St. Paul's testimony we see that God has an arrangement for an antitypical Moses and for the offerings of "better sacrifices" than those of bulls and goats, by reason of which He will effectually take away sins forever.—Hebrews 9:11-23.

The point we have in mind is not the difference between the Law Covenant and the New Covenant, between the Covenant made with the Jews in the remote past and that to be made with them in the near future, but the fact that God has made certain promises to that nation, and that while they had hoped to have those promises fulfilled in them, yet they have failed to get what they had hoped for. They had hoped to be a nation of overcomers, a victorious nation that God would bless and exalt in order that they might bring all the world into subjection to Jehovah and might impress upon all nations the Law given at Mount Sinai. They had hoped to be judges, rulers, to accomplish the work which God has purposed for the world. This they failed to do.

HOW GOD'S PURPOSE WILL BE OUTWORKED

We have a God who knows what He is about. His Plan was completed from the beginning; and it has met with no reverses at any time. When there was any seeming failure, it was something that God had foreknown and had foretold through the Prophets. He was not surprised that Israel failed to become the blessers of the world.

Then in due time God sent His Son into the world. This feature of the great Plan of the Ages was already purposed by the Father from before the foundation of the world—that His Son, the Logos, should come to earth, become a man, and die as a Ransom for the sins of all mankind. Our Lord came as the natural seed of Abraham, of the tribe of Judah, born under the Law Covenant, and obligated to keep all the terms of that Law. (Hebrews 2:16, 17; Galatians 4:4, 5. But unless He could keep the Law, even He could not become the promised Seed of Blessing, to bless all the families of the earth.

Our Lord Jesus Christ was found wholly obedient to the Divine Law, and fulfilled the requirements of the Law Covenant to the uttermost. Thus He gained all of the rights which that Covenant held out. The Law Covenant promises earthly life, earthly blessings and earthly dominion—that which Adam had lost. But the Man Jesus could not give these blessings to mankind. He might, indeed, have set up a kingdom, established upon wise principles. He might have been recognized as a great teacher and reformer. The whole world might have bowed down to Him, acknowledging their willingness to serve Him as their King. He might have taught them how to speak and act better, how to do all things more wisely. But all this would not have brought them the blessing of everlasting life which God designed that man should attain.

Jesus would have had everlasting life on the human plane for himself as a result of His keeping the Law Covenant. (Leviticus 18:5; Galatians 3:11, 12.) But He could not have given everlasting life to even one individual. He might have awakened some out of death by the use of His power, but He could not have kept them awake; for He had not this right, because the Divine sentence against Adam and his posterity was, "Dying, thou shalt die." (Genesis 2:17, margin.) Hence it was necessary that Jesus first attain relationship to God as the Spiritual Seed of Abraham before He could be the One to save and bless the world.

"A RANSOM FOR ALL"

To accomplish this great work, our Lord gave His life as the Ransom-price for Father Adam, in whom all the world were condemned to death. Inasmuch as all mankind died in Adam, the sacrifice of the one perfect Man, Christ Jesus, was sufficient to accomplish the redemption of the whole human race, which was in Adam's loins when he sinned. What beautiful harmony Bible students find in all of God's arrangements!—1 Timothy 2:5, 6; 1 Corinthians 15:21, 22; John 1:14.

The word Ransom, as used in the Bible when speaking of our Lord's sacrificial death for man, signifies a CORRESPONDING PRICE. It was the perfect man Adam who sinned; and it was the perfect Man Jesus who gave His life as Adam's Redemption-price. It was not enough, however, that Jesus lay down His human life. He must receive a spirit life; for if in His resurrection He took back the earthly life which He had laid down, He would need it for Himself, and consequently would have no life to appropriate for Adam and his race. Had our Lord merely died and been resurrected to human life again, His death would have been of no avail.

Here we see the beauty of God's Plan of Salvation. In permitting Jesus' life to be taken away unjustly, God had arranged to give our Lord a new life, on a new plane of being, as a New Creature. Then, having received life as a Divine being as a reward for His faithfulness, our Lord, as a New Creature, would still have to His credit the earthly nature, the human life which He had not forfeited by sinning. Thus He had a right to two lives. He needed the spirit life for Himself; and the human life He had to give for Adam and his race. He neded the two; for nothing less would accomplish the Divine Purpose.

GOD'S WONDERFUL NEW CREATION

God's Plan having carried out thus far, the next step was that our Lord Jesus should start a new nation; for when Jehovah spoke to Abraham, He had intimated that the Seed of Blessing would be a nation, not merely an individual. (Genesis 22:17—"the stars".) The natural seed of Abraham as a nation had high hopes. When the suggestion was made to the Jews of our Lord's day that they might not be fit to be God's special people, they were amazed; for they supposed that since they were Abraham's seed, and since God's Word cannot be broken, He must take them. (Matthew 3:9; John 8:39.) But God would not have them unless they were in the right heart condition. He would fulfill His Promise, but not through Israel as a nation.

We might not have understood the matter had it not been that God's providence revealed it through the Apostles. St. Peter, writing to the Church, says, "Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose], that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Peter 2:9.) This is God's arrangement, then. For nearly 1900 years He has been selecting the members of this nation individually—not taking a whole nation, as He did with the Jews. It is to be a new creation as well as a new nation—"created in Christ Jesus unto good works."—Ephesians 2:10; 2 Corinthians 5:17.

The one Church of Christ is to be the New Creation, according to the teachings of Scripture. We do not know who the members are; but St. Paul declares, "the Lord knoweth them that are His." (2 Timothy 2:19.) It was this class to which God referred away back in Abraham's day, when He declared that the Seed of Abraham should bless all the families of the earth. Whoever is in Christ is of that seed.—Galatians 3:8, 16, 29.

For many centuries God gave the nation of Israel an opportunity to try to accomplish the desired end through their Law Covenant. But they failed. Therefore there would be no use in attempting to bless the world under that Covenant. Only one kept the Law Covenant and He therefore has all the rights accruing from the keeping of it. That One is now choosing a select nation; to be His joint-heir in all of His possessions and honors—as His Bride. It is God's proposition. No matter how poor a maiden may be, if a rich king accepts her as his wife, she becomes his joint-heir. This is exactly the picture which God gives us of Jesus and the Church.—Revelation 21:9, 10; Ephesians 5:25-32.

Those Jews who were living in Jesus' day could become united to Him as members of The Christ—heirs of God and joint-heirs with Christ Jesus. The Gentiles, who were never in covenant relationship with God, and who therefore had no rights as Jews, have been invited to become fellow-heirs with the faithful Jews, to share with them all that they will receive through Christ. (Ephesians 3:1-7.) Thank God that the door was opened to the Gentiles also! So for nearly 1900 years our Lord has been selecting this Bride class to inherit with Himself the Promise made to Abraham.—Isaiah 55:1-3.

CHURCH OF CHRIST UNDER GOD'S LAW.

God is still of the same mind as to the beginning. No one will be fit to bless others unless he himself is in harmony with Jehovah through His Law. But the Church is not under the Law Covenant. According to the flesh we could not keep the Divine Law, but we can keep it according to the spirit. Covered with the merit of Christ's sacrificial death, we can keep the just requirements of the Law of God. The righteousness of the Law is fulfilled in us, "who walk not after the flesh, but after the Spirit." (Romans 8:4. God tells us that He has reckoned us dead to ourselves, to our fallen human nature; and that He will judge us according to the spirit, the intention. If our hearts ar eloyal, and if our endeavors are the best that we can put forward, He will cover our defects with the sacrificial merit of Christ.

God keeps us clean by continually applying to us the virtue of Jesus' blood as we ask for it. (1 John 1:7-10.) Having willingly given ourselves over entirely to God, and using all our strength in seeking to live according to His will, we have been accepted through Christ Jesus as members of this wonderful new nation which, when developed in the School of Christ, will be fully qualified for bringing in the great blessings long ago promised to all the kindreds of the earth—both the living and the dead.

The Spiritual Seed of Abraham are to be overcomers, conquerers. Their future work is the uplifting of mankind from degradation and sin, and the bringing of them back to God. The necessary preparation for this work is in themselves. They are not expected to perfect the flesh; but they are to bring their minds so thoroughly into subjection to the will of God that they will do the best that they can do. They are to OVERCOME, if they would win the great prize of their High Calling in Christ Jesus.

Many and varied are their besetments from the world, the flesh and the Adversary. All about them is the spirit of the world, which is altogether different from the Spirit of the Lord. The worldly spirit is sometimes more noble and sometimes less noble than at other times; but it is always a selfish spirit. It is also an ambitious spirit, desirous of having the good things of this life, the approval of the world, and everything of a worldly kind. Then the flesh has certain tendencies which have come down to us through 6000 years of sin and selfishness—tendencies toward pride, show, vanity, etc. Then there are many contrivances of the Devil with which to contend. Many of these have come through the teachings of the various religious systems of this world. All these things must be overcome, if we would be granted to sit with our Lord in His Throne.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$50.00
Amount received	2.00
Total	$52.00
Paid out	$60.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to Pastor Russell.

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THE RUSSELL PROPAGANDA.

Essay VII.

(Continued from last week.)

The enormous amount of work accomplished by such a comparatively small force and small amount of capital, has excited the wonder and admiration of those that are doing all in their power to quell it. Wm. T. Ellis, who has given the Society sufficient investigation to discover thin, writes as follows, as field editor of The Continent. He is a man familiar with this line of work, and should know whereof he speaks:

"Let me hasten to say that I know of no organization for the publication and spread of religious literature—and I do not accept the American Tract Society, American Bible Society or any denominational publishing house that has ever had such success in getting its output into the hands of the people. During the year 1911 more than half a million volumes of Studies in the Scriptures were circulated bringing the total circulation of the books up to more than 4,000,000 copies. It may be mentioned that the publications are in twelve languages. During the year 221,789 letters were despatched from the Brooklyn headquarters and 128,712 received. Six hundred colporteurs were responsible for much of the extension of literature. The Colporteur work is self-sustaining. "The I. B. S. A. Bible Study Class Extension" reported 3.049 meetings held during the year, with an attendance of 97,898."

In line with Mr. Ellis' admission we present the report of the American Tract Society compared with that of The Watch Tower Bible and Tract Society, published in the Bible Student Monthly, edited by C. W. Hek, a journal devoted to the interests of Laymen's Home Missionary Movement:

"The following item of news is going the rounds of the public press. We confess surprise that so wealthy an organization and one which receives so many large legacies should not furnish a more interesting report:—

'An interesting meetiug of the American Tract Society, which was organized in 1825, was held in the Congregational Church in Greenwich, Conn., the home of the president, William Phillips Hall, last week. A review was given of the work of the society, now in better condition than for some years past, although its accomplishments have always been notable. The eighty-fifth annual report, made by the Rev. Dr. Judson Swift, general secretary, has just been issued in neat pamphlet form. The balance sheet for the year shows assets of $2,403,515; liabilities, $1,552,422.47; excess of assets over liabilities, $851,092.53. Three life directors and fourteen life members were constituted during the year covered in the report. The cash appropriations made for the year in Europe, Africa and Asia were $5,300. The totals of these appropriations in the society's history have been $774,012.43.'

"The Watch Tower Bible and Tract Society is probably the most active organization ever known in the world along the lines of Tract distribution and home and foreign missionary work. It apparently has no capital, but merely uses as received monies voluntarily donated to its work. While other societies are continually soliciting assistance, both in public and from church pulpits and through private solicitations, this Society avers that it never solicits money either publicly or privately. Donations to its treasury must come voluntarily or not al all. Its officers receive no salary. Its numerous missionaries receive no salaries—merely their expenses are paid, and these on a very moderate scale. Their printing is done in great quantities and at the lowest prices. Nothing is ever bought on credit. Only in proportion as the Lord supplies the means is the work pushed forward."

"This Society's annual report, briefly summarized, is as follows:

"It has about seventy missionaries, home and foreign. They traveled over 500,000 miles last year. They visited more than 3,500 cities. They held more than 11,000 meetings. This Society expended in the proclamation of the Gospel in foreign countries $20,935.24. It expended in the United States and Canada $139,743.80. It put into circulation more than 600,000 copies of "Studies in the Scriptures,"—this amounted in the English language to more than 350,000,000 of tract pages and in the foreign languages it circulated in this country more than 6,000,000 of tract pages. These almost inconceivable totals bewilder the average mind. Besides all this is the considerable work which the Society did in India, South Africa, Australia and Europe."

"Congratulate the Society on its immense work and the accomplishment of it so economically. One is quite reminded of the feeding of the multitudes with the five barley loaves and two small fishes."

We will not give details of a later report of the Society's work for the reason that the figures would not reflect the work to any but those who are accustomed to this particular line. Russell's first book "The Plan of the Ages," has nearly reached the five million mark, and this may be stated in the language of an editorial comment which appeared in the Overland

(Continued on Second Page)

NOTICE TO FRIENDS.

F. W. Brock, of Post Falls, Idaho, is selling receipt for making Mexican Chili at $1.00.

CROSS & CROWN STATIONERY EMBOSSERS while they last only 68c postpaid. Every friend should have one. Many uses. Satisfaction guaranteed.
STANDARD SUPPLY CO.,
Reading, Pa.

WANTED—To buy either new or second-hand: 1 copy each of the 1913 and 1914 I. B. S. A. convention reports, especially the 1914.
Address, T. H. FORRESTER,
1107 E. 26th St., Erie, Pa.

IMPORTANT NOTICE

Dear Friends:—We can furnish you with Brother J. F. Rutherford's lectures on "MILITARYISM AND WHY THE NATIONS WAR" in Slovak language. They are in booklet form. So all the friends would like to have some, we will be glad to send them to be given among Slovak people. They are free, but to them who prefer to pay for them, the price will be two for five cents. Address:
MICHAEL SALATA,
Box 94, Duquesne, Pa.

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 45. PITTSBURGH, PA., THURSDAY, OCTOBER 12, 1916. FIVE CENTS A COPY

New York Public Library 476 Fifth Ave.

STRIKE LEADERS PAY $4,000 FOR AUTO HIRE

Fitzgerald Uses Six Cylinder Limousines and Pay Fabulous Prices When Machines Can Be Bought for About $300.

Nearly $4,000 for automobile hire has been spent by organizers for the Amalgamated Association of Street and Electric Railway Employes since July 22 last, when the first traction strike was called in Westchester County, according to an estimate furnished to the New York Times.

Most of this money was paid to the Packard Automobile Renting Agency on Forty-first street, between Seventh and Eighth avenues. By special arrangement with this company based on the heavy volume of business contributed by the organizers, representatives of the union obtained a special rate of about $2.70 an hour, which is $1.30 less than asked by that concern from occasional users of automobiles.

So frequently have William B. Fitzgerald, general organizer for

(Continued on Eighth Page.)

Railway Dispute About to Be Settled.

Thomas Reece, Staff Correspondent.

LONDON, October 1.—Now that the annual British Trades Union convention is over and a good many important subjects connected, or not connected with the war and labor have been threshed out and well-supported decisions arrived at, the labor atmosphere in this country is very much clearer. It is still pretty obvious that whilst our leading trade unionists do not distrust the Government on the question of the restoration of trade union rights after the war they are afraid that certain big financial interests may prove too strong for certain weak-kneed politicians. Therefore the rights of the workers are being kept to the front the whole time although nothing is to be allowed to interfere with the carrying on of the war. The big labor question of the week is in connection with the railway pay dispute. The negotiations between the railway managers and representatives of the National Union of Railwaymen and the Associated Society of Locomotive Engineers and Firemen with reference to the men's application for an advance of $2.50 a week in wages were resumed in London on September 19th.

Before the two sides met at the Midland Grand Hotel a special general delegate meeting of the National Union was held at Unity House to discuss the situation, and after the negotiations had been re-opened a deputation of the railway managers saw Mr. Runciman at the Board of Trade. The position was that the railway companies had made an offer that each man should receive 75 cents a week additional war bonus (that is extra wages as compared with the rate prevailing before the war opened), the first payment to be made in respect of the week ending September 16; they had further offered to submit to arbitration by any tribunal appointed by the Government the question whether anything more than 75 cents should be given, agreeing, should the tribunal decide in the men's favor, that the award should apply as from the same date.

The men, it is understood, are standing firm for their full demand of $2.50. If this were conceded it would mean that the full war bonus received by the railway workers would be $3.75 a week, a figure much higher than has hitherto been established as a basis where workers are paid time rates. The bonus now offered to the railwaymen (including the $1.25 granted in two sums earlier during the war period) is $2.00 a week, a sum which may be increased by arbitration if the men agree to that course. The delegates to the special general meeting of the National Union of Railwaymen will remain in session while the negotiations with the railway companies are in progress. This will enable the union leaders to keep in touch with the rank and file of the movement and to communicate to them any fresh development arising out of the conference with the managers. Presumably the general meeting will give the decisive vote as to whether a settlement on terms other than the concession of $2.50 shall be sanctioned.

Whatever attitude the National Union may finally take up, it would appear from the resolutions passed by branches of the Associated Society of Locomotive Engineers and Firemen that the engine drivers, in view of the national importance of their work, do not favor the use of the strike weapon to enforce the application for more money. This does not mean, of course, that they do not hold the opinion that railway workers as a body are inadequately paid.

A highly important scheme affecting 400,000 skilled workers and the future trade union development of the engineering and shipbuilding trades is now being confirmed by a ballot of the members concerned. For some years it has been felt that there existed a lack of cohesion between the trade unions connected with the engineering and shipbuilding industry, and this led the Council of the Ironfounders' Society to associate with the Executive Council of the Amalgamated Society of Engineers in the promotion of a scheme having for its object closer unity and co-operation for offensive and defensive industrial objects. The sub-com-

(Continued on Page Five.)

COMPENSATION LAW APPLIES TO CHILD.

PHILADELPHIA, Oct. 9.—Judge McMichael has ruled that the state workmen's compensation law must be interpreted broadly and that compensation must be paid to children whose fathers are killed in industrial accidents.

The case centered about a 4-months-old babe whose father was killed six days before it was born. A workmen's compensation referee awarded benefits to the mother and to the child until it reaches the age of 16. Appeal was taken to the compensation board, which sustained the referee. The matter was then taken to the courts.

It was argued that when there is a widow or widower entitled to compensation, no award can be made to the children. In dismissing this argument, Judge McMichael said:

"An act of assembly of the character of the one inquestion should be interpreted broadly and in harmony with the aim of the act providing support for those dependent upon a deceased employe.

"Since dependents bound by the compensation feature of the law lose all their remedies at common law, a literal construction in their favor is required. In the case at bar the child takes nothing during the running of 300 weeks if its mother lives that long and does not marry. Can it be said that it was intended that the child thus should be excluded from the benefits of the act?

"We think the provision for the mother negatives that inquiry, because the payment made to her was based on the fact of the existence of the child. The child's right to compensation cannot be said in this way to be obliterated. It becomes merged with that of the mother, and rightly so, because she is usually the person to whom ultimately compensation due a child would naturally go."

It is stated that the decision will affect over 1,000 children and that over $2,000,000 is involved.

MANY FOREIGN TONGUES USED TO BREAK STRIKE.

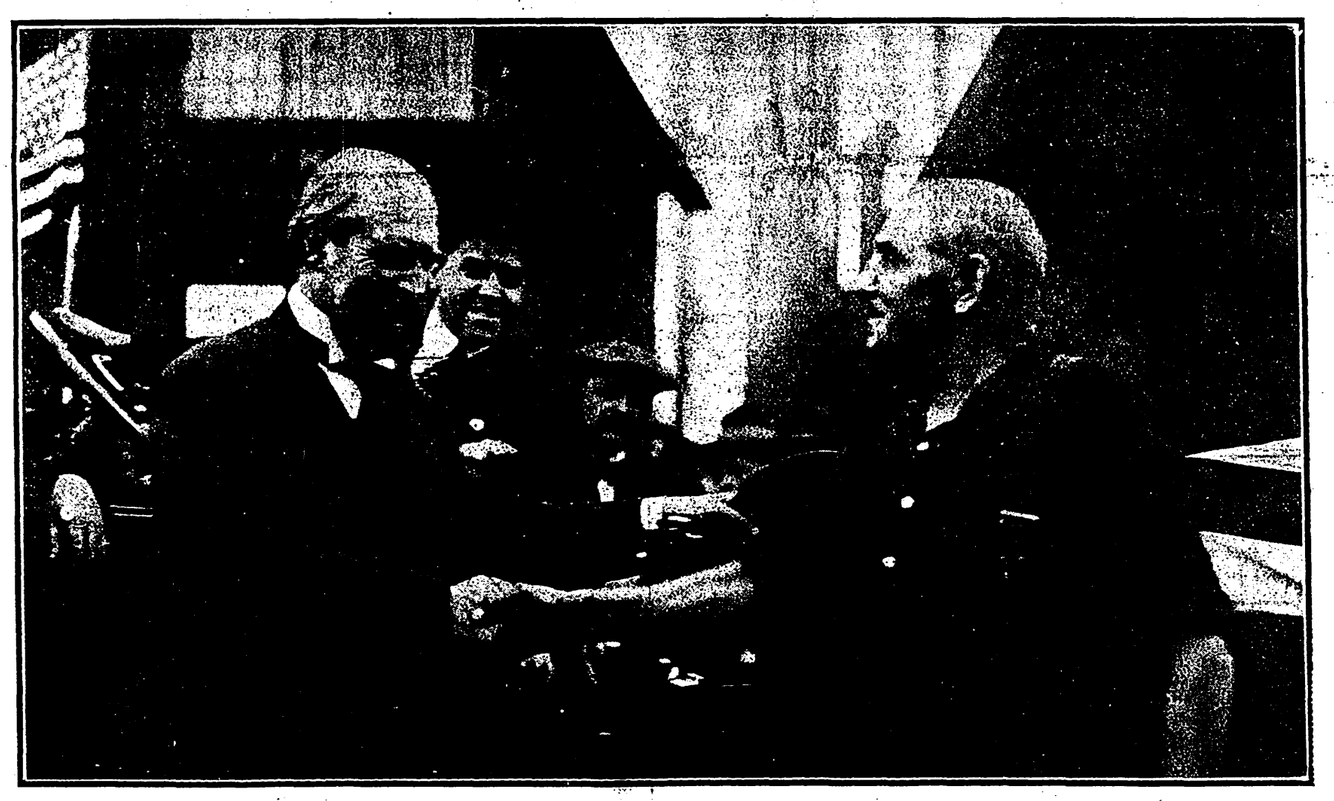
ST. LOUIS, Oct. 9.—Striking packing house workers charge the struck companies with having perfected a "silent system" in their plants. The scheme consists of making up the gangs of the different departments of many nationalities, so that one group does not understand the language of another.

The foremen of these gangs, generally rough-necks and slave drivers of the old school, do not hesitate to knock down the Pole or the Greek because he knows that the rest of the gang, the Russ, the Servian, the Hungarian, the negro, the Bohemian and other nationalities are suspicious and jealous of the victim of the foreman's brutality and that he will get no sympathy from them.

The strike started when 33 unorganized employes of the Cox & Gordon company asked that wages be raised from 20 to 22½ cents an hour. They worked from 60 to 66 hours a week. The request was refused and the workers joined the Meat Cutters and Butcher Workmen's union. The company then appealed to the Meat Packers' association and the following firms are now involved because their employes declined to act as strike-breakers:

St. Louis Dressed Beef company, St. Louis Independent Packing company, Krey Packing company, Beiz Provision company, Sartorius Provision company, Heil Packing company and the Cox & Gordon company.

PRESIDENTIAL CANDIDATE HUGHES SHAKING THE HORNY HAND OF CHRISTOPHER HORROCKS, ONE OF LABOR'S REPRESENTATIVE WORKINGMEN.



No greater tribute could have been paid to any man of this nation than that paid by the workingmen in the Turtle Creek Valley to Presidential Candidate Charles E. Hughes on his visit to Pittsburgh and the real, genuine climax came when the great toiling masses, headed by the Sage of the Westinghouse men, in behalf of the men, in the mills, shops and factories, welcomed the great Republican Standard bearer. It was Christopher Horrocks who for 47 years has been in the employ of the Westinghouse interests who made the famous speech and no one could have more fittingly represented labor and those who toil in these great industrial plants than Chris Horrocks. This is what the Sage of the Valley said:

Fellows:—The shops of the great Westinghouse interests have been visited by thousands of people, including men from the nobility of Europe as well as the plain, yet influential citizen of America, but I do not believe we ever had a visitor who so strongly appealed to us workingmen as the man who is with us today. It should always be a pleasure to any body of men to greet one who has risen from obscurity to the exalted position attained by our distinguished visitor today. However, his life has been no sinecure, but rather a most strenuous one.

As a young lawyer he began life with a determination to add dignity to his profession, and to practice law only along the lines of justice and equity, the basis on which all good laws are founded. Following this course, he soon won the confidence of his fellow citizens, and the admiration of the most learned jurists. His private and public life as well will bear the closest scrutiny.

Serving as Governor of New York he carried with him into that office those commendable traits of character on which his life work was builded. You will remember that it was he who broke up one of the most notorious and gigantic swindling games that ever found a lodging place in the great State of New York. So recklessly did he swing the axe of justice right and left, fearing neither financial nor social influences, that many were victims of his stern justice. This fearless act won for him the admiration of all law abiding citizens throughout the country, and opened up the way for a more exalted position, viz: Associate Justice of the Supreme Court of the United States. This is the highest honor that can be bestowed upon a citizen excepting, of course, that of Chief Executive, or President, of the United States.

It was while serving as a Justice of the Supreme Court that his knowledge of the law, national and international, coupled with his executive ability, marked him as a man who should become the standard bearer of the Republican Party and the logical candidate for President of the United States.

Fellows, you will remember how we were the victims of the present administration's tariff reform. It should rightly have been called tariff transform, for it certainly transformed this shop where you and I earn our bread and butter from a busy beehive into an almost idle workshop, and, in consequence, for nearly two years, working from two and one-half to four days a week, many home comforts were sacrificed by all of us.

It has been said that experience is the best teacher. Then let us profit by our past experience and rally round the standard bearer and the logical candidate of the Republican party; let us give him our individed support, and repose in him that confidence which his past record as a public officer and his sterling character so fully deserve, believing that under his administration as President of the United Staes, we, as a people, will soon realize an inflow of the home comforts which the present administration has deprived us of. Then let us have home protection and protection for homeindustries.

I now take pleasure in introducing to you the standard bearer and logical candidate of the Republican Party for President of the United States, Mr. Charles E. Hughes, who will address you.

LABOR SOBERING UP; STOPS! LOOKS!! LISTENS!!!

Not to Be Dragged Into the Ranks of Democracy by the Wilson Eight Hour Bait.

Special for the National Labor Tribune.

By DAVID S. BARRY.

Organized wage earners are beginning to take sober second thought on some recent labor legislation, which is being made an issue in the present political campaign. The clear-cut declaration of Charles Evans Hughes, that he favors the principle of an eight-hour workday, to protect wage workers from over-fatigue, and that the Adamson law does not limit the hours of labor, is causing workingmen to look more closely into the question.

That the Adamson law was enacted hastily without due consideration, so that it might furnish political capital for President Wilson, is now becoming more apparent. Thinking workingmen are opposed to making wages a political issue. Indeed, they believe it will be a sorry day for the workers of the United States, should the adjustment of wages in private industry, be placed in the hands of politicians, aspiring for public office.

Workingmen differ on the advisability of limiting the hours of labor by legislative enactment. The American Federation of Labor has taken a very decided stand against such legislation, although there are some in its ranks who favor that method of reducing the hours of labor. But nowhere has any responsible labor leader in this country advocated legislation fixing wages in private enterprises, except a minimum wage for women and minors, who cannot successfully be organized to protect themselves.

That the so-called eight-hour law for railroad employes engaged in train operation, does not limit the hours of labor, is admitted by its sponsor, President Wilson. In recommending the legislation he said that eight hours should be the basis for determining a day's wages, even if it was impracticable to limit the hours of work to eight a day. In other words he admitted that the law he recommended was only a method through which the wages of certain railroad employes would be increased about 20 per cent.

No worker will find fault with increasing the wages of any class of employes. The average worker feels that he is underpaid at best and will welcome an increase. But he feels chary about recognizing the authority of Congress to fix his wages for him. There is no telling where such legislation might stop. The worker might be given an increase during a campaign, as in the present instance, for political expediency, and have his wages reduced after the campaign was over. If Congress has authority to increase wages, it has authority to reduce them and do the workingmen want to be made pawns on the political checkerboard?

Samuel Gompers, president of the American Federation of Labor, frequently has warned the workers of the country against this danger. It suits Mr. Gompers to show his partisanship at this time for the Democratic party, but he knows that President Wilson has done the thing which he (Gompers always has warned against in his writings and his speeches. Of course the right of Mr. Gompers to turn political somersaults is not questioned, but it is difficult to see how he can reconcile his well known attitude on this subject with the action taken by the President.

At the convention of the American Federation of Labor at Philadelphia in 1914 the folloiwng resolution was adopted as expressive of the sentiment of the organized labor movement on this subject:

> "The American Federation of Labor, as in the past, again declares that the question of the regulation of wages and the hours of labor should be undertaken through trade union activity, and not to be made the subjects of laws through legislative enactment, excepting insofar as such regulations affect or govern the employment of women and minors, health and morals; and employment by federal, state or municipal government."

When the subject was again brought up in the 1915 convention of the American Federation of Labor at San Francisco, the committee on resolutions substituted the declaration of the Philadelphia convention for the original legislative eight-hour resolution, and the substitute was again adopted.

In offering the substitute the resolutions committee at San Francisco said:

> "Your committee is of the opinion that one of labor's first great victories was the winning of industrial freedom through the repeal of those laws through which the workers' terms of employment had been largely determined by legislative and judicial authorities and the establishment of the workers' privilege to organize on the industrial field and, through their collective strength, enforce their right to have a determining voice in the terms of their employment."

As has been noted the report of the committee was adopted by the convention, so we have the official declaration of the American Federation of Labor, that one of labor's greatest victories was in securing the repeal of just such legislataion as the Adamson law.

But Mr. Gompers has raised his voice in opposition to legislation of this character at places other than conventions of the Ameri-

(Continued on page 5

Questions and Answers

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

Question—The I. B. S. A. teaches that the old patriarchs whose faith was counted unto them for righteousness, will in the resurrection be raised perfect human beings, and set up as princes in all the earth during the Millenium. As these were merely reckoned righteous when they died, and there is no change in the grave, how can they be raised perfect, as it is stated in Heb. 11-40 that—they without the saints should not be made perfect?

We would like the above question answered as we understand that the Saints will assist the old patriarchs up to perfection, and then appoint them princes at the end of the Millenium, as a reward for their faith.

W. J. RANKIN, North Bay.

We understand the old patriarchs will be brought up as perfect human beings in the resurrection—that is, they will have perfect bodies, and perfect characters as far as intentions are concerned, but they will lack experience, and will need to be tested.

The testimony concerning them is that "they pleased God", and for that reason they were considered worthy of a "better resurrection." We read that "they all died in the faith, not having received the promises" and without us—the Saints—or aside from us, they should not be made perfect. The thought being that they could not receive their reward except through the glorified Church, Head and Body, through which all life must come.

They will be "Princes in all the earth during the Millenial reign. A prince is a ruler and they will be the earthly rulers, under the "Great King." "The law shall go forth from Zion"—the spiritual phase of the Kingdom, the Church, Head and Body—"and the word of the Lord from Jerusalem"—from the seat of the earthly phase of the Kingdom, through the Princes.

They were not on trial for life, for the "Way of life" had not been opened up in their time, consequently they will have to come under the Mediatorial reign to prove their worthiness, or unworthiness for eternal life.

They will not be made Princes at the end of the age, for at that time there will not be any need for Princes—riers—every man will then be a king in his own right in fulfillment of the command given to Adam—"Be fruitful and multiply and fill the earth and subdue it, and have dominion over it"—a dominion which Adam lost, but which is to be restored to his posterity.

Question—What would a family in the Truth do in sickness or death, with no preacher to send for to sympathize with them?

MRS. A. J. ROONEY, Pgh., Pa.

Answer—A family in the Truth would have a great advantage in such cases as the "Trtuh people" are all preachers.

In a case of sickness they would be able to render any kind of assistance which might be needed and also to sympathize.

In case of death, if it were the death of a Saint, they could rejoice with them that the loved one had fought the good fight, and had kept the faith and would receive the crown "in that day." And at the same time sympathize with them in their loss.

If it were the death of a worldly person they could point them to the resurrection, and say with the Apostle, "We do not sorrow as do those who have no hope."

If it were a child they could repeat the beautiful funeral sermon which the Lord preached to Rachel, when she lost all of her children, and "would not be comforted because they were not." Saying "Refrain they voice from weeping and thine eyes from tears, for thy labor shall be rewarded, and they shall come again from the land of the enemy."

The land of the enemy is the land of death.

Brooklyn, N. Y., Oct. 7.

As I see on the address slip of "The Tribune" that the time is up the 13th of this month for it to be renewed but I'm sorry to tell you that I am not able to have it renewed on account of being an invalid and not being able to work.

The "Labor Tribune" is a great friend of mine especially on account of Pastor Russell's sermon and religious teachings. I am very thankful to the person who ever he may be, that paid for the last six months subscription and I am also very thankful before hand to any of the dear brethren who should take the notion to let me have the paper for another six months or any length of time preferred. My best regards to all and thank you very much.

Yours in the great hope,
NILS S. HANSEN.

Saginaw, Mich., Oct. 7.

Having been a subscriber to the Tribune for nearly four years, will say that I think very highly of its stand for truth and righteousness and appreciate the many good things published in its columns.

Yours truly,
OSCAR RUSS.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

"Bethel Home" during working hours.

But be it here stated that in all my experience in coming in contact at unexpected and inopportune moments, with the venerable divine who has charge of the interests of the whole concern, I have never caught him indisposed or ruffled; nor at anytime did I notice any sign of the weight of the responsibility he carries. He has always been the same calm, serene and easy going friend, always on the alert to try his steel with a batle of wits for diversion. Thus the greatness of a really great man looms above that of the men, however capable they may be, who are drawn to the support and execution of his plans. Similarlly Judge Rutherford, his legal adviser, relates that on one occasion they were grappling with a legal problem that predicted a dark future, and, the lawyer having spent a restless night, enquired how he slept: "I never slept better in my life," he replied, adding that the whole affair was the Lord's doings; and he was able to solve the problem and remains on the alert to note what move Providence would indicate next. He never magnifies his own importance, as if everything depended on his judgment and foresight. "Sufficient unto the day is the evil thereof."

All who had to do with the management of the Creation enterprise in the field, like the general manager and his counsellors, graviated to where they could best serve the cause—their personal interests being second to making it a success. In this work we have the self-sacrificing spirit carried beyond credibility;—talented mechanics, business men, reporters, doctors, lawyers, men of every profession and walk of life; humble individuals exalted to places of honor to learn how to be exalted and keep their poise; men from high profession linked to some menial service to learn how to be abased; many of them educated to operate the moving picture machines and phonographs, sitting in these booths that were veritable sweat shops in the heat of the day and the humidity of night, a condition that requires the genius of Dante to describe; to this is added other hardships connected with transportation of paraphernalia from city to city, which kept them up until late hours of the night, to make sure that there was no hitch in dispatching and receiving the parts by the express companies forming the circuits. All this, and other inconveniences endured for mere living expenses, you say? No! Some of them paid their own expenses and went into training for the privilege—all done to please and serve the public by the exhibition; they all loved the truth presented, and rejoiced in the *privilege*, not obligation, of having their personalities lost in the great endeavor. Here is where human nature had no sway; they, like the colporteurs that tramp the streets of the cities of the world, many of whom left their children in the hands of relatives so as to be free to serve in the "Harvest Work," and spread the "Good News of the Kingdom," did it all for love, and to honor the God of Love and Justice by heralding His true character as revealed in the Divine Plan of Redemption for the groaning Creation! We bow our heads in silent admiration to this selfabnegation.

Some have sarcastically remarked concerning these people that they expected the present order of things to be wrecked in anarchy by the fall of that year, and for this reason they parted with most of their earthly effects, to put it into the enterprise, and went to work; but this was not the case with all. Some of them expected their "change" into glory, but this was not the moving power; for they had already been in service otherwise for years. Most of them had accepted Russell's outlook at the beginning of that year, in which he pointed out that many unfulfilled prophecies were due to be fulfilled before the "change" of the "feet" members of the church could occur and that these fulfillments could not be crowded into such a short interval of time. It was simply love, zeal, not fanaticism, that actuated them to financial and self-sacrificing service. And there were no regrets after the affair died out when they revelled in the memories of the days of opportunities that seemed more like dreams than realities. Many of the editors fled to get down from their psychic perch, who got close enough to see the magnitude of the undertaking and amount of expense envolved, could not be convinced that it was being financed by the members of the Associated Bible Students; and in their write-ups accused the "Big Biz" of being back of it to quell the turbulent spirit of the laboring class, to make them contented with their conditions and wages by the hope of future happiness in a paradise on earth depicted by the Drama.

After the Creation Drama was launched by its author and was in full swing, under capable hands, he was busy with another program; that was to go into the small towns and hamlets that could not be reached by Creation Drama owing to the expense involved. This was called the Eureka Drama which was the Creation Drama with the "movies" left out, These were sold to the Associated Bible Students which operated them in villages within an accessible radius of their locations. This plan was in successful operation when the Creation Drama was still before the public. But this is not all. The Creation Drama is now about to be introduced under a new scheme that will be self supporting and may continue to make war on the now tottering creed idols of Orthodoxy and shatter them to the winds of oblivion. It will be interesting to watch for the next surprise this remarkable man of action may spring upon the public, and set the clerics to guessing what to do next to block his influence amongst the people.

The marked and immediate effect that this unique production, which presents and harmonizes the lessons of Science, History and the Bible, has upon those that see it, is sure to bring some general results, as well as in church circles. Not only does it liberate Reason, the greatest of God's gifts to men, still fettered by shackles of creeds of the dark past, but, it also serves to give ballast to those running amuck in Modern Rationalism. Who can foretell the results? Will it modify the impending battle of Armageddon in the United States? We are safe in anticipating history to the extent that Russell's influence upon the American mind will yet in his lifetime be as immediate as was the venerable Beecher's—and that in spite of the influential clergymen and statesmen either openly opposed, or maintaining a "dignified" (?) silence through whom Beecher's influence became general and immediate.

(To Be Continued.)

Apprceiations

Dayton, O., Oct. 8.

I am a very close reader of your valuable paper and especially the sermons of Pastor Russell, which is certainly God's message to humanity through such agencies as your paper affords. I would appreciate it too if I could get the last issues for I want to make a file of Pastor Russell's sphere in the Reformation.

Yours respectfully,
LAWRENCE BODEY.

Buffalo, N. Y., Oct. 7.

Through the Watch Tower I renew my subscription to your excellent paper.

I am glad of the ways of light and truth gained from the valuable sermons.

Respectfully,
JULIA L. COLEGROVE.

Henrietta, Mo., Oct. 7.

I have just renewed my subscription through the Watch Tower office. Success to the Tribune.

Respectfully yours,
OSCAR ABRELL.

Gardena, Cal., Oct. 8.

Have been taking the Labor Tribune for two years, and am glad to renew for the third year. Im sending money order direct to you instead of through the W. T. B. and Y. Society, as formerly. My interest in the Tribune is in its religious features. I am much pleased with the considerations given the sermons and other writings of our beloved Pastor Russell; also those of other members of the I. B. S. A. I have been confined at home by illness, for several months and the Tribune has been a most welcome visitor each week, with its meat in due season for the household of faith. The testimonials too of the dear faithful brdothers and sisters have been much comfort to me.

Much love to all of like precious faith.

MRS. JAS. WRIGHT.

Brooklyn, N. Y., Oct. 5.

It has often afforded me great pleasure to read the Labor Tribune. I've found so much valuable information on various subject—special so on God's loving provision for the human race, made plain in the sermons of Pastor Russell. I thank you for your good work and the benefit I've derived from it.

Very thankfully yours,
J. JENSEN.

Pittsburgh, Pa., Oct. 7.

Enclosed find renewal subscription to the Labor Tribune for another year.

I continue to enjoy Pastor Russell's sermon and other religious features of the Tribune, and also your Labor news.

Wish to congratulate you on your stand for Truth and fair dealing and wish you continued success.

Yours truly,
FRED RUPP.

Deseronto, Oct. 7.

I see that my subscription for "The National Labor Tribune" has expired and I am sorry to be obliged to inform you to please discontinue the paper as financially I am not able to re-subscribe. I have appreciated it very much especially the religious part and dear Bro. Russell's sermon was the main part for which I took the paper during the past year. I am sorry to have neglected writing you and have received one extra copy since my subscription expired

Yours respectfully,
ALICE MAY WALDRON.

SHARON SPRINGS, Kan., Oct. 7.

Let me import to you that I appreciate the contents of your Labor Tribune and may the Spirit of the Lord abide with you in bringing Justice to the front which is the will of God, are the heart's wishes of the writer.

H. A. SCHUERMANN.

Nelsonville, O., Oct. 7.

I am today renewing my subscription for another year through the Watch Tower. I want to thank you for sending my paper for one month after my subscription had expired. I appreciate that very much. I feel that I could not do without the Tribune. I have read it for two year's and hope to be able to contniue as I love our dear Pastors sermons and look forward to it every Thursday. As a dear friend may the Lord bless you in publishing the glad tidings.

Yours truly,
MRS. IRA J. ANGLE.

Rockelle, Ill., Oct. 6.

I am sorry I neglected sending in my remittance so long, but I assure you dear editor that I appreciate your kindness in continuing on sending your valuable paper.

I am pleased with the firm stand the paper takes to continue to publish Pastor Russell's sermons and for the stand it takes on all subjects it considers right.

I greatly appreciate its visit each week. I am also pleased with the large print.

I hope you will continue in the good work of spreading the Truth.

Your work will surely not go unrewarded. Wishing you the Lord's blessings, Yours for Truth and Righteousness.

JONAS JOHNSON.

Duquesne, Pa., Oct. 7.

I am pleased to note the improvements in your paper of late, especially in the material appearing on your second page. While I enjoy the items on the presidential campaign and the special items on the labor question, my special interest is in the several side lights to the instructive sermons of Pastor Russell. Your "No. 2-A", or "Questions and Answers," is an interesting addition and am pleased to note that the "Scape Goat" question is handled ably and corrects an error that crept into your columns, and it is told in such simple language. Who ever handles this department is a reliable councelor, for, having a clear conception of the two phases of this vital doctrine — "The Cross" - our Lord's sacrifical death and the churches share in His suffering, cannot go far wrong. This speaks well for its future prospects and value.

I am especially pleased with your item, "Why we hate Reformers" and the statement is certainly true: "He disturbs our ————. He jars our respectable conservation. He forces upon us a sonse of our part of the responsibility which society owes for the existence of wrong." The Tribune as a medium of furthering reform work amongst God's chosen people—the Commoner—is a paper that we need not be ashamed to haul then, for it is not "too much Russell."

The poems from the pen of G. W. Seibert are soothing and comforting and is poetry with a message.

Respectfully,
N. C. NELSON.

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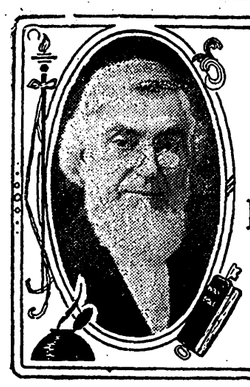

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

MERCY TRIUMPHANT YET JUSTICE ABIDES.

HOW THESE TWO IMPORTANT QUALITIES OF GOD'S CHARACTER ARE CO-ORDINATED IN HIS PLAN

God's Word Presents a Wonderful Picture of His Plan of Salvation —Mercy, or Love, Beautifully Harmonized with Justice—The Character of Our Creator Our Greatest Study—Correct Understanding of the Divine Character Arouses Admiration and Love —Heathen Theory of Soul's Inherent Immortality Responsible For Many Gross Errors of Doctrine—Trinity Doctrine Another Source of Confusion—Light Now Growing Clearer.

DAYTON, Ohio, October 8.—Pastor Russell was the principal speaker today before the I. B. S. A. assembled in convention at the Soldiers' Home Memorial Hall for the past few days. His discourse was based upon the literal rendering of the last clause of James 2:13 —"Mercy glorieth against judgment." The Pastor said:

To the careful Bible student the Scriptures present a wonderful picture of the victory of Love, or Mercy, over Justice in God's great Plan of the Ages for man's recovery from the fallen condition into which the human race was plunged by the disobedience of Adam, the father of mankind. The Bible shows how our mighty Creator was able to provide for the rescue of the race from the penalty of DEATH, pronounced upon our first parents and inherited by all of Adam's posterity; and how this rescue could be accomplished without violation of the Divine decree or of the principle of Justice, which God declares to be the very foundation of His Throne.—Psalm 97:2.

It has been said that "the proper study of mankind is man"; but we can more truly say that the greatest study of mankind is our great Creator. The character of Jehovah is the example, the pattern, for all His intelligent creatures to follow. How important, then, it is that we understand aright the real character of our God in order that we may be able to imitate Him and develop characters like His! (Matthew 5:48; 1 Peter 1:16.) All who are children of God are called to partake of their Father's holiness; and ultimately the standard of perfect holiness—righteousness—will be required of all.

In the past, our lack of a knowledge of the true character of God has been one of our greatest difficulties. How could we copy the character of the God of the Bible unless we understand Him? We have not properly known our God. Thus the Bible declares, "My people perish for lack of knowledge." (Hosea 4:6.) The necessary knowledge has been supplied by the Lord in His Word; but in the main His people have permitted themselves to be drawn aside and misled by the great Adversary. (1 Timothy 4:1; 2 Peter 2:2.) The Lord has permitted this as a test to all of His professed servants.

OUR EYES OF UNDERSTANDING OPENING.

We believe that today there are many honest people feeling after God, if haply they might find Him. (Acts 17:27.) But, alas! Christian people have been misled, and have unintentionally misled others, by the terrible doctrines of the Dark Ages, introduced into the Christian Church after the Apostles "fell asleep." (Matthew 13:24-30.) Thus harm has been done where only good was intended. Although sure that our Heavenly Father will not lay to our charge that which was unintentionally done, nevertheless we cannot but feel remorse for our serious mistake in thus maligning the character of our gracious God. How thankful we are that the light is now breaking in, and that we can see as never before the lengths, the breadths, the heights and the depths of our great Creator's Love; that we can see in clear outline in His Word His glorious Plan for the salvation of the whole world!

By nature the highest organs of our head are those that tend toward love and reverence. Spirituality, veneration, hope, conscientiousness, are the very highest qualities in our organism. The baneful influences of the Adamic fall have dwarfed these qualities in all mankind; nevertheless they have made their influence felt to some extent in our natural character. Yet despite all this, error has been creeping in. The Bible tells us that the one to whom we should charge this imperfection is "your Adversary, the Devil."

The spirit of impatience and discontent is everywhere prevalent today. Satan is responsible for this condition. When we speak of Satan we mean a personal Devil. We believe in a real Adversary, once a glorious and powerful angel, created in full accord with his Maker, but later a rebel against the Divine Government. We also believe in the existence of a host of fallen angels, or evil spirits, who followed Satan's lead and over whom he became prince, as the Scriptures plainly declare.—Ephesians 2:2; 6:12, margin; Genesis 6:1-4; Jude 6; etc.

These powerful enemies of poor, fallen humanity have their mission and are working in so secret and crafty a manner that in our fallen condition we are no match for these higher intelligences, with the wisdom of ages at their command. They well know how to entrap; and they have entrapped some. In thus seeking to delude and mislead mankind, they know that they can cause humanity to dread their Creator, to hate rather than to love Him. The Apostle Paul declares that "the god of this world (Satan) hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4.) The Adversary knows full well that if the light of the knowledge of God's glorious character should shine into men's hearts, it would make a great transformation. God's work in the heart of the Christian is for the purpose of transforming him by the renewing of the mind.—Romans 12:2.

What a blessed thought it is, dear brethren in Christ, that we are getting rid of this blindness! The eyes of our understanding are indeed opening. The Aposle Paul thus prayed for the Church—"I pray for you, that the eyes of your understanding being enlightened, ye may know what is the hope of your calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power of us-ward who believe." (Ephesians 1:16-19.) Further on, he prays, "that ye may be able to comprehend with all saits what is the breadth and length and height and depth, and know the LOVE of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephesians 3:14-19.

TRUE LOVE FOUNDED UPON JUSTICE.

In our text the Apostle is showing us that in God's wonderful Plan for man's recovery from sin and death Divine Mercy, which means Divine Love, has triumphed over Divine Justice, and yet without impinging God's Justice in the slightest degree. It is a very interesting and important study for us to learn just how this was accomplished; for if we do not see it clearly we shall have confused ideas of God's Plan as revealed in His Word. If we do see it clearly, many of the theological tangles which long have troubled and hindered us will be unraveled.

We remember that it is written, "Righteousness and Judgment (Justice) are the habitation of His Throne." God's whole Empire is founded upon Justice—not love, but JUSTICE. We see the propriety of this. How else could He be the proper Administrator of the universe This statement does not conflict with the other Scriptural declaration, "God is LOVE." Justice is the very basis upon which true love is built. At first these two elements of the Divine character might seem to conflict, when we remember that while God's Justice demanded the punishment of the sinner, nevertheless His Love provided a way to bless that sinner. Let us see how the Word of God harmonizes these facts of theology.

This matter is very simple to understand in our day; whereas in the past our forefathers had great confusion on the subject. Many and fierce were the theological battles fought along this line. They had long arguments as to whether God's Justice would finally prevail, or whether God's Love would override His Justice, and how this would be accomplished. Here was the difficulty in our minds.

Before we can understand what constitutes God's Justice, we must rid ourselves of the errors embodied in the creeds of the Dark Ages, whether these errors be Calvinistic, Arminian, or whatsoever they may be. We are astonished today at the monstrous errors held by some of these well-meaning forefathers of ours. Take, for instance, Jonathan Edwards, who doubtless was a wonderful man, of wide influence. He believed in a literal Hell of fire and torture, into which the great majority of humanity were to be cast. He preached eloquently upon the subject. When asked on one occasion whether Christians would not be unhappy in Heaven, knowing that the majority of their friends and relatives were suffering agony in Hell, he replied, "No; we shall be so changed that we shall not suffer in seeing our friends in Hell. We shall look ever the battlements of Heaven and see their agony and then, turning around, we shall praise God the louder that His Justice is made manifest."

MINDS SADLY PERVERTED.

It seems past belief that an intelligent, sincere man could have so perverted an idea of justice. Can any sane mind today see any justice in a God who would create billions of human beings, with powers of feeling, with capabilities of the most acute suffering, who would permit them to be born into the world under conditions of weakness, prone to sin as the sparks to fly upward, surrounded by temptation, beset by evil angels, and who would then declare that if they did not live saintly lives and love supremely the God who thus created them they should be damned to an eternity of torture? Ah, something is radically wrong with the brain of the man who can accept such a creed and worship such a God. Such is not the God of the Bible, but a monstrous Demon. The god that originated such a creed is "the god of this world"—the Devil.

No human being would ascribe such a character to any human parent. How, then, can any believe such a monstrous libel upon the character of the God of all grace. How strange that we should ever have been thus trapped by this wicked lie of Satan's.

Many who have long discarded the creeds of the Dark Ages still profess to believe them, and still retain membership in the denomination which holds one or another of these creeds. No intelligent minister of our day believes these monstrosities of medieval doctrine. We need God's leading and teaching. The difficulty has been that we have leaned upon the creeds of human tradition, instead of relying upon the Word of God.

THE ROOT OF ALL DOCTRINAL ERROR.

Let us see what God says of His Justice. He declares that the penalty pronounced upon man for sin was DEATH. "The wages of sin is death." "The soul that sinneth, it shall die." "In the day that thou eatest thereof, dying, thou shalt die." (Romans 6:23; Ezekiel 18:4, 20; Genesis 2:17, margin.) The entire Scriptures bear out this declaration. Only a few highly figurative statements could be so misinterpreted as to seem to teach otherwise. But when the symbolic character of such passages is recognized, they are seen to be in full harmony with the plain declarations of the Bible.

The pagan doctrines of the immortality of the soul, a trinity of gods, etc., are responsible for the great confusion of Christendom regarding the fundamental doctrines of the Word of God. There is not a word of Sripture for the almost universally accepted idea of the natural immortality of the soul. The Bible declares that man is mortal. How absurd the thought that God would so make a soul that even He could not destroy it under any circumstances, however desirable this might later prove to be. The generally accepted idea is that man HAS a soul. The Scriptural teaching is that man IS a soul. (Genesis 2:7.) It is man's physical organism that makes him superior to the brute creation.

THE DOCTRINE OF THE RANSOM.

What a marvelous mind must have been possessed by the perfect man Adam before his fall. The measure of the image of God possessed by mankind today is only what remains after the blighting effects of six thousand years of weakness and sin. The perfect Adam, in his Maker's image and likeness, must have been a very wonderful and beautiful specimen of manhood, physically, mentally and morally. The size and the shape of the head, the form of the features, the expression of the face, the poise and the carriage of the body, the shape of the hands, the feet—all would proclaim the glorious perfection of the first man, Adam.

This perfect man brought the penalty of death upon his posterity, however, by reason of his disobedience of God's just commands. Therefore the whole Adamic race has been born in a dying condition. All mankind came under sin and death conditions because of one man's disobedience. God provided that only this one man Adam should be condemned to death, and that through him condemnation should come upon all his posterity while they were still in his loins. By this arrangement one man could pay the penalty for all. One man sinned. One Man was to be the Redeemer.—1 Corinthians 15:-21-23.

We have never heard of anything so wonderful as the Divine economy manifested in the great Divine Plan for human salvation. In this marvelous Plan, covering six thousand years, the salvation of twenty billions of human creatures involved; and yet every feature is easily and is perfectly poised. Justice will not be cheated out of its dues; but Love gains the victory and provides the way out of the difficulty, at the expense of the One through whom the whole Plan is consummated—our blessed Lord Jesus Christ. His perfect human life offset Adam's perfect human life; and the whole Adamic race is included, because they were all children of the one sinner, merely sharers by heredity in his sin.

MERCY FINALLY TRIUMPHANT.

The RANSOM is the very foundation of all of God's dealings with the race of mankind. It is even through that Ransom that He is now showing mercy. The Bible assures us that to the Logos, the Word, the Messenger—Michael, the Godlike One—God made the proposition that by the purchase of the whole race of Adam through His sacrifice He might obtain the honor and glory of Messiah—the opportunity of blessing the billions who had been condemned to death in Adam; and that then, as a reward, He should be supremely exalted, even to the Divine nature—far above angels, principalities, powers and every name that is named.—Hebrews 2:9; Philippians 2:8-11.

In God's due time, the Logos laid aside His glorious spirit nature, came to earth as a man, and by the grace of God tasted death for EVERY MAN. By purchasing the forfeited life of Adam, He purchases all who fell in Adam while yet unborn. It is only when we see the nature of man—that he is mortal, NOT immortal—and the penalty of sin—DEATH, not an eternity of torture—that we begin to see the significance of the death of our Lord Jesus Christ. He "gave Himself a Ransom (Greek, antilutron, a corresponding price) for ALL, to be testified in due time."—1 Timothy 2:5, 6.

For the Church the due time is in the present life. For the world it is during the thousand years of the Reign of Christ. All this is the triumph of Love over Justice. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgment —Justice. Christ and the Church will have the great work of uplifting the world from their degradation and of bringing them up to that full perfection, that image and likeness of God, lost by Father Adam in Eden. Then, when the world shall have been recovered from the Adamic fall—all wilful sinners having been utterly destroyed in the Second Death—all will see the infinite Justice, Wisdom, Love and Power of our great Creator, and bow in loving adoration and praise.

The faithful Church will be associated with our Lord in all His Kingdom glory and honor. In order to be of this class, not only must we be begotten by the Holy Spirit of God, but we must be quickened by it. We must manifest the fruits of that Holy Spirit—meekness, gentleness, patience, brothely-kindness, love. Then in the First Resurrection we shall be born of the Spirit, and shall share with our Lord this work of love for all mankind. At the conclusion of the Messianic Reign this glorious work of Divine Mercy will have been accomplished, through all the varied features of which will be observed, operating in full harmony, absolute Love and absolute Justice.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$50.00
Amount received	2.00
Total	$52.00
Paid out	$60.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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Essay VII.

(Continued from last week.)

RUSSELL'S PHOTO-DRAMA OF CREATION.

Those who, for the first time, sit and watch the beautiful slides and colored "movies" depicted upon the screen, and hear the remarkably distinct lectures of the phonographs of Russell's Photo-Drama of Creation, and at the same time have in mind the advertisements that prompted them to see this production, will be thrown off the track in their estimates of the promoter and author of this gigantic philanthropic enterprise. While it is true that it represents three years' of hard labor during the spare moments stolen from the time that would have been applied to the other phases of the work, all that is displayed on the canvas was not produced during that time. Many of the beautiful "movies," like the works of art and the lessons taught from science, were on the market waiting for his appropriation. This beautiful and instructive arrangement of using the eye and ear in combination, the pleasant surprises in the constant changes to relieve the monotony, tends to hypnotise the audience the same way as does the dazzling language of gifted orators and great poets; and tends to create an over-estimation of the promoter of the remarkable production.

It is not our purpose to detract any honor due to the promoter and author of the Creation Drama, but these statements are made with a view of pointing out some facts which will prove his own assertions that the whole propaganda is not due to his own ingenuity, but to Providence. The Drama did not run in the course laid out by its promoter; in fact it fell into the hands of the rank and file of his movement when he was endeavoring to steer it into the world without it being identified with his propaganda. ("Man proposes, God disposes"). It made such rapid strides that it astounded its promoter and those that were at the helm. It was exhibited to upwards of ten million (10,000,000) people in the United States, Canda and Europe, during the summer and fall of 1914 without the exhibitors realizing a cent at the doors. It was advertised under the old trade mark, "Seats free, No collection," with the variation: "If I am ashamed to beg, would God be less ashamed to beg or to have me beg for Him?"

Russell gives due credit for the success of the management to the talented members who took charge after it was set in motion. Much of the machinery in handling the paraphernalia over the circuits was due to the organizing genius and geographical knowledge of Clayton J. Woodworth, of Maplewood, N. J., who was the Drama's general manager. This happened to be his line of work, for he was formerly identified with the International Correspondence Schools, of Scranton, Pa., in its early days, as asistant general manager; he compiled the catalogues, planned the sales organization, named the institution, and in fact left his impress upon that institution for all time. Woodworth's qualifications for this special service were not lessened by the fact that after leaving the I. C. S. he was manager of two large corporations doing interstate business for ten years. As indicating the volume of work connected with attending to the many details of this new enterprise which had not existed long enough for its constituents to get familiar with the routine, we present here an extract from a personal letter written by Woodworth to the writer, dated August 18th, 1914. It will give a glimpse into the conditions that this organizing genius assisted to create and managed successfully:

"It is very hard to compile any statistics that will give you an adequate idea of what the Drama is doing; the number of people reached in this country alone is something wonderful. The daily average attendance on Saturday, August 15th, 1914, was 54,221; the average number of cities being served daily, 60; total number of cities served to date 392; total attendance to date, 5,111,639. On the same date we sent out 170 telegrams and on Monday the number of responses was 116. These figures are so large that the ordinary person, unfamiliar with gigantic enterprises, could form no adequate comprehension of what they represent in loving, faithful, self-sacrificing zeal for the Lord and for His Truth."

At the date of this letter the undertaking was in full blast, and by the time the cold October winds were fanning the earth the total attendance had aggregated to a total of over nine million (9,000,00) in the United States alone; and the Drama was being launched in Europe at the same time. Mark you! this enormously large number of people were reached during the summer of 1914. In the States the Creation Drama loomed into public view when nature was beginning to clothe herself with her green vesture, and was well out of sight when the autumn leaves were falling. To keep tab on all details of such an enormous undertaking traveling at such rate of speed must have been a tax on the time and energies of the management, for had the headquarters lost control, its own velocity would have wrecked the entire enterprise and wasted the finances placed under its control by the members of the Associated Bible Students.

This responsibility resting upon the shoulders of the general manager of the Creation Drama was fully appreciated, and he concentrated on the work to such an extent that his application to it led to slight breaches of etiquette in keeping his friends at bay, when occasions for social amenities presented themselves. In fact the same self-sacrificing devotion permeates all those connected with the work in general, having no time to fool away; one feels that he has been given the "cold shoulder" when he visits the

(Continued on Second Page)

NOTICE TO FRIENDS.

F. W. Brock, of Post Falls, Idaho, is selling receipt for making Mexican Chili at $1.00.

IMPORTANT NOTICE

Dear Friends:—We can furnish you with Brother J. F. Rutherford's lectures on "MILITARYISM AND WHY THE NATIONS WAR" in Slovak language. They are in booklet form. So all the friends would like to have some, we will be glad to send them to be given among Slovak people. They are free, but to them who prefer to pay for them, the price will be two for five cents. Address:

MICHAEL SALATA,
Box 94, Duquesne, Pa.

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 46. PITTSBURGH, PA., THURSDAY, OCTOBER 19, 1916. FIVE CENTS A COPY

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ROBERT GARLAND MAKES BIG HIT ON TARIFF

President of the Chamber of Commerce Sounds the Alarm and Gives Terrific Slam to Artificial Prosperity.

That the tariff is still the burning issue before the American people and that a choice between artificial prosperity caused by the abnormal conditions of the European war and the solid business fostered by protection must be made in the coming election, were the keynotes in a keynote speech made Wednesday at the noon-day meeting at Republican headquarters by Robert Garland, president of the Chamber of Commerce of Pittsburgh.

President Garland showed that the interests sacred to the workman and the business man in this country are still the same—that the protection of American industry is the only guarantee to substantial prosperity. He told his hearers that the Democratic party could not befog the real issues with figures of war-made booms in industry and urged on all the importance of a rally of every adherent to pure Republican principles. In a critical time like this he said the welfare of the nation depends on the success of the party of Lincoln and McKinley and calls for the patriotic support of every Republican.

President Garland said:

We hear a great deal these days about the Tariff, and our Democratic friends generally, when they speak of Tariff, have in mind "High Tariff." In fact there are some who consider that the terms "Tariff and High Tariff" are synonymous. As a matter of fact the days of High Tariff have long since disappeared. And remember that what obtained some years ago, and which when we look back upon, we designate as "High Tariff," was at that time vitally necessary in order to foster and to support in proper manner the infant industries of our country. As these industries developed by reason of inventions, discoveries, and application of new and improved machinery and mechanical appliances, new processes, more modern methods, and labor saving devices, as well as our rapid strides in the mastery of transportation problems, not to speak of the genius in a constructive sense of our great Iron Masters, the necessity for "High Tariff" became less and less; and now, for some years past, the Republican Party has stood for a Fair Protective Tariff.

Pittsburgh, and what is known as the Pittsburgh District, would not be recognized by the last census returns as the Fourth Metropolitan District in the country, nor would she have the world-wide fame she has today if her industries had not been fostered and nurtured in the past by adequate protection as against foreign competion, with its known low-priced labor.

The Republican Platform stands today, and has stood during recent years, for Protection to American Industries to the extent of the difference between the rate of wages paid here and abroad.

The Democratic Platform proclaims boldly that Tariff should be for revenue only, and in his campaign four years ago, Professor Wilson referred to a Protective Tariff as a "malignant growth which threatened the life of the Nation."

Not until the Southern States, or a majority of them, wake up to realization of what Protective Tariff means to the business interests of the country, will it be safe to elect a Democratic Congress or President, for it is a notorious fact that the Democratic occupant of the White House has always been governed by caucus, in which Southern sentiments and policy invariably prevail.

Recognizing that conditions are now rather abnormal, let us go back for a moment to the period just previous to the great European War, and analyze conditions. Under the Underwood-Simmons bill, iron and steel products were being imported to this country from Europe in large quantities, principally to Texas and the Pacific Coast district.

Considerable of this foreign steel was installed in the skyscrapers of San Francisco.

Let me give you one concrete example which can be fully substantiated by Pittsburgh manufacturers. Just before the war broke out Belgian steel bars were being sold at $1.10 per 100 pounds, delivered at Galveston, Texas, duty paid, this price being equivalent to 75c per 100 pounds, or ¾c per pound f. o. b. cars Pittsburgh.

Ask any man, employer or employe, acquainted with the steel industry, what wages would obtain to the steel worker if steel bars were selling at 75c per 100 pounds!

When the war is over and the time arrives when conditions become normal may we not have a repetition of this form of competition?

It is well known that trans-Atlantic freight rates from European ports, and from many of the European mills and factories located in the interior are as low, and in some cases, lower than our rail freight from this district to New York City and other Atlantic seaboard points. How then is it possible for an American manufacturer to compete with the foreign article when the wage paid here in normal times for skilled and unskilled labor is approximately double the rate paid abroad.

There are some who maintain that we can overcome this great difference by other methods such as improved machinery, and by superior workmen. Don't let us make any mistake as to this. France, Germany and Belgium are well advanced in engineering and mechanical skill.

We must now reckon with a new industrial competitor. I refer to the Orient. Japan, through a new Japanese freight line whose establishment was induced largely by the low tariff in the United States, recently began to send her milled cotton and other factory products to this country, thereby inaugurating a system of the most ruinous competition that ever jeopardized the prosperity of the American workman.

Co-incident with this, Japan adopted a new factory law which became effective only a few weeks ago. We might have expected that this new law would in some way reduce the hours of labor in Japan, but instead it establishes a ten-year period during which the employe may be worked from 13 to 14 hours a day. What chance has the American workman and his employer in competition with such labor when the Democratic Party removes the safeguard of the Tariff?

But we have more to contend with than the long working hours in Japan. In that country there are 3,000 children under 12 years of age working in the factories; between the ages of 12 and 14 there are 40,000 children, and between the ages of 14 and 16 there are more than 100,000 boys and girls, most of them girls.

The wages paid in these Japanese cotton mills to skilled male operatives average 30 to 40 cents a day, while ordinary workmen receive from 12 to 20 cents a day. The competence handed the children who are ground down under this merciless system is only a few pennies a day. While there is general talk of humanity at home, the Democratic Party is not innocent of culpability in wringing toil from innocent children in foreign lands, by allowing their product to invade our markets.

As a result of the competition of this ten-twenty-thirty cents per day Oriental labor, the Japanese already have captured considerable of our baseball bat business and for some the textbooks for the California schools. Only a Democratic Tariff would make possible this alien invasion directed at our National game and our public schools.

Of all the imported goods entering our ports 70 per cent are on the free list. While the American people are burdened with additional taxes, under

(Continued on Eighth Page.)

REPUBLICANS STRONG FOR NATHAN L. STRONG

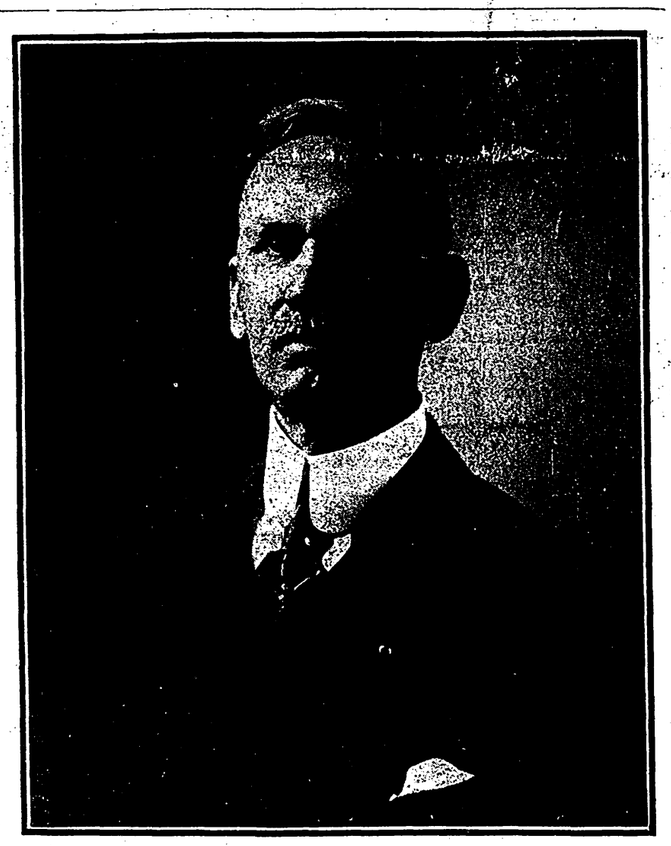
Support the Man Who is Already a Public Benefactor--A Great Candidate With a Great Record

All classes of men turn out to honor Nathan L. Strong. This remarkable man who has given so much of his time, energy and resources to making two blades of grass grow where one used to grow and to making two jobs for each man where only one could be found before and rarely that.

No man has done more for his community and the surrounding country than Mr. Strong and none deserve the support of the citizen voters more enthusiastically than he.

Nathan L. Strong has no selfish interest to satisfy. He seeks office only that he may be of greater service to the district and the citizens whom he wishes to represent. And why should not the citizens turn out en mass to his support?

The citizens of Jefferson and Armstrong counties must concede that N. L. Strong has done more for the industrial and social development of the communities within the sphere of his influence than his opponent. It was largely due to Mr. Strong's genius and capacity that the Pittsburgh & Shawmut railroad was promoted and built and this



NATHAN L. STRONG.

Republican Candidate for Congress in the 27th Pennsylvania District.

railroad opened large coal fields in this and Armstrong counties. Personal gain was not the greatest motive in these matters, but as in all others, his love for the development of the resources of the hills and valleys of his birth, that the community might become prosperous; that the owners of the land might realize upon the buried treasure, and that men might have employment. Brookville knows how he has donated his interest in manufacturing sites to plants; his promotive and financial assistance to the glass plant, the wagon factory, the Deemer furniture factory, and other local industries.. He was active in the erection of the beautiful M. E. church of Brookville. He is one of the leading spirits of the Boy Scout work in Jefferson and Armstrong counties, and also in the Brookville Park and Jefferson County Fair Associations, both of which are public enterprises not for profit. Notwithstanding his very great press of business, he has devoted weeks and months of his time to public undertakings and human welfare, because of his philanthropic impulses, and desire that mankind might be better and happier. He served two terms as district attorney of this county. He has ever been interested in farming and farm life; all matters that will improve the prosperity of the farmer have always had his generous aid and assistance and the law firm of which he is a member has been a liberal supporter of the farm bureau work in this county.

His eloquence as a speaker, his educational advantages, his power as a writer, his brilliant business career, starting as a poor village boy, a telegraph operator while studying law, his human sympathy, make him the right man for congress.

Realizing what he has done for the communities the citizens want to make it possible for him yet to do greater things, and at the same time give him a chance in the halls of congress to make the district known to the nation and the world. Let none falter. Let the great Republican voters appreciate the opportunity of standing by able men who are willing to shoulder the responsibility of public office.

Railwaymen's Labor Trouble Settled.

Thomas Reece, Staff Correspondent.

LONDON, Oct. 4.—It is generally felt that by securing the addition on September 21st, the trade union officials have achieved a considerable success, and it is believed that the grant will give wide satisfaction. The original demand for an advance of $2.50 a week was distated by the branches in districts where the wages of other workers have been greatly increased during the war and food prices have become excessive. In country districts the increase in the cost of living has not been so severely felt.

It is estimated that some 350,000 workers will benefit by the present award. The case of shopmen, who do not receive bonus, but war wages, has not yet been dealt with, but is to be reviewed at an early date. The case of the women workers is also to be considered separately in the course of a few days. A certain number of women who were engaged on the railways before the war will come under the agreement signed on September 20th, but the many thousands of newcomers to the work are outside the award, and the amount of the increased pay that they shall now receive is to be the subject of negotiation. An agreement was reached on the 21st by which the workers on the London underground railways will receive the same increase in the bonus as the railway managers have agreed to give to the men.

J. H. Thomas, railwaymen's leader and labor Member of Parliament, who has been the chief spokesman of the National Union of Railwaymen during the negotiations, said that they had emerged successfully from a hard and difficult task. The public had no idea how near the country had been to a crisis. The negotiations had been conducted with the best of spirit, and he had nothing but admiration for the courtesy with which the general managers, although they combated the demand placed before them, had considered the position. He believed that the settlement would everywhere be approved by the railway workers. He thought a very substantial victory had been achieved.

When the South Wales railwaymen decided on September 14th to suspend their strike resolution they declared that "nothing less than the full concession of $2.50 per week increase will be accepted by us as a satisfactory settlement," and they claimed that unless "our just demands are met" a national strike should be declared. This on the face of it leaves the position in South Wales a little delicate, and a Welsh railway leader expressed the opinion that the $1.25 would not wholly satisfy the men in the colliery districts, who see the miners earning such large sums.

A meeting has been arranged between the National Union of Railwaymen and the General Managers' Committee, which is practically the Government council in control of all our railways now, to consider the whole question of women employees on railways.

At the annual convention of the Associated Iron and Steel Workers of Great Britain at Llandudno, Wales, a resolution was unanimously passed that the delegates, having fully considered the scheme for the federation of the unions in the iron and steel industry, as agreed upon at a conference of delegates of the unions concerned held in London in April, and subsequently submitted to the members, recorded their approval of the scheme, and resolved to carry it into effect at the earliest opportunity.

An interesting light upon the extension of female labor into regions hitherto untouched by the women was thrown at the annual convention of the Municipal Tramways' Association which opened in London last week. It appears there are now 8,609 females employed on tramways and of these 3,433 are conductors and 176 drivers. A tribute to the efficiency of the women was paid by the president of the convention who spoke of the splendid manner in which the women had taken up this work and the facility with which they had adapted themselves to the new employment.

John Hill, of Newcastle-on-Tyne, general secretary of the Boilermakers' Society, was on September 27th unanimously elected chairman for the ensuing year of the Trade Union Congress Parliamentary Committee, in succession to Harry Gosling, who becomes vice-chairman. Other business before the committee included the appointment of a deputation to the Board of Trade to convey the resolution passed by the congress protesting against the inclusion of certain trades in the unemployment section of the National Insurance Act. The deputation will be introduced by John Hill, who will be accompanied by C. W. Bowerman,

(Continued on Page Five.)

WILSON TURNS DOWN 80 PER CENT OF THE MEN

Only 20 Per Cent of the Railway Men Included in Wilson's Eight Hour Farce---80% of the Lowest Paid and Hardest Worked Are Ignored by Him

Only 20 per cent of the railway employes of the country get an advance in wages while 80 per cent whose average wages are much lower are absolutely ignored.

The 20 per cent represent the highest paid salaried employes; those who are already enjoying special privileges and are regarded as the aristocracy of the great railway systems of the nation while the 80 per cent who represent the great toiling masses and those who must brave the dangers, buffett the storms and submit to the hardships have been ignored.

Ten hours pay for eight hours work for 350,000 men as a political bait while 1,500,000 men must literally starve.

President Wilson deliberately ignores a petition containing the signatures of 105,000 men representing 80 per cent of the railway employes and forces a 25 per cent advance for those who sought no such emoluments.

The advance is a myth so far as practical service is concerned as it expires in January. It is looked upon as one of the greatest political tricks ever practiced by a President of the United States.

The great army representing 80 per cent of the men present the issue thus:

J. H. Vitchestain,

Editor National Labor Tribune,

Pittsburgh, Pa.

As you are the oldest and most conservative labor paper in America we submit to you the following letter for your kind consideration and publication trusting you will be generous enough to insert the same for publication. We beg to remain.

Yours very truly,

ROBERT T. FRAZIER, Jr.,

P. W. WALDEN.

Headquarters Employes' Eighty Per Cent Movement,

608 S. Dearborn St., Chicago, Ill., Oct. 10, 1916.

Editor National Labor Tribune:

With reference to the Railway Wage Controversy, the Eighty Per Cent of Railway Employes not in train service have called for a report of how their petition to the President and Congress was handled by us, who are heading the movement, and how it was received at the White House. We are issuing the enclosed statement to them.

We may add that the Eighty Per Cent are very much opposed to the legislation as enacted, and to President Wilson's recommendations to Congress, which altogether ignore their rights and sacrifice their chances of betterment, in order to grant a tremendous increase of wages to the other men, already receiving double the average wage of the Eighty Per Cent.

We are pushing the movement forward with determination, and expect to present at the next session of Congress a strenuous appeal for a full and just investigation of the whole railway wage situation.

Yours very truly,

ROBERT T. FRAZIER, Jr.,

P. W. WALDEN.

HOW PETITION WAS HANDLED.

To Our Friends and Associates of the Eighty Per Cent: As the men who originated, circulated and carried to Washington the petition of the Eighty Per Cent of Railway Employes asking for definite legislation to protect us from destructive interruption of interstate commerce, and provide for fair arbitration of all differences between railways and employes, we feel it our duty to report the manner in which the petition was handled and received at the White House.

At the most strenuous solicitation of President Wilson the Congress of the United States, in the closing hours of the last session, enacted what is commonly called the Adamson law.

That law was designed to give and does give a wage increase of 25 per cent to the engineers, firemen, conductors and others in railway train service, who threatened a nation-wide strike if the law was not passed exactly as they wanted it by a certain hour.

These men constitute only 20 per cent of the railway employes of the country. In enacting a law for their benefit Congress ignored the interests, rights and even the existence of the 80 per cent of employes, whose average wages are much lower than those of the specially favored few.

During the negotiations following the strike threat of the 350,000 men in the four railway labor organizations it became apparent that President Wilson was thoroughly in sympathy with their demand for 10 hours' pay for eight hours' work, or less.

President Ignored Men.

Realizing this fact, we endeavored constantly for three weeks to place before President Wilson the case of the 80 per cent of railway employes not in train service.

Either together or singly we were daily at the White House during the period given over mainly by the President to consideration of the railway situation.

President Wilson would not receive your representatives, although fully aware of our presence and purpose to ask for fair and impartial treatment for all railway employes in any legislation that might be enacted.

The President persisted in his determination to secure the 25 per cent wage increase, disguised as an "eight-hour day." for the 350,000 brother-

(Continued on page 5

The Greatest Thing in the World

"Now abideth faith, hope, love, these three; and the greatest of these is love."—1 Cor. 13.

Love is a quality which seems beyond the power of man to describe. The best that we can do is to describe its conduct. Those who possess this quality are able to appreciate it, but are not able to explain it; for it is of God—God-likeness in the heart, in the tongue, in the hands, in the thoughts, permeating all the human attributes and seeking to control them.

There are different kinds of love, however; and the Apostle is not speaking of general affection, but of that particular kind of love which belongs to God and to the New Creation, begotten of Him. There is an animal love, such as the brute creation exercises toward their young—a love which frequently leads to the sacrifice of life itself in its devotion. This kind of love inheres in the natural man, even in his fallen condition. It is all a more or less selfish love; for at times it is even ready to rob others in order to lavish good things upon those whom it favors. This is not the love which the Apostle describes, nor is he addressing the natural man. He addresses the New Creation, and informs them that the natural man will not be able to appreciate that which he presents. In order to have a clear comprehension of this love and a hearty acceptance of it as the rule of life, it is apparently necessary that we be begotten from Above, by the Most High.—1 Corinthians 2:9-14.

THE "MORE EXCELLENT WAY."

The Church at Corinth had been founded for nearly five years, and had enjoyed a wide range of Divine providences. In addressing this Epistle to them, St. Paul was evidently considering well their needs, and seeking to minister to them the Divine Message of grace. He may not have realized how great a work he was doing and how far-reaching would be the scope of his instructions. Perhaps it was better for himself that he did not know how important was his service to the entire Church of the Gospel Age. Such a knowledge might have made him heady—the very condition of things which the Lord was warding off by permitting him to have still the "thorn of the flesh."—2 Corinthians 12:7-10.

In this Epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings which they were enjoying. In the chapter preceding today's study he calls attention to the various "gifts of the Spirit" which were conferred upon the early Church for its establishment and development. He closes the chapter with the exhortation that while esteeming these gifts, each member of the Church should covet earnestly the superior ones. Then he adds, "Yet I show unto you a more excellent way"—something still better than any of these gifts of the Holy Spirit. Our Study pertains to this more excellent ambition which should actuate every child of God; namely, the acquisition and development of the spirit of Love, the Spirit of the Lord.

The gifts of the Spirit, which the Apostle discusses in the chapter preceding our lesson, took, with the early Church, the place of other blessings which we now enjoy. They had no Bibles, as we have, no Concordances, no helps in Bible study. Therefore they needed the miraculous "gift of tongues" to draw them together once a week to consider the Lord's Message. They needed that the Message should come in this miraculous manner, in order that they might the better appreciate it and realize that it was of the Lord, not of themselves. This made opportunity for another gift, "the interpretation of tongues." Thus by the various gifts of the Holy Spirit they were drawn together and edified—built up—until such times as the books of the New Testament gradually accumulated. After the death of the Apostles and the consequent cessation of the gifts, these Divine providences of the written Word were quite sufficient, as the Apostle here sets forth.

After St. Paul had called attention to these various facts and to the oneness of the Church, he pointed out to the Corinthians that they were putting rather too high a value upon the "gift of tongues." While a gift had its proper place in the Church as a blessing, he explained, yet a still higher blessing lay in the ability to present the Truth in a well-understood tongue, or language. He declared himself able to speak with more tongues than could any of them, and yet pointed out that he preferred to speak in that tongue which would be understood by his hearers. Finally in his argument he came to our present lesson, which he gave as the climax to his hints preceding.

SUPERIORITY OF THE TONGUE OF LOVE.

Boldly the Apostle sets forth a great truth, which has come to be more recognized amongst Christian people everywhere, in proportion to their development in the character-likeness of their Redeemer in proportion to their development as the children of God. St. Paul declares that not knowledge, not wisdom, not talents, not gifts of any kind are the things to be sought for above all else, but that love should be most highly esteemed.

God is Love; and therefore whoever would be pleasing to Him must develop this disposition; for according to the Divine Law no one will ever have full Divine approval or life everlasting on any plane of being without the full establishment in the heart, in the character, of this Divine quality of Love. Therefore "Love is the fulfilling of the Law." (Romans 13:10) The truth of this statement is obvious to all.

St. Paul forcefully declares that if he had all the tongues of earth and of Heaven and could speak them with perfection and charming rhythm, even these would not constitute a proof of his acceptance to life eternal. Should he do all this in a perfunctory manner, even to the extent of speaking of Divine character and in the interests of his fellows, he might still have no heart in the matter, but be merely like sounding brass or a tinkling cymbal. The argument, therefore, is that tongues were not to be esteemed as a proof of Christian character.

The Apostle's declaration is introduced with an "if," which might be challenged to a certain extent, by the assertion that no one could speak forth with power the Gospel of Christ unless he possessed the spirit of love. Although we have all heard public speakers who could deliver very beautiful essays upon Scriptural themes, we have generally perceived a hollowness in their teachings unless they spoke from the heart, prompted by love of the Truth—not by love of applause, nor for love of money.

Next he argues respecting prophecy—oratory—and the understanding of mysteries and knowledge and respecting the possession of mountain-moving faith. He asks, Would these abilities not signify a glorious development of character, a full acceptance with God and an assurance of life eternal? Then he answers, No; precious as these abilities are, they would have no value whatever in the Divine estimation, would profit us nothing, unless based upon love. How the Apostle's argument exalts this quality of Love before our minds! He proceeds to say that although we should give all of our goods to feed the poor, and although as martyrs we should be burned at the stake, yet it would profit us nothing if the motive, the sentiment, behind the giving and behind the endurance of martyrdom were not love. Without proper love as the mainspring of our conduct, there will be no reward.

LOVE'S CONSTITUENT ELEMENTS

To those of the Lord's people who have never studied out the elements of love, its constituent parts, the Apostle's suggestions in today's study will seem like a revelation. He enumerates nine component parts:

1. Patience—"Love suffereth long";
2. Kindness—"and is kind";
3. Generosity—"Love envieth not";
4. Humility—"Love vaunteth not itself, is not puffed up";
5. Courtesy—"Doth not behave itself unseemly";
6. Unselfishness—"Seeketh not her own";
7. Good Temper—"Is not easily provoked";
8. Guilelessness — "Thinketh not evil";
9. Honesty—"Rejoiceth not in iniquity, but rejoiceth in the Truth."

Despite all our pains and aches physical, what a wonderful world this would be if every member of the race were perfect in these qualities enumerated! However, it would be a useless waste of time to weep over what we have not, or to chide unnecessarily our neighbors and our friends because they, like ourselves, are not perfect in love. Indeed, the more we come to understand the teachings of the Bible, the more sympathy we may have with the poor "groaning creation." In one sense of the word our sympathies are all for this glorious standard which the Apostle holds up before us. We cannot sympathize with the wrong, the error, the evil. It is uncongenial to us. But, understanding the situation, we can sympathize with our fellows and with ourselves as being in a fallen condition, in which none can do the things he would.

The Scriptural key to the situation is the fact that as a race we were born and shapen in iniquity, in sin did our mother conceive us. (Psalm 51:5; Genesis 3:20.) The calamity of sin, imperfection and death has injured the whole world mentally, morally and physically—has made us what the Apostle describes as a "groaning creation." (Romans 8:22.) This knowledge of the facts in the case, possessed by so few, understood by so few, should tend to make these few a peculiar people in their loving sympathy and kindness towards their fellows in distress. Alas, the difficulty is that even these few who know these facts from the Divine Word have selfishness so ingrained in them, and are so oppressed by the cares of this life, that often their sympathies are not all that they should be!

NEW CREATURES ALONE ADDRESSED.

It is for this reason that the Scriptures do not address the natural man; for his mind is so sodden with selfishness that his eye of pity and his ear of sympathy are well nigh closed. Instead of appealing to the natural man in general, the Scriptures represent that the Lord especially draws some who are possessed of certain qualities of heart and mind, and especially leads these to a knowledge of the Redeemer, leaving it open with them to accept or to reject the offer of Divine grace and forgiveness.

Such as respond are still further enlightened; and, if further responsive, they are treated as justified because of their faith in the blood of our Lord Jesus Christ. Then are granted further special opportunities, and exhortations to make a full consecration of themselves to God and to His service even unto death. If they still respond and make this consecration, they have then come to the place where the Lord is pleased to reckon them dead to earthly things, according to their profession, and to beget them of the Holy Spirit and the glorious promises of His Word, and to count them New Creatures in Christ—members of the Redeemer's Body, which is the Church.

Now they have reached the stage where, as children of God, they must go to school and develop in knowledge and in character, that they may be made actually fit, prepared, suitable, for eternal life and a share with their Redeemer in His Kingdom.

LESSONS TAUGHT IN THIS SCHOOL.

When we enter the School of Christ, the ultimate purpose of the course of instruction is set before us in the Great Teacher's words, "Be ye like unto your Father which is in Heaven." The same thought is presented to us in St. Paul's assurance that God has predetermined that only such as becomes copies of His dear Son—in character likeness—can be His joint-heirs in the promised Kingdom. (Romans 8:29.) When we entered the School of Christ, we did not know that so much would be required of us. We did not understand all that we did when we made our consecration even unto death in the service of righteousness. However, no advantage was taken of us; for what was presented to us, and what we consecrated to do, includes everything in our power—and no more—even unto death. So then, no lesson that can be set before us is beyond our covenant, or agreement to perform.

In the spectrum of love given us in today's Study the Apostle is delineating the various parts of this one great lesson of Christ-likeness, which is God likeness. He is pointing out what constitutes such a character as God has predetermined that we must have in order to be worthy of the gift of God, which is eternal life through our Lord Jesus Christ.—Romans 6:23.

LOVE VIEWED IN COMPARISON.

"Love beareth all things, believeth all things, hopeth all things, endureth all things." Its elements of patience and gentleness are love in the sense of willingness to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. Love "believeth all things" in the sense that it is not given to doubt, to disbelieve, to impung the motives and the truthfulness of its fellows. Only after full and convincing proofs to the contrary will it cease to exercise faith. Love "hopeth all things" in the sense that it desires a blessing for all with whom it is in contact; and in harmony with its desire it is continually striving to do them good. Love "endureth all things" in the sense that it cannot be quenched wherever there is anything upon which it can properly exercise itself.

Viewed from another standpoint, these qualities might be interpreted thus: Love "beareth all things," as enduring pressure on every side without being crushed. It "believeth all things," as being full of faith in the Divine promises and arrangement, doubting nothing. It "hopeth all things in the sense that this perfect love toward God enables the heart to be filled with confidence in the Almighty, in whose love it reposes. It "endureth all things," in the sense that the soul which is united to God by the link of love cannot be vanquished, cannot be overcome; for this is the Divine arrangement. God will not suffer any of these little ones to be tempted above that which they are able to bear, but will with every temptation provide a way of escape.—1 Corinthians 10:13.

The Apostle institutes a comparison between love and some of the gifts of the Spirit which the Corinthian Church properly held in high esteem. He would have us all see how infinitely higher love is than any of the gifts in which the early church rejoiced. Love is not a gift, but a growth. It is a fruitage which must be developed in the garden of our souls, and which must be tended with much care, in order to its proper development. He says that love never fails, but that the other things will fail; namely, the power of prophecy—oratory—the gift of tongues, knowledge, etc. They would lose their value as changing conditions would comparatively do away with their necessity. Prophesying would be done away with, tongues would cease, and knowledge would vanish.

The argument advanced by St. Paul is that all these things would necessarily come to an end, when perfection would come in; for all our gifts and talents are imperfect. Surely with our glorious "change" in the First Resurrection and with the ushering in of the Millennium our conditions will be so different that many things now highly esteemed under present unfavorable circumstances will then be valueless! Just so flints were once valuable for the striking of a light, but are now never used, having been supplanted by matches, electric lights, etc. Many of those gifts, however, including the gift of tongues, perished long before the morning light of the Millennium. Shortly after the death of the Apostles they ceased altogether; for they were imparted only by the Apostles.

"GIFTS" VS. "FRUITS."

Next the Apostle compares the gifts of the Spirit with the fruits of the Spirit, and shows that the former, when contrasted with the latter, were as the toys of childhood in comparison with the valuables of manhood. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." So the gifts of tongues, interpretation of tongues, etc., were given to the Church in its infancy, and served useful purposes then. But they were put away as the Church emerged from infancy to the strength and development accruing from a greater knowledge of God's great Plan. The milk of the Word and the strong meat of the Word were purposed by God to develop the members of the Body of Christ, until they all came to the stature of manhood in Christ. The more advanced the Christian, the more surely would he know that the gifts of the Spirit were merely like a childish plaything, to be supplanted by the fruits of the Spirit, much more valuable to the Church in its developed condition.—Hebrews 5:12-14.

St. Paul points us further to the fact that we are living not merely for the present, but especially for the future; and that whatever will last us into the eternal future must certainly be the most important matter for us to acquire. He would have us see that to the Christian that most important thing is the Love which he has described in our Study. Our knowledge, our tongues, etc., of the present time are mere shadows of the great powers which will be ours if we attain to the glorious blessings of the First Resurrection. Whatever clearness of sight we have at the present time we shall then find to be darkness in comparison with the full light of the glorious Millennial Day. Where now we see as through an obscure glass, then we shall see face to face. Now we know in part; then we shall know even as we are known.

The Apostle would have the Church see that faith, hope and love—three fruits of the Holy Spirit—are far superior to all the gifts of the Spirit; for these fruits will abide throughout the Age. Until the Millennial Morning we shall need faith, hope and love. We cannot get along without them. We cannot make any progress if the Master's footsteps without these qualities. But if we seek to contrast these imperfect qualities amongst themselves, he points out that the chiefest of these is love.

Love is the Divine quality without which we should still be unsatisfactory to God, even if we possessed all the other qualities which go to make up Christian character. Love is the quality which will persist to all eternity. If we would abide in Divine favor, we shall need always to have Love. As for faith and hope, excellent qualities though they be, the time will come when they shall be swallowed up by sight, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Amongst all the graces of the Spirit it stands supreme and eternal.

Questions and Answers

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

Question—Does the Scape Goat typify a class. If so explain Lev. 16-22, where it says the Goat shall bear upon him all their iniquities into a land not inhabited and he shall let go the Scape Goat in the Wilderness. I want an explanation of the wilderness, and the land not inhabited.

D. J. McWHARTER,
Rhonesboro, Tex.

Answer.—The Israelites occupied the space outside the Court and the Tabernacle, there they lived in their tents. Outside the camp was the wilderness, a barren place "not inhabited" by any one.

The Bullock and the Lord's Goat were both killed and their bodies burned outside the camp. The Scape Goat was taken alive out to the wilderness and there left to die.

We believe the Goats represent two classes, who present themselves at the door of the Tabernacle, Romans 12-1. The Lord's Goat class go willingly outside the camp and have their bodies burned. The Bullock, which is our Lord Jesus, went first, and the Apostle says: "Let us, therefore, go to Him, without (outside) the camp, 'bearing his reproach." This represents a condition of seperateness from the world, suffering, shame and ignomy for Christ's sake.

The Scape Goat class draw back from sacrifice, and are forced into the wilderness condition, for the "destruction of the flesh that the spirit may be saved in the Day of the Lord Jesus."

The Scape Goat class is in a condition not occupied by any others of mankind, outside the camp. The Lord's Goat class are out there too, but they are dead, and their bodies are being burned, but the others are alive—have not carried out their sacrifice unto death, which they agreed to do—but "through fear of death, were all their lifetime subject to bondage."

So they can be said to be in a "land not inhabited."

A DIRGE.

"Earth to earth, and dust to dust!"
Here the evil and the just,
EIGHT TRIBUNE
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid.
Here the vassal and the king,
Side by side, lie withering:
Here the sword and scepter rust;
"Earth to earth, and dust to dust!"

Age on age hath rolled along,
O'er this pale and mighty throng;
Those that slumber, those that sleep,
The grave shall soon no longer keep.
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, or battle's roar,
Ne'er could break their slumbers more;
Death hath kept his sullen trust;
"Earth to earth, and dust to dust!"

But a conflict's coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's groans,
Then, Ambition, rue thy lust!
"Earth to earth, and dust to dust!"

Then shall come the judgment sign;
In the east the King shall shine;
Clashing from Heaven's golden gate,
Thousands, thousands round His state,
Kings and Priests with crown and plume,
Tremble, then, thou solemn tomb;
Heaven shall open on our sight;
Earth be blest with wondrous light,
Kingdom of the ransomed just!
"Earth to earth, and dust to dust."

Then thy Mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise,
Earth by saintly feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years.
Now, in hope of Him, we trust;
"Earth to earth, and dust to dust!"

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

hope you will come and make us a visit.

Your Sincere,
ELBERT HUBBARD

Mr. N. E. N. Berea,
Duquesne, Pa.
EH—S.

A good example of this slavery of men dwelling in the lime light, to their tenents and the freedom of those who absorb and feed upon them, is furnished in American politics. Their party spirit and diametrically opposite principles of the planks of their respective platforms are advocated by capable and brilliant men, why, no matter how evident they realize themselves in the wrong, cannot switch to the other party, as do the commoner, without the loss of their influence and prestige. The public are so accustomed to this ridiculous and strange spectacle of brilliant men divided on political issues, the one fighting the principles of the other, that it does not occur to them that they should publicly acknowledge the merits of their opponents or get together and hash out the truth. But, like the prize fight where the spectators see all the points the public gets the benefit and has also the privilege of expression, for they do not pose in the lime light or are on record as having espoused a certain set of principles. There are good reasons which will justify a public man in guarding his expressions, but in Hubbard's case his recognized opposition to all things religious has evidently contributed to this otherwise strange silence here noted, but those of the Roycroft fraternity who may handle and approve of his "Hot Stuff" may appreciate and speak without hindrance and fear of consequence. For example, contrast with the letter from Hubbard presented which gives no acknowledgment of Russell's merits, the following extract from a letter from John T. Hoyle, managing editor of The Fra, who, in commenting on our first essay published, "A Man of Action," said:

"Your treatment of your subject is very well done indeed and displays a philosophic insight into the secret springs of life and conduct that is decidedly interesting. I am particularly well pleased with your classification of Eliot, Hubbard and Russell, which seems to me an eminently just and wise distinction. Your expression 'Hubbard stands for the Heart of the common mind,' is very clever."

"Elbert Hubbard during his lifetime fought the good fight and did a man's part—both as a sayer and a doer; he dealt and received mighty blows, but at heart he was very gentle and considerate and never in his private life gave sign by word or deed that there was any bitterness in his heart toward his traducers. He possessed in an eminent degree the sense of humor, which kept him sweet and sane. He could laugh at himself—which is not so easy as it looks. Now that he has left the stage, his real nobility of character is being appreciated at something like its true worth.

"Pastor Russell is also doing a great work, the real effects of which may not be so apparent until he, too, has passed into the silence. I have met many ardent admirers of Pastor Russell—among them being my own brother—and although I have not been able to agree with their conclusions, I have yet noted that these men and women are among the most intelligent and prosperous in the community of which they are members."

WM. T. ELLIS SPECULATES.

Wm. T. Ellis has attributed the remarkable success of the movement to the business proclivites of Pastor Russell whom he regards as the "cleverest propagandist of the age" who "would have been a dangerous rival for John D. Rockefeller, had he gone exclusively into the oil business," and "I hold that his gifts are commercial." There is no doubt but that the pastor has commercial gifts, and that these have been used in his work. The only section of the entire movement dominated directly by Rusell's business principles is the Watch Tower Bible and Tract Society in which he has the wage system of Edward Bellamy's "Looking Backward" actually applied: merely living expenses are paid, all from the president down to the janitor, receiving a like wage. The plan works admirably in automatically sifting out drones and those seeking fishes and loaves from the whole office force of self-sacrificing Christians who live and dine at the "Bethel Home." What!—talented people working for mere expenses? who could command large salaries elsewhere? That is the situation exactly; and better still, they were loath to leave when they were obliged to of late on account of lack of funds to continue the work in full force.

Mr. Ellis' theory is proven to be incomplete by the history of the movement. The fact is the most redeeming features of it were forced upon the pastor by circumstances which he endeavored to overcome. What a skeptic would call an accident, is in fact providence. He, like Henry Ford, has succeeded beyond the wildest dreams of his imagination, except that he has used his entire fortune in the movement instead of amassing one; and in being an instrument in the hands of God in supervising the energies of these Christian people, and in being the channel of Dispensational Truth he has been well repaid. But Russell's success cannot be accounted for by the principles that created the Ford Motor Company or similar business institutions.

(To Be Continued.)

Tulsa, Okla., Oct. 10.

We are to have a two days' convention here on Nov. 1-2 with Pastor Russell present on the evening of the 2nd and if in accordance with your plan we would be glad to have this letter published that the friends may know of this. For any information concerning same address,

LEOTA S. CUNNINGHAM,
317 Ohio Bldg. Class Secy.

Appreciations

Fountain City, Tenn.,
Oct. 15, 1916.

Please find enclosed money order for renewal of paper from 17th of July 1916 to 17th July 1917.

Am sorry that I have neglected this matter till now. Have been getting and will continue to get Pastor Russell's Sermons in the Times but I must continue to take the Tribune for the good that it is doing in publishing Pastor Russell's Sermons. I have been taking your paper for 5 years and the Gospel truths that I have gotten by reading those Sermons have done me a great deal of good.

May the Lord bless you in your effort to keep the truth going.

Respectfully,
JOHN DOBBS.

Jamica Plain, Mass.,
Oct. 15, 1916.

I am today renewing my subscription through the Watch Tower office.

It has been our privilege to have the Tribune come to our home every week for the past nine years and we appreciate greatly the fine way in which you have printed Pastor Russell's sermons, and the other features in connection. We are always glad to recommend the Tribune to others for its clear type and detailed printing of the sermon.

Cordially yours,
MRS. S. N. LONG.

Tanneyville, Mo., Oct. 15.

We appreciate very much the sermons of Pastor Russell and hope that the light of God's plan and love may illuminate your pathway.

Yours in Master's service,
W. N. DIAMOND.

Korso, Finland, Oct. 1.

I appreciate your valuable paper very much because it contains the sermons of Pastor Russell and other good things, i. e., "Pastor Russell and the Reformation." May it prosper as it deserves is the wish of

Yours respectfully,
KAARLO HARTERA.

THE PEACE OF EUROPE.

"Great peace in Europe. Order reigns
From Tiber's hills to Danube's plains!"
So say her kings and priests; so say
The lying prophets of our day.
Go lay to earth a listening ear;
The tramp of measured marches hear,—
The rolling of the cannon's wheel,
The shotted musket's murderous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall!
From polar sea and tropic fen
The dying groans of exiled men!
The bolted cell, the galley's chains,
The scaffold smoking with its stains
Order—the hush of brooding slaves!
Peace—in the dungeon-vaults and graves!"

O Fisher! of the world-wide net,
With meshes in all waters set,
Whose fabled keys to heaven and hell
Bolt hard the patriot's prison cell,
And open wide the banquet hall
Where kings and priests hold carnival!
Speak, Prince and Kaiser, Priest and Czar!
If this be peace, pray what is war?

White angel of the Lord! unmeet
That soil accursed, for thy pure feet,
Never in slavery's dessert flows
The fountain of thy charmed repose;
No tyrant's hand thy chaplet weaves
Of lilies and of olive leaves;
Not with the wicked shalt thou dwell,
Thus saith the Eternal Oracle;
Thy home is with the pure and free!

Stern herald of thy better day,
Before thee to prepare thy way,
The Baptist shade of Liberty,
Gray, scarred, and hairy-robed, must press
With bleeding feet the wilderness!
O that its voice might pierce the ear
Of priest and princes while they hear
A cry of the Hebrew seer.
Repent! God's Kingdom draweth near!

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs, and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

A $1.00 size package of Bulgarian Blood Tea lasts 5 months.

Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

THE TRIBUNE'S CALL TO ACTION

A Great Chance for Subscribers or Boys and Girls During Vacation

The NATIONAL LABOR TRIBUNE offers One Dollar to any subscriber, or any boy or girl sending in FIVE NEW YEARLY SUBSCRIPTIONS AT ONE DOLLAR PER YEAR EACH.

This dollar may be deducted from the five dollars collected before sending in the name or names of the New Subscribers with four dollars.

Remember, any one of the above may offer the NATIONAL LABOR TRIBUNE, America's greatest labor paper, to any subscriber for the small sum of ONE DOLLAR A YEAR. These subscriptions may be sent in at once with the one dollar each and when the fifth subscription is collected the last one dollar may be retained by the solicitor.

The TRIBUNE is an eight page paper, and during the next year many new and interesting features will be added. There will be the latest news regarding the candidates for president and many important communications from the ablest writers on the war now raging in Europe as well as the latest and best information on preparedness and our military activities on the Mexican border and in Mexico.

OF COURSE PASTOR RUSSELL'S SERMONS and the Pastor Russell features will be continued in bold, legible type.

Everybody get busy.

On all foreign subscriptions the postage is to be added—One cent for Canada and two cents for England, Scotland, Etc.

NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

Dallas, Texas ..... October 22

New York City Temple ..... November 5

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

DOUBTING CHRISTIANS DISHONOR THEIR GOD.

THE CHRISTIAN SHOULD HAVE FULL ASSURANCE OF HIS ACCEPTANCE OF THE LORD.

Comparatively Few Today Have This Assurance—the Reason For This Condition—Higher Criticism and Evolution Have Undermined the Faith of Many—Abandoning the Blasphemous Errors of the Past, the Majority are Casting Aside the Bible—The Apostle Warned That in the End of This Age Many Would Depart From the Faith—How Christians May Be Fully Assured of Divine Acceptance.

PROVIDENCE, R. I., Oct. 15.—Pastor Russell was here today and addressed a large audience upon the theme, "Full Assurance of Faith." His discourse was based upon Hebrews 10:22—"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." He said in part:

Full assurance of faith is something that every Christian should have; and yet we are all sadly aware that in our day but comparatively few professing Christians have this assurance. The great majority seem to be losing their faith; and, worse than this, they are in many cases losing the very foundation, or basis, for faith. For years the great colleges of Christendom have been undermining faith by undermining the Bible. They do not make an attack upon faith itself; indeed, they all admit that it has its place, and is a glorious quality. But straightway they proceed to do the same work that Thomas Paine and Robert Ingersoll tried to do—to undermine confidence in the Bible as the Word of God.

Confidence in the Bible is the very basis of faith. After one has lost his confidence in it as the Word of God, what has he left? He would have merely the vagaries and guesses of Higher Criticism and Evolution. We have very little use for guesses. We have little confidence in fallen flesh. We know that all men are imperfect in every sense of the word, that their judgments are exceedingly fallible. When men undertake to picture a God to their own liking, we have as many gods as there are men.

Looking into the past, we see what many of the noblest minds came to in the way of image-worship, bowing down to some of the worst idols that could be imagined; for more black misrepresentation can be done by pen and ink or by the printing-press than by making the most hideous idols of the heathen nations. The creeds of Christendom have carved out the worst idol in all the Universe. Yet great men made these creeds—men of noble minds. This shows us how little confidence we can have in any theory that men can evolve. We may be sure that if we had been in their places we could not have done any better. We are not finding fault with them. We are finding fault with the real source of the whole matter. This the Apostle Paul declares when he tells us that "the god of this world" has been responsible for this misleading. Satan has done this lest the light of God's goodness should shine into men's hearts.—2 Corinthians 4:4-6.

BASIS OF FAITH GONE WITH MANY

The Apostle also explains why it is that many Christians cannot see the light of the Gospel of Christ—the true Message of Salvation. Satan has gotten his bandages upon their eyes, and as a result they cannot see the things of God. The Apostles warned the Church that after their time many would depart from the faith, giving heed to seducing spirits and doctrines of demons. (2 Peter 2:1-2; 1 Timothy 4:1.) We have come to the time when many good, intelligent people—including ministers in the various pulpits, professors, theologians, presidents of colleges, etc.—confess that they have lost the basis of their faith.

We are not for one moment to suppose that those who have lost confidence in the Bible as the Word of God are wicked people. On the contrary, the majority of them are fine, well-intentioned people. But they are under a delusion. The delusion of the Dark Ages coming in contact now with the full blaze of the New Dispensation just upon us, there is a conflict between the light of our day and the darkness of the past. There is such a clash that everybody sees stars, so to speak. People are astonished, and do not know what to think.

Some are still holding to the Bible in a sort of blind way, bewildered and uncertain as to their real position, hoping against hope that they will not lose what little faith they have left, afraid to think and afraid to read lest they be cast adrift in an unknown sea. We sympathize with these people. But the fact is that they never have had faith enough to worry about. It was not a well established faith, a full assurance of faith. On the contrary, it was a blind faith, a kind of credulity. They have hoped that they were of the Elect; but they had little or no conception of what is meant by election or to what this class were elected. In the light of our day such faith, or rather credulity, is crumbling to pieces.

THE CHRISTIAN'S FIRM FOUNDATION.

Yet at this very time when Higher Criticism and Evolution are undermining the foundation of religion, and when nearly all thinking people are losing faith in the Bible as the Word of God, how gracious our Creator has been to those who have retained their faith in His sure Word! The eyes of their understanding are opening more and more widely; and they are coming to see that the Bible is the most wonderful book in the world. Never before have God's people understood the Divine Plan as they do now, in the midst of the turmoil of all the denominations and of the learned men of all lands. Truly we can sing with the poet:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled!"

We have often wondered whether God did not partially inspire some of these precious hymns that have cheered, comforted and refreshed the Lord's people in their journey through the wilderness of this world; for they seem to fit so wonderfully our time and our condition, and the real knowledge of God's Word seemed so misty at the time when many of them were written. The strongest language would not be strong enough today to express the faith, the confidence, the trust, which we have in our God through seeing His real character and His real plan as outlined in His Word. This is full assurance of faith.

There is a vast difference, however, between a full assurance of faith and a full assurance of credulity. Credulity is a readiness to swallow everything and anything, without any real basis of believing, without proof. This is what most people have called faith. But it is not. Faith must have a basis; and the basis must have some intelligent presentation.

When asked, "Why do you believe the Bible?" many people will reply, "My father and my mother believed it; and I was taught to believe it." When asked as to what is their real basis of faith, they look bewildered, hesitate, and either acknowledge that they have none, or else change the subject of conversation. This is not faith; it is mere credulity. Heathen people could do as well; for their parents and their grandparents believed their heathen books. To really believe the Bible it is necessary that we understand it. That which gives us faith in the Bible is proof that it is the Word of God. To understand it we must understand God's Plan therein outlined; we must learn rightly to "divide the Word of Truth."—2 Timothy 2:15.

Higher Critics are busy trying to prove that Isaiah never wrote the book of Isaiah, but that it was written by different persons; that Moses never wrote the Pentateuch; that Daniel never wrote the book called by his name. The fact that Jesus and the Apostles quoted from these books and ascribe them to the very authors claimed in the books has no weight whatever.

THE BASIS FOR OUR FAITH.

Our confidence in the Bible is based upon the fact that it contains a great Divine Plan, far superior to anything that mortal man could have produced. Show me a watch with the wheels revolving with perfect a great Divine Plan, far superior to anything that mortal man could have precision and with perfect relationship to each other, a watch that keeps correct time without variation; and I shall know that some skilful hand, guided by an intelligent mind, made that watch. Such a piece of workmanship never came by chance. The hands did not get on the dial by accident. There was some intelligent power in operation there.

So it is with the Bible. When we find the prophesies of the Old Testament, the types of the Mosaic Law, and the teachings of our Lord Jesus and His Apostles all interlocking, based and dependent one upon another in the most marvelous way, all telling the same story, although written by various men, in various ages, and under various conditions, with Genesis describing the fall of man into sin, with Revelation portraying his recovery from that fall, with each intervening book corroborating both—tell me, who made that Plan? No one could convince me that any human being or set of human beings made it. The very conditions of today, so wonderfully fulfilling the prophecies of the Bible, are amongst the strongest proofs of its Divine inspiration.

AN ARGUMENT WITH AN INFIDEL.

Once in early life I had an argument with an infidel, who claimed that "the Bible was written by priests and knaves." When I asked him, "which set of priests and knaves do you think made it up?" he hesitated; for he had not anticipated that question. Then I suggested that we reason a little on the subject. I showed him that if any of the denominations had made the Bible, they would surely have put into it many things that are not there, and would have left out of it many things that are therein.

For instance, they do not know what to do with the doctrine of the resurrection of the dead. Having a theory that at death people go to Heaven, Purgatory or Hell, they have no need of a resurrection. Yet they know that it is in the Bible. If ever they come across it in their reading, it is a sort of "thorn in the flesh" to them; for it disturbs their peace of mind. Nor do they know what to do with the Judgment Day. They must think the Judgment is past. Otherwise how could the dead be in Heaven, Hell or Purgatory? Then there is the theory of the Trinity, in which all, practically, believe, though not a word of Scripture justifies such a belief.

Surely our Calvinistic friends would not make up the Bible as it is today. Neither would our Arminian friends. The latter would surely leave out all of those texts which speak of an election, of foreordination, of predestination, of making our calling and election sure, of "the very elect," etc. The former would doubtless leave out some of the texts which tell about free grace; for these do not fit with their idea of election. Of course both would put in something about a Trinity; for all hold that theory as the very essence of faith. The thing which you cannot understand, and which is the most mysterious, is the most important!—1 Corinthians 8:6, 7; Ephesians 4:4-6.

THE BIBLE SIMPLE, REASONABLE.

But, dear friends, from the standpoint of itself the Bible is simple; and everything is thoroughly explained, when we get our mental telescope properly adjusted and see the wonderful Plan of God as it is mapped out in His Word. However, no amount of learning or of worldly wisdom or of knowledge will enable one to see this and to have a heart appreciation of it. The deep things of God are revealed only by His Holy Spirit. (1 Corinthians 2:10.) They are especially clear at this time, because God's due time has come for the full unfolding of His Plan. These deep things are revealed to the faithful, watching children of God, who are walking hand in hand with the Master, seeking in all things to be guided by Him.

Thank God for the Morning light! Thank God that we are living in the time when the path of the just is shining so brightly! For it was to shine more and more unto the perfect Day. (Proverbs 4:18.) Now the perfect Day is almost here. It is so near that we can see the first rays of its dawning, although before its full glory breaks upon the world the storm clouds will gather dark and gloomy, and soon will let fall "hailstones and coals of fire." But it is merely the darkness that precedes the full dawning.

The creeds formulated during the Dark Ages have greatly injured the whole world. Doubtless many people today are following sin who would, if they had a right knowledge of God, be following after righteousness. Many men have been led to drink, to debauchery and to all sorts of sin simply by reason of not seeing the true God. For any one to see the real God is to love Him. Mankind are made upon that basis. Notwithstanding the six thousand years of the Adamic fall, there is in every man's head—unless he be an idiot or in some way deformed—that quality of reverence of a Supreme Being and a desire to render worship.

PROFITABLE QUESTIONS FOR GOD'S PEOPLE.

The Christian's assurance of faith is based upon the Word of God and the realization that he has taken the various steps which God therein directs. He tells us that by nature we are sinners, that Christ Jesus tasted death for every man, that by and by He will give Restitution to human perfection to whosoever will accept the arrangement which He has made and which is soon to be opened up to all mankind. He tells us, too, that during this Gospel Age there is a Call for those who desire to come out from the world to be a peculiar people unto Him, a Royal Priesthood, a holy nation, zealous of good works, zealous of everything that is God's will, and ready to lay down their lives in the doing of it. Have you heard and accepted this Call?

To those Christians who do not have that full assurance regarding their standing with the Lord which they wish to have, and which is their privilege, we would suggest that they ask themselves the following questions:

Have I forsaken sin and accepted the Lord Jesus Christ as my personal Redeemer? Have I made a full consecration of myself to God through Christ, giving Him my time, my means, my all, surrendering myself fully to His keeping, to be henceforth guided by His Holy Spirit in all things as His will is made clear to me through His Word?

As I thus gave myself to the Lord, did I realize that I am still imperfect, and that my standing before God is only in Christ? Did I realize that thus He imputed, or counted, to me the perfection which He would otherwise give me in the next Age, in order that now I might lay it down in sacrifice with Jesus, sharing His sufferings and death that I might also share His glory, when His Kingdom is set up for the blessing of the world?

As the result of my consecration to the Lord, am I able, to some extent at least, to grasp spiritual things? Do they appeal to me? Am I gradually attaining a holy mind, a holy disposition? Do I desire above all things to do God's will, and is my holy mind bearing fruitage to the Lord's praise so that others can see it? Am I gradually growing more meek, more gentle, more patient, more long-suffering, more kind and loving? Is my heart growing broader, deeper and more sympathetic?

Whoever can say "Yes!" to these questions, even though keenly realizing, as all God's children should, that he has many imperfections, may have full assurance of faith that he is a child of God in full standing, that the Father's smile of approval is upon him, and that if he continues thus to develop in the likeness of Christ he will inherit the Kingdom as a joint-heir with Christ Jesus our Lord.

It is our Heavenly Father's will that we have this full assurance, that thus we may be kept in perfect peace of heart, and may demonstrate our trust in Him and in His precious promises, despite our suffering for righteousness' sake. But let us never suffer as busy-bodies in other men's matters. Yet if we suffer as Christians, let us glorify God on this behalf.—1 Peter 4:15, 16.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$50.00
Amount received	2.00
Total	$52.00
Paid out	$60.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

Copyright 1916 by N. E. Nelson.

Essay VII.

(Continued from last week.)

HUBBARD'S STRANGE SILENCE.

The late Elbert Hubbard, who has espoused the cause of the modern business man that occupies the center of the stage of modern life, and who has had so much to say about, and assisted in the way of advertising for, the Sons of Jove, has been singularly silent concerning the I. B. S. A. concern. Perhaps it was on account of the nature of the goods handled; if his antipathy for theologians accounts for this, it proves his own observations from history that genius seldom recognizes genius contemporarily: "Voltaire and Rousseau were contemporaries; they expressed the same thoughts, each in his own way, absolutely independent of the other. And as genius seldom recognizes genius, neither knew the greatness of the other." Since Hubbard's career was closed by his tragic death on board the Lusitania, sunk by a German submarine, the writer was prompted to ascertain if he has ever said anything concerning the remarkable man of action—Pastor Russell. In reply to a letter sent to Elbert Hubbard II, Mr. John T. Hoyle, assistant editor of The Fra replied: "I have searched diligently through our material here and can find nothing that Mr. Hubbard has said concerning Pastor Russell. I do know, however, that Mr. Hubbard held the Pastor in great esteem."

Hubbard's "Essay on Silence" has special application here and had the blank pages of that booklet contained a notation of the achievements of the Brooklyn divine, it would be well worth the price set upon it by the Roycrofters. Since his observations of living men and measures has been noted to be of a remarkable scope, it is clear slavery to his own passions for this furnishes us a case of a brilliant and penetrating mind swayed by his antipathy for religion from mentioning the marvelous system and rapidity of the business features of the Russell propaganda, for he made it his hobby to write essays on this very line of thought. His "Message to Garcia" which has reached such an enormous circulation through being distributed extensively by the captains of industry amongst their employes, contains a splendid description of the faithfulness and effectual service of the people connected with the Watch Tower, Bible and Tract Society, both in the office and in the field. Many of the captains of industry and business men have recognized this fact for the "Russell-Lights" are trusted and in demand.

We cannot otherwise account for his silence on the teachings of Pastor Russell (for he made this line his special topic also) unless we apply his own statement here: "Genius seldom recognizes genius." Hubbard, like Ingersoll, has been railing at "Orthodoxy," especially fighting the flames of hell, and it is singular that he did not note this, to his viewpoint, commendable feature, since Russell's literature on the question has reached more people in his life time than that of Hubbard and Ingersoll combined. He has even given publicity to the Persian "prophet of peace," Abdul Baha. Why? Was this his reason for he said of him: "According to Abdul Baha we will soon live in a period of time that marks the beginning of the millennium—a thousand years of peace, happiness and prosperity." If so then no apologies can be offered in not being aware of Russell's teaching on hell, and the grand and glorious prospects for the future state of humanity, for the writer of these lines had occasion to call his attention to this very fact during the spring of 1908. We submit the following correspondence:

Duquesne, Pa., March 5, 1908.

Mr. Elbert Hubbard,
East Aurora, N. Y.

Dear Mr. Hubbard:—

Pardon a word from an unexpected source. I have just returned from Cincinnati, Ohio, where I heard the Russell-White debate, and a copy of The Philistines was in my mail awaiting me. Your remarks concerning Rev. Patterson and Rev. Harris naming you as a candidate for the inquisitorial benefits, prompted me to write. I was impressed with the thought that perhaps you would be interested to know that the Bible is not responsible for the horrors of the Dark Ages, the spirit of which, still lingers with some of the Orthodox preachers of our day, but that this practice of burning people at the stake was due to the doctrines of hell-fire borrowed from the Pagans and came into the church prior to the Dark Ages.

Pastor Russell is the only one in the field, so far as I know, that is calling attention to the fact that the Bible does not and never did teach the horrible doctrine. For this reason I take the trouble of sending you a copy of a special edition of the Cincinnati Inquirer containing a complete report of the debate in which Pastor Russell points out the facts concerning the origin of the doctrine of Hell.

I am aware of the fact that you do not like "theological quibbling" and for this reason you do not like St. Paul and others of his type. I agree with you that there is too much of this "quibbling" and not enough of the spirit of the Humble Nazarine, but Paul explained the reason for his "quibbling"—"I speak after the manner of men on account of your infirmities." He condescended to their level of reasoning in order to benefit them and hope you will tolerate this "quibbling" long enough to read the debate.

Right ideals is what makes good people. It is because we are getting rid of the horrible nightmare of the Dark Ages that we have a spirit of courtesy and benevolence in the world today. The best test that we can apply to any religion is the effect that it has on its votaries. I have not read all of your publications nor have I met any of the Roycrofters to judge concerning your religion, but I have yet to find a class of people that will compare with the love that is manifested between the votaries of Millennial Dawn. They are in my judgment the Greatest Lovers the world has ever seen, not by nature, but are so on account of their ideals and the cause they have espoused.

I have just recently come in contact with some of your writings and so far will say that I have had all that I have seen in yours (not through the eyes of Reason or Philosophy, but Faith) plus many things and would be interested to know what Pastor Russell has in his publications from your viewpoint.

Respectfully yours,
N. E. N. BEREA.

East Aurora, Erie County, N. Y.
March 10th, 1908, Year Fifteen From founding of The Roycroft Shop.

Dear Friend:—

Thank you very much for your kind letter. I have received the newspaper, which you so kindly sent, and am reading the account of the debate with pleasure and profit.

If you are ever in our vicinity, I

(Continued on Second Page)

NOTICE TO FRIENDS.

F. W. Brock, of Post Falls, Idaho, is selling receipt for making Mexican Chili at $1.00.

IMPORTANT NOTICE

Dear Friends:—We can furnish you with Brother J. F. Rutherford's lectures on "MILITARYISM AND WHY THE NATIONS WAR" in Slovak language. They are in booklet form. So all the friends would like to have some, we will be glad to send them to be given among Slovak people. They are free, but to them who prefer to pay for them, the price will be two for five cents. Address:

MICHAEL SALATA,
Box 94, Duquesne, Pa.

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

THE APPEAL TO CAESAR

Acts 25:1-12.—October 15.

Festus the New Roman Governor of Judea—St. Paul's Enemies on the Alert to Injure Him—A New Plot Against His Life—St. Paul Unwilling to Accept a Discharge Respecting the Roman Court and to Stand For Trial Before the Sanhedrin—His Appeal to Caesar's Court.

"It is enough for the disciple that he be as his teacher, and the servant as his lord."—Matthew 10:25. R. V.

FELIX, the Roman governor of Judea, was succeeded by Festus; and, willing to curry favor with the Jews, he left St. Paul a prisoner, although confessedly he had found the Apostle not guilty of any infraction of the Roman law and was persuaded that St. Paul's enemies were frantically jealous of him. The two years of the Apostle's imprisonment doubtless afforded excellent opportunities for his mature study of the Divine Plan set forth in the Scriptures.

Festus, the new governor, went at once to Jerusalem, the center of his province, there to acquaint himself with the chief men of the people amongst whom he must preside as governor and judge. He was of a totally different character from his predecessor. The Apostle styles him "noble Festus," and history confirms the appellation.

Conspirators Against St. Paul.

St. Paul's enemies were on the alert to accomplish against him, through the new governor, what they had failed to do with Felix. Without delay they brought the case of St. Paul to the attention of Festus. However, after setting forth the arguments of Tertullus to prejudice the governor's mind, they feared to have a trial before him because of the weakness of their cause.

Apparently their explanation was that the Apostle's conduct had been an assault upon their religion, along lines which the Roman governor, unacquainted with their religious customs, would not be prepared to appreciate. Hence they proposed to Festus that, after all, their dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that the prisoner should be delivered to the Sanhedrin at Jerusalem for trial according to Jewish law. Meantime, plans had been matured whereby in the name of God and religion the Apostle was to be assassinated on the journey from Caesarea to Jerusalem.

Alas, that in every Age, and in almost every religious system, the mental unbalance is such that in the heat of the moment atrocious crimes have been perpetrated in the name of God and holiness! What lessons we may learn from these excerpts of history!

When will mankind learn that as Justice is the foundation of the Divine Government (Psalm 97:2), everything contrary thereto must be displeasing to God? When shall we learn that the results of injustice will ultimately be more injurious to the doer than to the sufferer therefrom?

St. Paul Appeals to Caesar.

Governor Festus acknowledged his ignorance of the Jewish religion, and made no objection to the trial of the prisoner by the religious court of his countrymen. On Festus' return to Caesarea, he placed the proposition before St. Paul, asking him—because the Apostle was a Roman citizen—whether he were willing to accept a discharge as respected the Roman Court and to stand trial before the Sanhedrin.

The Apostle promptly replied that he would not consent to this; that as a Roman citizen he had a right to Roman privileges, and therefore appealed his case to Caesar's court at Rome, the imperial capital. He well knew the animosity of his countrymen, and realized that those who two years before were ready to assassinate him were probably still unchanged in heart.

Festus was placed in a peculiar position. In sending the Apostle to Rome, as he was obliged to do in the case of appeal of a Roman citizen, he must of necessity send some charges; and being a just man, he desired that the charges should be truthfully stated. Therefore he was puzzled to know what charges, if any, he could formulate against the Apostle.

Festus and King Agrippa.

Shortly after this, the ceremonies incident to the inauguration of Festus took place in Caesarea. King Agrippa of Galilee attended, his sister Bernice accompanying him. Although Edomites, the king and Bernice professed the Hebrew faith; and Festus, who had no knowledge thereof, embraced the opportunity to have their assistance in formulating charges against St. Paul, whose crime, if any, could be understood only from the Jewish standpoint. Hence the Apostle was called to give, before the king, Bernice, the chief captains of the military forces and the prominent citizens, his version of the enmity of his people against him.

St. Paul's course furnishes a good example for all of the Lord's people in similar circumstances. It is our privilege to avail ourselves of every right granted us by the laws of the country in which we live. But we should be submissive to the results.

ST. PAUL'S DEFENSE BEFORE KING AGRIPPA

Acts 26:1, 24-32.—October 22.

Preaching Christ to the Rulers—The Salient Features of the Gospel Emphasized—The Hope of Israel—The Selection of Abraham's Spiritual Seed The Long-Promised Messianic Kingdom—Israel to Be Blessed First Then All Mankind.

"I was not disobedient unto the Heavenly vision."—Acts 26:19.

OUR LAST STUDY showed us that St. Paul's appeal to Caesar's Court afforded the Apostle an opportunity of preaching the Gospel before people of prominence whom he could otherwise never have expected to reach. He seems to have appreciated the occasion thoroughly; for he made a stirring address, the theme of which was the circumstance of his own conversion, here narrated for the third time. Thus does God mysteriously work the counsel of His own will and cause the wrath of men to praise Him.

As a true gentleman, St. Paul opened his speech by complimenting King Agrippa, as much as he truthfully could, on the fact that the king was expert in all Jewish matters. The Apostle pointed to the fact that his course of life from youth was well known in Jerusalem and throughout the Jewish nation. If his countrymen would, many of them could witness to his strictness as a religionist. "And now," he declared, "I am on trial for my hope in the Promise which God made unto our fathers—a Promise which all Jews hope will have fulfilment.

St. Paul Before Agrippa.

The Hope of Israel.

Israel's hope centered in God's Oath-Bound Covenant to Abraham: "In thy Seed shall all the families of the earth be blessed." (Genesis 12:3; 22:15-18.) St. Paul was preaching that this Promise was in process of fulfilment; that Jesus of Nazareth, as the Son of God, by obedience to the Law and by His sacrifice of His earthly rights, had become the Head of this promised Seed of Abraham by His resurrection to the plane of spirit glory, honor and immortality. Moreover, he taught that since Pentecost the Lord was selecting from both Jews and Gentiles a "little flock," to be Messiah's Bride and Joint-heir, members of the Spiritual Seed of Abraham; and that when this selection is accomplished, The Messiah, Head and Body, in glory will set up the long-promised Kingdom of God, through which blessings will come first to Natural Israel and subsequently through Israel to all the families of the earth.—Galatians 3:8, 16, 29; Romans 11:7-15.

Surely St. Paul pointed to the prophecies telling of Messiah's sufferings and the glory to follow! All the Jews knew of the sufferings of Jesus and His followers. But they disputed His resurrection to glory and the hope that by and by His followers share His resurrection change. The whole dispute between the Apostle and the Jews was in respect to whether Jesus arose from the dead. No valid hopes could be built upon a dead man. If Jesus arose, St. Paul and the followers of Jesus were right; for His resurrection to glory should be considered a demonstration of Divine approval and of the Messiahship which Jesus had claimed.

St. Paul explained how once he also had opposed Jesus and had persecuted His followers. He described the revelation given him near Damascus—the light above the brightness of the sun, and the voice saying, "I am Jesus, whom thou persecutest." Then he explained the commission he had received from the Lord on that occasion—that he was to preach to the Gentiles, as well as to the Jews, the resurrection of Jesus, the gathering of His Elect and, in due time, the establishment of His Kingdom.

Festus heard with amazement the Apostle's recital. Then, interrupting the speaker, he said, "Thou art beside thyself. Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness. King Agrippa knoweth these things." Then he appealed to Agrippa: Did not the king believe the prophecies cited?

Almost Persuaded.

Agrippa's reply is a matter of dispute—whether he said, "With a little more time and eloquence you might persuade me to be a Christian"; or, "Do you think that in so brief an argument you could make of me a Christian, with all of discredit which that word means?" St. Paul's reply (Verse 29) favors the former interpretation. A nobler sentiment, a broader spirit of charity, in a prisoner, falsely accused and unjustly restrained, cannot be imagined. Only those who have learned of Jesus could thus exemplify the moderation which He taught.

How many in Christian lands have been "almost persuaded" to lay hold of Divine grace, but have lost their appreciation of the privilege! When they shall come forth from the grave and enjoy the privileges of the Millennial Kingdom, it will amaze them to know what greater opportunities they missed—joint-heirship with Christ.

LABORERS RAISE WAGES.

SAN FRANCISCO, Oct. 9.—Every contractor in this city has accepted the new $3 minimum wage rate of the United Laborers' union. About 1,200 workers are directly affected, but the movement will result in raising wages of all classes of unorganized laborers.

Wilson Turns Down 80 Per Cent of the Men

Continued from Page One.)

hood members, and to give no consideration to the interests of the other 1,500,000 railway employes.

Although the President was holding lengthy conferences daily with the brotherhood leaders, he would not receive your representatives even for a few minutes, to present to him the petition signed by 105,000 railway employes, and to ask for justice for the remainder of the unorganized 80 per cent.

Later, copies of the petition, with thousands of signatures which were mailed to the President, apparently received no attention from him.

From the fact that the conference of the President with the Board of Mediation, the managers and the brotherhoods did not consume all of his time on any of the days during that long period we are at a loss to understand why he would not even hear our side of the case.

Limitation of Adamson Law.

We feel in duty bound to give you these facts as to the Adamson law:

1. It applies only to one class of railway employes—the small class engaged in railway train service.

2. It does not attempt to establish a real eight-hour work day for this class, but merely an eight-hour payday.

3. It does not require any employe to work eight hours a day, nor restrain him from working any number of hours under 16.

4. It provides that after January 1 the employes in train service shall receive for eight hours' work the present pay for 10 hours. This means nothing but a 25 per cent increase in wages for those working eight hours or longer.

5. It absolutely ignores the rights, the welfare and even the existence of the other 80 per cent of railway employes.

6. By voting a 25 per cent increase of wages to 20 per cent of railway employes, and these the very highest paid men in the service, it necessarily renders it more difficult, or even impossible, for the railway companies to make improvements in the wages and conditions of work of the other 80 per cent.

Want Investigation.

We do not think that the enactment of the Adamson law, under attendant circumstances, is in accordance with the fundamental principles of the American nation and believe that, inasmuch as the government has taken jurisdiction of the matter, we should as citizens appeal to the President and Congress at the next session of Congress and insist that all railway employes be considered and a commission be appointed to investigate all hours of service and wages of all such employes.

Copies of letters which passed between Mr. Frazier and the President are appended and explain themselves.

Yours,
P. W. WALDEN,
ROBERT FRAZIER, JR.

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The Timber Tract For Sale—600 Acres. Estimated to cut from 8,000 to 12,000 feet to the acre. Dominant timber, poplar and oak. Timber right can be had at a bargain. Address "E", care National Labor Tribune, Pittsburgh, Pa.

Railwaymen's Labor Trouble Settled

(Continued from Page One.)

M. P., and representatives of three or four of the interests affected.

Stephen Walsh, Labor Member of Parliament and president of the Workmen's Section of the Coal Conciliation Board for England and North Wales, presided at a conference of delegates from the mining districts of the federated area in England and North Wales, held at Blackpool on September 22nd. Some 350,000 workmen were represented. In his presidential address Walsh said that since their last conference wages of miners in the federated area had advanced by successive stages to the maximum figure under the present agreement. Every leader in the federated area was desirous of standing by the agreement arrived at in the middle of 1915. But all agreements in an industry like coal mining were based upon the maintenance of conditions approximating to the normal, and they could not be indifferent to the fact that, although the nominal standard of wages was the highest ever reached in the English and North Wales area, yet, while that standard was being secured, a most serious and continuous fall in the purchasing power of wages was taking place.

During the last two years Government control and ownership had greatly developed in many directions, and would, he thought, continue to do so. For every purpose of war and peace the coal mining industry had proved vital to the national existence. He was satisfied that the views of the general public as to State ownership of mines and minerals had materially changed. Three years ago he had the honor, under the ten minutes' rule, to submit a bill with that object to the House of Commons. It was promoted by the Miners' Federation, and was met by the thinly-veiled contempt of most members of Parliament. The painful experience of the public during the last two years would, he thought, ensure for any similar bill a more cordial reception. In the course of the negotiations with the employers' representatives over the recent wage advances no point had been so strongly urged by them in opposition to the workmen's claims as the great increase in the cost of production, and in no single commodity necessary for the working of the mines had the increase been so marked as in pit timber. Before the war it was estimated that Great Britain was dependent upon foreign countries—Sweden, Norway, Russia—for more than 80 per cent of the timber used at the mines. Conditions arising out of the war gravely handicapped these sources of supply, thus compelling colliery owners to rely far more upon home-grown timber. A great advance in prices followed, which, in his opinion, would have been much greater but for the timely intervention of the Home Office. But surely, he said, the true remedy for such a state of things was to initiate large schemes of afforestation, so that in the future they might find within their own land the material necessary for carrying on fundamental industries such as coal mining.

The most important proposals to come before the conference are that applications be made for a further advance in wages, regardless of the maximum, should the selling price continue to increase, and that five shifts be regarded as a week for men employed at night.

WANT LABOR LAW AMENDED.

Worcester, Mass., Oct. 9.—At the first convention of Massachusetts physicians and surgeons ever held in this state it was decided to urge an amendment to the workmen's compensation law that would permit injured workers to select their own doctor. The act now provides that medical attendance shall be supplied by the insurance associations interested. It was also decided to take a more active part, as a body, in legislation affecting the health and welfare of the people, and a committee was appointed for this purpose.

STAGE EMPLOYES ADVANCE.

Philadelphia, Oct. 9.—The local union of the International Alliance of Theatrical Stage Employes has secured a two-years' contract with the large play houses of this city. Conferences made possible recognition of the union and wage increases that totaled in some instances 40 per cent.

TO INVESTIGATE COSSACKS.

Wilkes-Barre, Pa., Oct. 9.—The state police is to be investigated as a result of the riot in this city on the night of September 11 when these cossacks rode down Wilkes-Barre citizens. Brutality charges have been laid before Governor Brumbaugh by President Maurer of the state federation of labor.

COAL MINERS TO DEMAND A 7-HOUR WORKING DAY

BELLAIRE, Ohio, Oct. 16.—Demands for a seven-hour day will be made by coal miners of the country at coming wage conferences, according to John P. White, president of the United Mine Workers of America, speaking at the Miners' Day celebration held here. Such a move is necessary, he said, in order to conserve the economic and social welfare of members of the miners' organization and results from the increase in the use of mining machines.

President White reviewed the progress made by the miners' union, declaring that the men by their collective efforts have raised themselves practically from the condition of serfdom to that "of respect in the eyes of the whole community."

"The persecution of our people in some sections where our organization has engaged in industrial strife is without parallel," he added. "Particularly do I refer to the great strikes of Colorado, West Virginia and certain sections of Pennsylvania. But the steady entry of our movement into these citadels of opposition is bearing fruit and the opposition to the establishment of our union is gradually yielding to the enlightening influences of the organization and wage increases and reduction in hours of labor are being accomplished in the interest of these deserving fellow workers."

Thousands of miners from all parts of eastern Ohio attended the celebration and participated in a parade which preceded the address of President White. Other speakers were William Green, international secretary and treasurer of the United Mine Workers of America; John Walker, president of the Illinois State Federation of Labor, and John Moore, president of the organization of miners in Ohio.

Miners' Day is being celebrated throughout eastern Ohio here, with a big picnic dinner and speechmaking.

MORE PROFIT; LESS WAGES.

PHILADELPHIA, Oct. 16.—The Remington Arms Company has begun a "weeding-out" process among the thousands of workmen who rushed to the new plant at Eddystone when the firm began the manufacture of army rifles for the allies.

More than 2,000 workmen have been discharged during the last few days. The company does not contemplate reducing its force. The present action is in the nature of a "housecleaning" to reduce expenses and increase efficiency of the working force. More men will be hired until the force is brought ultimately to 20,000 men.

RAILROAD SHOP MEN GAIN.

DuBOIS, Pa., Oct. 16.—Over 1,000 Buffalo, Rochester & Pittsburgh railroad shop men organized, but were almost immediately forced on strike because of discrimination. After a two-days' suspension of work, the management agreed that all men would be reinstated in their former positions and that there would be no discrimination because of union affiliation. Wages were increased 15 per cent for day workers and 10 per cent for piece workers. Improved shop conditions were also agreed to. The shop men of the same road at Salamanca, N. Y., and Punxsutawney, Pa., were then organized. These workers were successful in securing the same agreement as at DuBois.

50,000 COMPENSATED.

HARRISBURG, Pa., Oct. 16.—Nearly 50,000 awards for compensation have been made in the nine months that the state compensation law has been in existence. The total number awards that became effective without contest on either side was 34,950, and the referees decided 1,300 additional cases. Only 117 appeals were made to the board from decisions of the referees, while the number of cases taken to the courts was an even dozen.

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HOW E. V. BABCOCK SWATS DEMOCRACY

The Much Promised Cheap Beef Steak and Rib Roast Now Only for the Idle Rich.

It was E. V. Babcock, the successful lumber merchant and financier, who flayed Democracy for the empty promises and the pledges made four years ago, which have become absolutely worthless. The low prices for provisions and clothing are no longer being played upon. Democracy is now holding a club over the heads of the employers of labor and threatening disaster if manufacturer or merchant refuses to whip into line or coerce the employes. The Pittsburgh district is threatened with the removal of the Armor plate business to a plant to cost $11,000,000, said plant to be constructed, not for the purpose of giving men employment, but with the specific charge that it is a splendid bait for voter and that another cabinet office may be created. There is not a political trick which the National Democratic Committee is not playing and the most cunning and desperate is that involving the armor plate appropriation, which is meant to intimidate and threaten the financiers and buncombe the various communities alleging to bid for the political hold-up. After November the United States Senate will be controlled by the Republican Party and Democracy will have gone to pieces. In his address at the noon-day meeting Mr. Babcock said:

"Laying aside all the claims which the Republican Party has on the suffrage of the American people at this particular crisis in its hirtory, let us consider just this one question: 'Has the Democratic Party made good?'

"Four years since the Democrats were specific in their promises. Economy and efficiency, non-partisan statesmanship, guarantees to uphold the National honor, remedies for patent wrongs—nothing was left uncovered by that famous document known as the Democratic platform of 1912. Upon that they made their stand and by its carrying out they will have to be judged by the American people.

"Starting with the pledge of one-term for the President—which may fairly be cited as an example of how the Democratic Party and its leaders tried to keep faith with the American people—their performances have never come within hailing distance of their promises nor in most cases was any attempt made to redeem them. To tell the sorry tale of the sordid partisanship, the wasteful extravagance, the class legislation, the hollow pretence, already written in history, would serve only to add to the shame which their course has caused in the hearts of patriotic Americans.

"As the greatest industrial center in the world Pittrburgh is vitally interested in such conduct of the government as will subserve and conserve the interests of the employer of labor as well as the employe. A protective tariff, created and maintained by the Republican Party, is the one thing which made this community industrially great and no true Pittrburgher can encourage tariff tinkering which will unsettle the steady employment of our people. No one will attempt to deny that the Underwood Tariff bill closed our mills and factories and caused widespread disaster until the European war brought again temporary prosperity. How necessary then to see to it that after the war is over a Republican protective tariff law be on the statute books. This alone ought to suffice to roll up a Republican majority in this county like that which caused Abraham Lincoln to christen us as "the State of Allegheny."

"Historically, (their antics on protection and a Tariff Commission for campaign purposes in the recent Congress to the contrary notwithstanding), the Democratic Party believes in a tariff foi revenue only. Thir permits of no protection against pauper labor from Europe or protection from its handiwork. It is the purest faliacy to assert and try to maintain that removing the tariff on commodities will automatically bring about better conditions for all the people. Yet such was the guarantee of the Democratic Party in 1912. Their platform said:

> 'The high cost of living is a serious problem in every American home. Excessive prices result in a large measure from the high tariff laws enacted and maintained by the Republican Party * * * and we assert that no substantial relief can be secured for the people without import duties on the necessaries of life are materially reduced.'

Pittsburghers will remember that display window on Smithfield street containing all sorts of household necessities which the tags said would be reduced by so much if the Democratic Party was entrusted with power. How well was this pledge kept? A Democratic Congress was elected and the tariff was revised according to their ideas. The following table prepared in large part by the Bureau of Labor Statistics of the Department of Labor will answer the question for every American housewife:

	1912	1916
Sirloin steak	20c per lb.	30c per lb.
Round Steak	18c per lb.	25c per lb.
Rib Roast	18c per lb.	28c per lb.
Pork Chops	16c per lb.	25c per lb.
Ham	16c per lb.	22c per lb.
Lard	15c per lb.	20c per lb.
Eggs	28c per doz.	40c per doz.
Butter	30c per lb.	42c per lb.

(Continued on Eighth Page.)

BIG FAKIRS ALL READY FOR HOLIDAY SEASON

Furniture Fakirs, Jewelry Trimmers, Fur Skinners, Auctioneers and New Suit Schemers All in a Big Game to Plunder the People

WARNING.

All Shoppers Take Notice

THE GREATEST FAKIRS ARE HERE

All Ready for the Great Trimming and Public Skinning Season.

The fake furniture dealer is on the ground. The fake jeweler is also with us and the fake fur man will be here within the next, two weeks, while the prince of bargain men—the fake auctioneer—like a tuberculosis germ sticks to the finish. Come along, don't be discouraged before running the gauntlet. There is the cheap new suit man pulling over something equally as raw as the furniture fakir, the jewelry hold-up man, the fur skinner or the go-thro-him auction clique.

Shoppers should know something of the methods of this marvelous gang and how they work. The out-of-town shopper, as well as the resident buyer should be guarded and the fakir must be avoided. The fakir must not be looked for on the street corner but in stores exhibiting most elaborate displays. The show windows are crowded with baits and how alluring these baits are is apparent when close observers on the outside see the suckers biting. It is a carnival of bunk and junk.

The fake furniture man has one large store which he calls the "wholesale" house and he has a number of small stores, located near the big stores that are doing big advertising. When shoppers seek the large legitimate stores the "barkers" of the fake stores point to the great "bargains" in the windows of the small fake furniture stores. The furniture is marked probably one-half or one-fourth below the actual cost. This is good bait and the victim bites. No article is sold from the small fake store, but the shopper is taken to the "wholesale" house, where the selection is greater and there the trimming is done to perfection. The victim then is shown expensive furniture as bargains and articles selected and paid for but when the delivery is made the articles delivered to the home of the unfortunate shopper are nothing compared to the articles selected. The customer then returns to complain but instead of a business-like reception the "salesmen" of the fake furniture house crowd around and there the shopper meets with the most abusive and insulting language. Threat, eventually is made to smash the shopper in the face if he or she persists in demanding what is just. And if the argument continues it is nothing unusual to have the one making the complaint thrown out. Another gag is to go to the 'phone and under the pretense that the police is being called a "salesman" from one of the fake chain of small stores is called; he comes under the impersonation of an officer from the police station; he takes the intruder by the arm and pretends to make an arrest. The game is well worked and the sharks equal the most expert gang of thieves that ever infested this city. Beware! The Tribune cries, BEWARE! In buying furniture seek a legitimate house. The Tribune carries no advertising of fakirs. The Tribune has been offered the advertisements of fake houses and has rejected them. Nothing doing with the burglars so far as the Tribune is concerned. The subscribers of the Tribune are warned against the thieves.

The fake jeweler is the next. Nine out of every ten alleged jewelry stores in Pittsburgh and crowded along the principle thoroughfares are deliberate fakes. Recently a purchaser bought a diamond ring with a single setting. For several weeks he wore it and during that time his associates at intervals twitted him about the apparent fraud. Finally, without making it known to his friends he went to a legitimate jeweler and had the stone tested. The jeweler was asked to put a price upon it and said, "the ring and setting is worth at the highest $50." The owner had paid $160.00 for the ring and setting. He took it back, asked for the return of his money but the jeweler refused the demand.

However, he was permitted to make another selection. This time he selected what he thought was a most beautiful ring with three magnificent settings. He took the second ring to have it tested and after the jeweler examined it he remarked, "The first ring was a lemon this one is nothing but a handful of brick." The case is now in the hands of Attorney R. G. Woodside.

In the windows of the jewelry fakirs there are valuable jewels offered at approximately oue-fourth of their actual cost. These are on display in the window but never sold. They are the baits for the unsuspecting and are there merely to deceive and allure into the store.

(Continued on Page Eight.)

Amalgamation of Big Trade Unions.

Thomas Reece, Staff Correspondent.

LONDON, Oct. 13.—One of the most interesting features of modern trade union development in this country is the steady progress of the amalgamation idea. We are still a long way short of the "one craft one union" idea but gradually things are building up that way. Already we have an array of individual unions that have long since passed in membership and financial standing all the old records. Others are coming along. Negotiations are now proceeding for the amalgamation of the Dock, Wharf, Riverside and General Workers' Union (Ben Tillett's organization) with the National Union of General Workers, formerly the Gasworkers' Union, of which Will Thorne, M. P., is the general secretary. A joint conference of the two unions has been appointed to formulate the terms and conditions of the scheme. The Dockers' Union has a membership of 45,000, and the National Union a membership of 132,000.

Although trade unionists have worked and are working so wonderfully well to help along the national side of the present European war they are not altogether overlooking their own union questions. The South Wales and Monmouthshire railwaymen have just held an important convention at which it was decided to ask the national executive to fix a date when the railway corporations would be notified that members of the National Unioin of Railwaymen finally and definitely refused to work any longer with non-unionists.

The postal workers' unions are watching closely the question of wages—a question of pre-eminent importance in these days when the cost of living rises every month. In the month of July last year Sir James Woodhouse, as Government arbitrator, awarded a certain war bonus, which it was stated "should continue so long as the increased prices continued." During the present year the committee of the allied postal workers' union was compelled to ask for an increase of wages, and a claim was submitted to the Postmaster General, which Postmaster-General Pease agreed to put before the Government. H. Dubery, who is voicing the postal workers' g rievances, a dds: "In September the Government, ignoring our demands, decided, without consultation with us, to withdraw the arbitrator's award of July, 1915, to the postal servants, and having awarded a war bonus to the Civil Service substituted this new award as an answer to the request for a wage increase. The effect of this is that a demand of from $1.25 to 75 cents to males and females alike is met by a war bonus increase of 25 cents for men and 12 cents for women; nothing for those in receipt of more than $15.50; and the abrogation of the Woodhouse award, so that the increase lasts for the period of the war only, instead of while prices remain high. It will be seen that the demands of my committee have in no way been met. My committee challenges the right of the Government as employers to abrogate an arbitrator's award without the consent of all the parties thereto. The demand was for a wage increase and not a war bonus. It was in addition to, and not in substitution of, the Woodhouse award. It was for an amount which still left a goodly proportion of the burden on the shoulders of the men. My committee has decided to press for arbitration on the original demand for a wage increase."

The introduction of female cop packers in the Lancashire cotton mills to replace men called to the colors is referred to in the quarterly report of the Oldham and District Cop Packers' Association. All firms employing females in such a capacity, the report states, should first give an undertaking to the association that females would be employed only until male labor was available and on the same terms and conditions as male labor.

The efforts made to secure the inclusion of cop packers in the list of cotton trade reservations (which would have made the whole of the male cop packers not available for military service) had so far proved unsuccessful. In view of military necessities they could not entertain much hope of further representation being made with regard to the subject, as there were pronounced indications that in the near future many of the cotton trade exemptions would be abolished. They considered that taking into account all the circumstances with regard to the official manipulation of cotton trade exemptions cop packers had been humiliated and made the victims of an unjust discrimination.

(Continued on Eighth Page.)

BIGELOW THE MASTER CITY BUILDER

May Be the New Director of the Department of Public Works Under Mayor Armstrong.

Mayor Joseph G. Armstrong, through the sudden death of Director Robert Swan, has thrust upon him one of the most important tasks that has fallen to his lot since he has been in office and the politicians are now busily engaged naming a successor to the late director.

The most important names already mentioned are State Highway Commissioner Edward Manning Bigelow, Ex-Secretary of the Commonwealth, Robert McAfee, Ex-Councilman William G. Wilkins, one of Pittsburgh's great mining and civil engineers, and John Swan, brother of the deceased director. In the event of delay in the appointment, the name of Superintendent Charles Finley has been mentioned as acting director. It is intimated that Mr. Finley would not care to accept an appointment for the remainder of the term of the present administration, as under the law his present office is under civil service and this assures him a place under the next administration.

The concensus of opinion is that no name mentioned bringr so much general satisfaction as that of Ex-State Highway Commissioner Bigelow, and should his health permit, he will undoubtedly be made the next Director, an office which he is more familiar with than any man who has ever filled it. Bigelow, he of statue fame, is a master city builder, a great municipal giant, a civic monster, the incomparable road builder, and the matchless park planner. He who transformed garbage dumps into gardens of blooming beauties and through his marvelous genius and indefatigable energies taught the rose to lift itself above the ash heaps to spend its sweetness at the door of the humble as well as the affluent.

Edward Manning Bigelow, a name honored at every fireside and a by-word on every city boulevard. He changed the barren wastes into magnificent city parks. Like Moses, he touched the rock with a wand and a crystal stream leaped forth to rush over cascade and falls, aye, he went beyond that, he struck the ground and stately trees came into being to wave their welcome to the morning sun. Stroll through the parks, roll over the boulevards, lounge beneath the shade of the majestic trees, observe the flowers bowing their heads to the gentle summer zeyphers, wollow on the green in the perfumed ladened atmosphere and amid the scenes and in and through it all there is an indescribable intuition that suggests Bigelow. The very mention of his name gives an astounding thrill as well as an amazing satisfaction that if Bigelow undertakes the task it will be accomplished regardless of its difficulties or the obstacles that may threaten to impede the progress. Then, too, it will be done and better than any one as yet has been able to do similar work.

Think of the vast undertakings of Bigelow and the cost in the aggregate as they may now be measured. The great parks, the wonderful boulevards, the beautiful drive-ways and walks, as well as shady nooks and a thousand and one things that bring pleasure, recreation, profit, and makes Pittsburgh greater; then, too, remember that all these great improvements were made on one-fourth the present assessed valuation of the homes and besides on a 12 mill tax levy and you have only a slight conception as to what economy was practiced by Edward Manning Bigelow, when he was Director of the Department of Public Works. In addition to building the great boulevards, improving the barren wastes and transforming shale heaps into beautiful parks he built city streets, constructed sewers, extended the water mains and pushed through to practical completion the greatest filtration plant in any city of this country, and all, all, yes all accomplished on a 12-mill tax and a valuation so low that the people of the greatest industrial center in the world could do no other than rise up and call him blessed. To symbolize this, that magnificent monument was built to his memory and well does he deserve it. How little and frail in expressing the gratitude of a grateful people to a genius who has done so much; how empty and meaningless are words in an effort to express an appreciation to one who has achieved so much. The monument stands at the entrance of Schenley Park, a tribute enjoyed by but few living men. All Pittsburghers point to it with pride; it is not blemished with extravagance in office nor marred with graft; it is as immaculate as the snow-capped peaks of the Alps, and without spot or wrinkle.

If Mayor Armstrong would appoint a master mind whose genius to perform Herculean tasks is known in every home; if Mayor Armstrong would bring everlasting credit to his administration and climax it with an act that would live in history, he should then make Edward Manning Bigelow his Director of Department of Public Works, and Mayor Armstrong will then name the next Mayor of the City of Pittsburgh to succeed himself. Besides Bigelow the Builder of Cities, the Civic Genius, is the best organizer in the state today. Since he left the State Highway department that deparment has become a joke and a lieing, cheating governor has become a monumental farce. Had Bigelow remained at the head of the State Highway Department and been given the genuine support of the administration to which Mr. Bigelow was entitled, the people would have built at every cross roads a monument to the

(Continued on page 5

HENRY DRUMMONDISM.

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BY ALPHIA BEREA.

As indicating how Satan's modern delusion—Darwinism—can blind the perception of the votaries of this sophism, we place a remark from Henry Drummond concerning the present state of society:

"The world is about as good as might be. It has been long in making, it's furniture is all in, it's laws are in perfect working order; and although wise men at various times suggest improvements, there is on the whole a tolerably unanimous vote of confidence in things as they exist."

It is really amusing to note how speculators on Darwinism (Evolution applied to the creation of man) resort to subterfuge to give an account for this serious obstacle to their theory—man's depraved condition as depicted in the Bible and in history—by applying the principles elsewhere noted in Nature, that man has become a victim of "Arrested Development" and how they endeavor to apply the principle, "Reversion to Type," "Survival of the fittest," etc. The fact is constantly intruding itself from History and the Constitution of Man, that man is a separate and special creation, but out of his natural state by being driven from his original Edenic environments. Drummond's question serves to illustrate how this type of speculators are blinded to one of the most evident facts of history and experience—man's alienation and estrangements from his proper environments and Creator.

Speculators of other types, such as Henry T. Finck, have dabbled into history, and like the man with colored glasses who sees everything tinted, with their minds inoculated with the Darwinian theory, the facts of history, like the facts from the Book of Nature, have been prostituted to illegitimate purposes. They have endeavored to account for the origen of every emotion of man in the lower animals and savages, and traced it's development in the annals of literature of nations that have kept records. Their claim is that a superior race is being developed through the Transforming power of Romantic Love through the laws of heredity—"Selectual Selection." If Nature is evolving a superior race, then why all this prattle about Eugenics or "Artificial Selection?"

Dr. Alfred Russell Wallace, the last giant of the original Darwinian school, admits that history proves the theory of "Natural Selection" a failure, and that Eugenics is the only possibility of the evolution of the race, but thro some other social regime where women have more freedom of choice in marriage. He also points out that this would not be sufficiently cumulative to offset the downward tendency noted in history, and in instances where improvement is attained through heredity, it is usually at the expense of vital force.

This has been proven in many instances which we will refer to in another essay dealing with that quest not properly belonging here. But granting, for the sake of argument, a race improved upon through heredity and vital forces increased, this would still not be sufficient to maintain that state—for man's nature is not entirely functunal as with lower animals. Man has been created to be governed principally by his reason and morals, which is his "image" and "likeness" to his Creator. Being created to be governed by principle, good or bad, with the powers of choice as to which (volition), accounts for the fact that man rises above and sinks below the brute creation in their love and procreative powers, and, this endowment, the solace for human woes, if not fused with religious ethics, becomes a vitiating and consuming fire. Whether Wallace has noted this fact or not matters little since his deductions from history is in line with the Bible account and against the much vaunted evolutionary theory applied to man: "I have come to the general conclusion that there has been no advance either in intellect or morals from the days of the earliest Egyptians to the keel-laying of the latest dreadnaught."

Evolution, the radii of Rationalism, is applicable to man, but is restricted to the unfoldment of his God-given endowment in experience. As indicating the truth that these so-called Higher Critics have perverted and have thrown them off the scent, we mention a few items.

Briefly we state that man, represented in Adam and Eve, the generators of the race in transmitting the "spark" of life to their progeny, was created (1) originally perfect, phrenologically and this endowment has been marked by the fall through the laws of heredity; but the principle of evolution in the sense of progress is applicable to man in certain directions, in the unfoldment of that endowment transmitted to Adam's posterity in life or experience. Man has been endowed with an instinctive appreciation of right and wrong principles and the existence of evil serving the purpose of elucidating good and developing character in those who adopt the right principles in life, does not necessarily mean that evil is good, or that evil is to be a permanent thing in the Divine program; but, with the temporary existence of evil, the principles of evolution are applicable only to the development of character, which, when the altruistic principles are adopted, is created in the world's stream of life; this is a very limited application of this principle on account of the scarcity of good and few strive against the stream. The application of the evolutionary principle to the race collectively is also very limited, being true only in the cumulation of knowledge or education, the results of experience recorded in history and science and the Bible, serves to hold the balance measurably true in offsetting the downward tendency of the original God-given endowment through the laws of heredity, which has reached the border-line of insanity, generally, intellectually and morally, and denegerating to the extent that the original spark of life is being extinguished—the vital forces are ebbing away in those where the balance, not capacity is measurably restored through heredity. Heredity ("vertical" evolution which produces individuality) is to fail by losing vitality due to the fact that man is out of his proper environments, which also prohibits the proper growth of personality ("horizontal" evolution) owing to the existence of evil, the results of error.

The "Golden Age" of Jewish prophecy, later clothed in the garb of theology, is where good predominates evil, the individual opportunity of coming into contact with the principles of righteousness (Universalism) is in the future life beyond the grave, through the RE-generation of the human race from the grave, by the Great Corporate Christ, developed and tried during this Gospel Age (Pre-Millinnialism) to be the future spiritual ruling power that succeeds Satan's present regime (Post-Millennialism), poetically styled the second Adam and Eve, in being the second life-giver and nourish them back to the ideal perfection represented in Adam before he was sexed—a complete Hu-Man. In the perfect environments of which Eden was only a sample, man will develop by gradual restitution (Acts 3:21) "o fall things spoken by the mouth of all the holy prophets," or in other words we have the full application of the principles of evolution to man's organism as well as to his character. The incorrigible wicked being finally destroyed in the Second Death, the evil goes with them

Right here we wish to intrude a lesson taught by a story concernng the reformers. That story published in the Tribune pointed out the hardening effects that a large percentage of error in combination of Truth has upon the human heart, as illustrated in the lives of St. Augustine and Calvin, as against St. Paul and Luther the channels of Truth. To rehearse the detailed effects of error and truth upon these men—one in the direction of intolerance and bondage and the other in the direction of good will and liberty—is not necessary. The doctrine of indulgence produced profligacy, corruption and licentiousness of the priesthood, and the disease and misery of the Dark Ages in general are the results of their fear produced by their superstition. Luther's doctrine of "the just shall live by faith" purified the lives of those that were influenced by it, and Calvin's doctrine of predestination applied to man's volition counteracted this by shifting the responsibility from the individual to the Creator who supposedly ordained their course in life.

Here is a bitter rosé for our proud "philosophers" of an agnostic cast who insist that "theological quibbling" has nothing to do with ethics—such as Hubbard, who insisted that religion and morals are two distinct elements that will not blend. The lesson from history is to the very reverse—that intellect and morals and physical well-being are all related. Man has been endowed with intellect and it must be fed, either with truth or error, or varying combinations of both and the larger percentage of truth promotes health of mind and body, as well as enlarges the morals and benevolence.

Hubbard's contention that health of mind and body is in ratio to the desolution of the superstition of the Dark Ages, and Russell's theology to the effect that Satan is to be bound for a thousand years in order to deceive the natives no more and the subsequent restitution to follow in the human race amount to about the same. Hubbard centered more on the rational proposition of "Love, Laughter and Work," and Mrs. Eddy supplying the proposition "There is no evil, all is good." ("The truth that she was feeling after, but did not fully grasp, is that sin, sickness, sorrow, death, are abnormal conditions, resulting from the curse that came upon our race at the beginning because of disloyalty to God."—Pastor Russell). Hubbard proposes a similar proposition, "The universe is planned for good." But Eddyism and Hubbardism has the same dash of lavendar that colors the whole intellectual fabric and theories of the world, she, "all is life, there is no death," he, "death is a manifestation of life and just as good." But the full truth of Christian Science and Roycroftism respecting health is found in Millennial Dawn in that it teaches that following the desolution of the present Satanic regime, (dying a violent instead of lingering death, remotely due to destructive isms that have dissolved the superstition instead of the constructive theology of the Millennial Dawn) will be followed by the "Sun of Righteousness rising with healing in His beams" as a result of "the light of the knowledge of the glory of God filling the earth" as the waters cover the great deep.

Millennial Dawn is not the only age of Jewish prophecy but also the dream of all poets of every age and clime, and the undefined hope of the whole groaning creation traveling in pain waiting for "the manifestation of the Sons of God." This is no longer "the one far off divine event toward which all creation moves," for the genius of modern science, corroberating the Great Calendar of Time, is already giving us fore-glaims of it and indicating its nearness.

"Oh happy Earth, reality of Heven!
Genius has seen thee in her passionate dreams;
And dim foreboding of thy loveliness,
Haunting the human heart, have there entwined
Those rooted hopes of some sweet place of bliss,
Where friends and lovers meet to part no more."

To return to Drummond's statement he endeavors to strain the facts of history into conformity to the laws of Nature in certain departments, it is a case of making a local principle universal at the wrong time. He tries to account for matters as they should be and would be true if man was in his proper estate, in proper adjustment to Nature to which he is a counterpart. A proper version of his thought for the present would be:

"The golden harvests spring; the unfailing sun
Sheds light and life; the fruits, the flowers, the trees,
Arise in due succession; all things speak
Peace, harmony and love. The universe
In Nature's silent eloquence, declares
That all fulfill the works of love and joy—
All but the outcast, Man. He fabricates
The sword that stabs his peace; he cherishes
The snake that knaw his heart; he raiseth up
The tyrant whose delight is in his woe,
Whose sport is in his agony."

Questions and Answers.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

Please explain Matthew 27:52-52. Mrs. Wm. Wilson, Swissvale Ave., Wilkinsburg, Pa.

Answer—This is listed as a spurious passage, as there seems to be no record of it, in the older manuscripts. There seems to be no way in which it can be harmonized with other scripture teachings. Some have attempted to explain it as typifying the resurrection of the church, as a result of Christ's resurrection, but if it is genuine, we are disposed to think a correct understanding of it is yet to be learned.

Why were not the goats taken into the "Holy" instead of being presented before the Lord at the door? P. D.
Shinglehouse, Pa.

Answer—The goats were not taken into the "Holy" for the same reason that the bullock was not. Only the blood, which represented the sacrificed life, was taken in for a sin offering. The High Priest, who carried the blood represented the new nature of Jesus, who offers all the sacrifices. The bodies of the beasts represent the humanity of the church, head and body, which is consumed by being burned outside the camp.

Pastor Russell's Sphere in the Reformation

(Continued from Page 3.)

Shadows"—the touchstone of all his subsequent writings. The circumstance of being brought a little later, into touch with Darwinism, by the same men, made his theology produced later an antidote for Higher Criticism Infidelity. He asserts too that had he not submitted to the simply and apparently insignificant ritual of water immersion, he would have ceased to be the channel of dispensational truth. The great take note of the commonplace while simple folk the extraordinary and this fact has led Russell to his present method of advertising himself and credentials, in connection with his public lectures, contrary to his better judgment. In line with the value of the commonplace affairs of life, in our next article we relate some incidents recorded by others who have come in contact with the subject of this monogram, together with some of the writer's experience and contact with the venerable divine, with a view of noting their lessons and which may serve the purpose of this story.

Appreciations

Kansas City, Kan., Oct. 21.

Please find enclosed money order for another year's subscription. We appreciate your paper very much and especially enjoy Pastor Russell's sermons and other Bible helps. We wish you continued success in publishing the many good things from Pastor Russell's pen. Respectfully.
F. W. WALL.

Latha, Wash., Oct. 20.

We certainly appreciate the good work you are doing in publishing Pastor Russell's sermons and all the other good features of the Tribune. We have been a subscriber for nine years and expect to continue as long as the paper maintains its present standard.
Yours sincerely,
L. H. THAYER.

Dover, N. H., Oct. 19.

I am renewing my subscription to the Tribune through the Watch Tower. I enjoy the paper very much, especially that relating to Pastor Russell. In a recent letter from Morton Edgar, of Glasgow, Scotland, he expressed a desire that you insert a notice in your paper to the effect that anyone desiring any of his literature, relative to the Great Pyramid, etc., could have their orders promptly filled as the mail service between the United States and Great Britain has not been interfered with. Thanking you, I remain.
Very truly yours,
HAROLD P. DAVIS.

THE VOYAGE TO ROME

Acts 27:13-26.—October 29.

St. Paul Sent to the Imperial Capital. A Stormy Voyage—Days of Trial and Testing—The Apostle Encouraged by a Vision—"God Moves in a Mysterious Way"—The Sailors Cheered by the Helpful Spirit of the Apostle.

"Commit thy way unto Jehovah; trust also in Him, and He will bring it to pass."—Psalm 37:5.

NOT long after St. Paul's discourse before Festus and King Agrippa, opportunity was afforded for sending the Apostle and other prisoners to Rome under a strong guard. There were no derogatory charges preferred against St. Paul, however.

There being no direct intercourse between Rome and the little port of Caesarea, for a distance of six hundred miles the journey was made in a small trading vessel. The trip lasted from about the middle of August to September 1—good speed for a sailing vessel in those days; but the weather was fine. At Myra, St. Paul and two brethren who accompanied him were transferred, along with the other prisoners and the guard, to an Egyptian vessel en route to Rome with a cargo of wheat. Besides the crew, this vessel bore a considerable number of passengers—in all, two hundred and seventy-six persons.

For several days the pleasant weather continued, and then it became stormy. The vessel abandoned her intended route in order to get under the lee of the island of Crete, and tarried until about October 1 at the port of Fair Havens, awaiting better weather. St. Paul drew attention to the dangers of continuing the voyage, and advised that they winter there. His opinion may have been the result of inspiration, but quite possibly was merely his own judgment of the weather, etc.; for his trade as sailmaker would naturally bring him into contact with sailors, and interest him in all matters pertaining to the craft.

Tempest-tossed.

But those in authority concluded to go to Phenice, a larger port. Before they had gone far, however, a typhonic northeast wind struck the vessel suddenly; and they were driven southward until they came under the shelter of the little island called Clauda. Here they undergirded the ship by placing chains and ropes under her keel, because the weight of the cargo and the severity of the storm had strained her. Then they lowered the gearing of the sails and continued to drive before the wind, guarding against sandbanks. The ship labored heavily in the storm. Part of her cargo was thrown overboard; and later on she was further lightened by casting overboard her heavier furniture, tackle, etc.

Days of Trial and Danger.

The storm continued for several days. Neither sun nor stars were visible; and the captain could not tell his whereabouts; for the compass had not yet been invented. Hence all on board were abandoning hope. They had ceased to eat, and were almost in despair.

During those fourteen days the Apostle had abundant opportunity to fear, to doubt and to question the Lord's providence. Apparently it was not until the night of the thirteenth day that the Lord sent an angel to St. Paul with a consoling message. (Verse 24.) We may safely assume that during those days of testing the Apostle remained heartily loyal in faith toward God, and that this message at the close was in the nature of an encouragement and an expression of approval.

Promptly the Apostle made the matter known to the ship's company. Then he manifested his own faith in the message by cheerfulness and by breaking his fast, and by advising all the others to do likewise. His spirit was contagious. All were cheered; and doubtless all were impressed not only by the fact that this disaster had resulted from their failure to follow his advice, but also by the evidence of God's special favor toward him in connection with the knowledge of their ultimate rescue.

"Be of Good Cheer!"

So should it be with the Lord's people. Whatever we know that is good or comforting or refreshing to ourselves we should dispense to others. Had the Apostle kept the good news to himself, it would have implied either that he did not have faith in its fulfilment or that he was selfish. But having the Lord's spirit of generosity, as well as large trust in the Lord, he did not hesitate to make known the coming deliverance; and he glorified God in that he credited this knowledge to a revelation from Him.

Evidently the prisoner had produced a deep impression upon many of the soldiers and the sailors. Who can say that at some future time the Apostle's brave, noble conduct may not have influenced some of his two hundred and seventy-six companions—possibly drawing some of them eventually to the Lord? So it should be with each of us. We should be prompt to tell to others the best tidings we have. Sympathy with the groaning creation in the various trials of life should lead us to point to the Lord's promises respecting the coming Kingdom and the blessings which shall then come to all.

TEXAS MINERS RAISE WAGES.

THURBER, Texas, Oct. 16.—Organized miners in this section have raised wages 5 per cent and secured a new contract.

A TREAT FOR OUR READERS

It is not often that the Tribune has the privilege to offer its readers something for nothing, but this week we have.

Beginning next Sunday evening, October 29, at 7:30 P. M. at the Lyceum Theatre, Penn Avenue, near Federal Street (old Sixth), the **Photo Drama of Creation**, an illustrated Bible lecture, will be given by the International Bible Students' Association. This lecture has been held in all the principal cities of this country with remarkable success, and in quite a number of foreign cities.

Then on the following Sundays, November 5, 12, and 19, the continuation of this interesting subject will be shown on the canvas. All our readers, especially those not affiliated with the Truth are earnestly invited to attend. The seats are free, and no collection will be taken up, and we are sure that those who attend will be amply repaid.

A HELP UP THE LADDER.

Some days ago, at a depot in a West Virginia town, a man with a heavy suit-case in each hand, and carrying also a folded go-cart and lunhc-box, was vainly trying to locate a porter or conductor to help his aged mother, wife and baby into the train.

Along came a quiet litle man in dark clothes, with a quick smile and a mop of black hair. Seeing the predicament, he graciously assisted the ladies and relieved the gentleman of one suit-case and the go-cart, that he might board the care more easily.

Inside and seated, the gentleman proffered his benefactor a cigar. No, he didn't smoke.

"Well, if I knew your name, I would be better able to thank you."

Said the courteous little man: "My name is La Follette, from Wisconsin."

True politeness seems to be a characteristic of great men.

But perhaps the young man has reflected somewhat on the matter, and has concluded that such things as being polite are small things, anyway. Perhaps he says he is not a believer in show, but if a lady is in real trouble he will be as gallant as any one, and help her.

He may feel some disgust for certain youths who are all manners and smiles and bows. Perhaps they do make too much of a show at being overly polite. Yet there are lots of manly boys and youths he unjustly considers shams.

Polished manners—courtesy—are by no means everything. They are not even the first things. But no youth, rich or poor, at the bottom or at the top, can afford to ignore their power and usefulness. He ought to make it an infallible rule to be polite. It pays. And, in this old, experienced world, where so many things are valuable that we do not at first appreciate, it is the accepted ideal. Few good things exist without some good reason.

It is both a small and a great thing to make others happy by a smile, a bow, a kind word.

I know a little chap, who runs an elevator in a downtown office building. Everybody calls him "Sunny Jim." He is never surly, and he is not afraid to go out of his way to do a favor. Everybody likes him. He has hosts of friends among the business men and woman. Jim is going to climb swiftly. I never saw a boy like him who didn't win out. He'll soon quit the elevator.

One gets training by his courtesies. Politeness becomes a habit; and a good one.

A youth makes a mistake when he supposes he can be ill-mannered, gruff and abrupt at times, and be polite and gracious when it suits him. He will find himself making awkward breaks, forgetting when he should remember, and being embarrassingly self-conscious in all efforts at good manners. Habitual courtesy will put him always at his ease.

Many people believe courtesy to be associated only with "sham" people, but such an idea is certainly far from being right.

Courtesy assists toward advancement. The finest talents seem to lack something when it is absent.

A man, on returning to his home town after a visit to Lincoln, when he was president, was asked by a fellow-townsman how the great man impressed him.

"He is a man of wonderful make-up," returned the other, with deep feeling; "six feet four, a great, lank frame, with legs and arms abnormally long. He has a powerful head, and his face, gaunt and lined, is crowned with a mass of hair which always seems to be mussed up.

"But his manner! You forget his homely face and his uncouth frame when he speaks. His calm, even courtesy, and quietness make him seem even more powerful, if that is possible. I tell you, he has a wonderful manner!"

The commonest-appearing features may be made to shine if one cultivates an engaging manner, together with unassuming, even courtesy.

It marks any one, whoever or wherever he may be, with power and distinctive charm.

The young man who has a way to make, a position to gain and hold, may make the way easier for himself by simple courtesy.

He reflects credit on his home and his training by this habit. New acquaintances say to themselves and to each other that evidently he has been well reared, and that his parents, his brothers and sisters must be refined persons. They envy him. Their envy turns into a desire to do likewise. And so courtesy pays all around.

If true courtesy is a characteristic of great men, certainly it will smooth the way and give no little help to those who are climbing up the ladder.

—OUR YOUNG PEOPLE.

Folsom, La., Oct. 20.

Your paper excels all others that publish the sermon of Pastor Russell. May it prosper is the wish of,
Yours truly,
J. E. BLACKWELL.

Kalamazoo, Mich, Oct. 20.

I think you are doing a grand work printing Pastor Russell's sermons. I also appreciate very much Bro. N. E. Nelson's essays on "Pastor Russell's sphere in the Reformation." I believe they are worthy to be printed in book form.

Yours in His service.
BRO. CHAS. EARLY.

Chicago, Ill., Oct. 12.

Am very much pleased to again find a paper that publishes Pastor Russell's sermons. Am a new subscriber and have become very much interested in the paper in general so am enclosing subscription so that a friend may also benefit by it.

Thanking you and wishing you luck and prosperity in your good work I am, Respectfully,
MINNIE DONNELLY.

THE TRIBUNE'S CALL TO ACTION

A Great Chance for Subscribers or Boys and Girls During Vacation

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NATIONAL LABOR TRIBUNE.

CONVENTIONS TO BE ADDRESED BY PASTOR RUSSELL.

New York City Temple ..... November 5

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

A $1.00 size package of Bulgarian Blood Tea lasts 5 months.

Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

Farrell, Pa., Oct. 20.

Seen by the tab of our paper it has run out so to save time we will renew it direct to you instead of through the Watch Tower Bible and Tract Society. I continue to enjoy Pastor Russell's sermon; also other features of your paper. Find enclosed Postoffice order. Thanking you for the past.
Yours,
W. A. RICHARDS.

Morristown, Tenn., Oct. 20.

I have been a subscriber to your valuable paper for three or four years, and I do rejoice to see the stand you are taking for the Truth in publishing Pastor Russell's sermons, and feel that you will be wonderfully blessed.
Yours in the Love of the Truth.
MRS. M. T. BIBLE.

Nashau, N. H., Oct. 20.

Enclosed please find renewal of my subscription to the Tribune which expired Sept. 1, 1916. Please pardon my delay in renewing. Although I take several papers publishing Pastor Russell's sermons, I could not be without the Tribune.

Very truly yours,
MABEL E. HOLT.

Minneapolis, Minn., Oct. 20.

I see by the label on my Tribune that my subscription expired Sept. 5th, and I want to thank you for continuing to send same to me when it was past due. I enclose money order to renew same. I enjoy Pastor Russell's sermons and the Questions and Answers, and other articles. Hope you will continue to publish them.

Yours truly
ALVIE ALSTRUP.

Springfield, Mass., Oct. 20.

Am sending money order for your paper from May 25, 1916, to May 25, 1917. Wish to apologize for having let the matter run so far without paying. Consider your paper very good, both as to editorials and special articles.
Sincerely yours,
MRS. C. HAGMAN.

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

IS CHRIST YOUR ADVOCATE WITH GOD?

HE IS THE ADVOCATE ONLY FOR FULLY CONSECRATED BELIEVERS

Only Those Who Have Taken the Steps of Repentance, Faith and Consecration can Truly Understand the Plan of God—the Meek and the Broken-Hearted Now Sought by the Lord—God's Message not a Hammer to Break Hard Hearts—These to be Broken Later—This Age to Gather the "Jewels," Who are Then to be Made Up—When Christ Became the Advocate of the Church—the Work of the Advocate.

DALLAS, Texas, Oct. 22.—Pastor Russell is here today, in attendance upon the I. B. S. A. Convention. His address to the Bible Students was based upon 1 John 2:1—"We have an Advocate with the Father, Jesus Christ the Righteous." He said:

For some time we have been deeply impressed with the thought that no one can have a proper understanding and appreciation of the Plan of God unless he has taken the steps of repentance from sin, of faith in Christ as his atoning Sacrifice, and of full consecration to God. We have noted that many who express great appreciation of God's wonderful Plan of Salvation still neglect or postpone the giving of themselves to God. This is a serious mistake. When one sees that he is a sinner, the first thing that he should do is to repent of his sins and accept Christ as his Savior. Then he should dedicate his life to God, yielding up his will to be guided thenceforth by the Divine will. After these steps have been taken, the individual is for the first time able to have a heart appreciation of Heavenly things.

One who is living in unrepented-of sin is in no condition to appreciate the deep things of God; for Jehovah has declared that "none of the wicked shall understand, but only the Heavenly wise. (Daniel 12:10.) God does not wish these glorious things to be understood by the wicked or even by those who prefer earthly things. The Lord is not trying now to break men's hearts. The very reverse is true. It is His design to bind up the broken-hearted—those whose hearts are already broken by the experiences of life. The Message of God speaks peace to those who are looking to Him and seeking for the righteousness which He will provide.

Some, we think, have made a great mistake in thinking that the Gospel is a hammer wherewith to break men's hearts. We believe that the Devil does a great deal of the breaking of hearts, but we know of no commission from the Lord for His people to do so. In the great Time of Trouble, even now coming upon the world, many hard hearts will be broken because of conditions resulting from man's selfishness and sin. This breaking up of men's hearts will do them good, bringing them into a humble, teachable condition where the Voice of God may be heard. During the incoming Age, the Lord will take away the stoniness of heart from mankind and will give them hearts of flesh. Instead of being callous and selfish, men's hearts will gradually become soft, tender, kind, gentle.—Ezekiel 11:19; 36:26.

GOSPEL CALL FOR MEEK ONLY

But now, in advance of the Messianic Kingdom, God is seeking those whose hearts are already in a receptive attitude. On one occasion our Lord Jesus quoted, "The Spirit of the Lord is upon Me [Christ], because He hath annointed Me to preach Good Things to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1-3.) This is the Divine commission for the Gospel Age. So we are especially to seek for the meek, the teachable. The proud and haughty are not in the heart attitude to be blessed by the Gospel Message. The Lord is not looking for such characters to compose the Body of Christ. He will deal with them later.

This is an important point to be borne in mind by those who desire to present the Truth to others. If, when the Message is being presented, any attend who have not the hearing ear, it will bear no fruit in them. But as Christian people we should know how to deal with such. We should give them the thought that they will not see the Divine Plan clearly unless they fully consecrate themselves to God and receive the gift of the Holy Spirit; for unless one becomes a New Creature in Christ he will never understand the Divine Plan.—2 Corinthians 5:17; 1 Corinthians 2:14.

But if the Lord's ambassadors find one who realizes that he is a sinner weary of sin, and who feels his need of a strong Burden-bearer, a Savior, let them remind him of the Master's words, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest." Point him to the right path, and say, "This is the way; walk in it." Show him the steps which he must take to become a disciple of Christ. The step of turning from sin is sometimes spoken of as conversion, and it is a conversion to some extent. Whoever seeks to draw near to God will seek to leave sin. Whoever continues to live in sin wishes to be far from God.

The repentent one must not only turn from sin, but must accept the Lord Jesus Christ as his Savior. He must turn fully to God and give himself, with all that he has or hopes to have, to the Lord in entire surrender. He must renounce his human nature to be a joint-sacrificer with the Lord Jesus, in order that he may be begotten to the new spiritual nature, to be thenceforth a New Creature in Christ. Then our Lord Jesus becomes his Advocate. He receives the robe of Christ's imupted righteousness, covering all his imperfections.

THE WORK OF THE ADVOCATE

An advocate is one who pleads the cause of another, standing as his representative. The word is used as a synonym of the word attorney, lawyer, a representative at a court of law. All mankind, represented in Father Adam, stood before the Divine Court of the Universe. Father Adam was on trial, and was sentenced to death. He was a sinner, and all of his posteriey have been born in a sin and death condition. If any of the Adamic race would now come back to the Divine Court and ask that as far as he was concerned the record of sin be blotted out, the great Court of Heaven would say to him, "We cannot receive you; for We do not receive sinners. The only way to approach Us is through the Advocate whom we have appointed—Jesus Christ, the Righteous."

Our text says, "We [the Church], have an Advocate with the Father." Our Lord Jesus Christ became the Advocate of the Church after His resurrection, when He ascended on High and appeared in the presence of God for His followers; (Hebrews 9:24. This word "appeared" is a legal term. A lawyer appears for his client when he goes into court and gives his name as his client's representative. Thenceforth the court refers to the lawyer anything that it has to say regarding that particular case. When our Lord ascended on High, He appeared in the Divine Presence for His Church, not for the world. The world wishes to forget God, having no hope and busy with its own affairs. Furthermore, Satan has so blinded the majority of mankind that they do not desire to have an Advocate with the Father. Only a few feel their need of an Advocate—those who desire to come into fellowship with God.

Our Lord Jesus appeared for the whole Church at once; for this was the Divine arrangement. In His wisdom God foreknew just what He would do. He had forcordained the Call of the Gospel Church, the number of the Elect and the character which they must attain. They must become copies of His dear Son. They must become living sacrifices, holy, desirous of pleasing God. (Romans 8:28, 29, 30; 12:1.) The work of the entire Gospel Age is the finding of this class; and at the very beginning of the Age Christ Jesus appeared in the Heavenly Court as the Advocate for all who would come to the Father through Him. There He made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church. He advocates our cause by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God.—John 1:12; 1 John 3:2.

Because of this advocacy those who have offered themselves in full consecration to God have, through Jesus Christ, received the Holy Spirit and have been begotten as New Creatures. As such they still need their Advocate; for they cannot do the things that they would—cannot fully control the imperfections of the flesh. Hence they need the Throne of Grace and an Advocate through whom they may maintain their relationship with the Father; for although our Advocate cancelled all sins and weaknesses resulting from Adam's sin, yet there are daily trespasses, daily shortcomings, for which we must daily ask forgiveness.

Six—TRIBUNE

EXPERIENCE IN THE NARROW WAY

From the moment that one who has forsaken sin, accepted Christ as his Redeemer and presented himself to God in full consecration, the old nature is reckoned dead and the New Creature is begotten of the Holy Spirit. Thenceforth his human body is counted as the property of the New Creature, and is to be quickened, energized, by the Holy Spirit of God, in order to serve the interests of the new nature. The natural tendencies must now be crucified, and the affections and aspirations trained Heavenward. This will be a continuous work until the death of the human body. But grace and help are furnished by the Lord, through study of the Word of God, through daily providences in life, through prayer, and often through the helpful ministrations of the brethren. Prunings and disciplinings will be applied by the Lord, in order that the character may be developed and crystalized, and thus the New Creature made ready for the Kingdom.

Our ability as New Creatures to endure faithfully is in proportion to our appreciation of the Heavenly things. When first we came into Christ, we saw only in a measure. We could suffer somewhat; we could sacrifice a little. God kindly veiled our eyes to an extent until we had grown stronger. Gradually He showed us more and more what was comprehended in our consecration. He showed us a little more that we could do for Him. As we followed the light, it grew brighter. Faithfulness, obedience, light and knowledge kept pace with each other.

The Christian walk is a path that "shines more and more unto the perfect Day." (Proverbs 4:18.) It is a path that indeed shows more and more the sufferings with Christ, but not necessarily more of unhappiness. Quite the reverse. Instead of meaning unhappiness to the true child of God, it means great joy; for the sufferings of Christ participated in by His people bring the highest and sweetest joy. As the Apostle declared, we rejoice in tribulation. We recall how he learned to rejoice in tribulation himself. In the prison at Philippi, with their backs bleeding from the scourge, with their feet fast in the stocks, St. Paul and Silas could rejoice and sing praises to the Lord because they were accounted worthy to suffer for Christ's sake.—Acts 16:23-25; Romans 5:1-5.

CUTTING AND POLISHING OF JEWELS

The Apostle Peter, who also rejoiced in his sufferings for Christ, says that when severe experiences come upon us for Christ's sake we should remember that "the Spirit of glory and of God resteth upon us." (1 Peter 4:12-16.) We are assured that in proportion as we are found faithful, and worthy to suffer for Christ's sake, we may expect a heavier, richer weight of glory in the future. So this matter of suffering with Christ in the flesh is something that the Christian can appreciate and enjoy; for it is a witness of the Spirit that we belong to Christ.—Romans 8:16-18.

In His Word the Lord gives us a picture of the experiences of the Church. He tells us that we are His jewels, now being made ready to be mounted. When His jewels are all gathered and placed in the Kingdom, they are to be a royal diadem in His hand. (Malachi 3:16, 17; Isaiah 62:1-3.) If we are the Lord's jewels, taken from the earth to be prepared as precious gems, we may expect to receive the trials and tribulations necessary to this end. A jewel that is uncut and unpolished is worth but little; that is to say, it would have no value were it to remain uncut. The real value is brought forth in the cutting and polishing. So the Lord gives His children, His jewels, the necessary cutting and polishing to enable them to reflect the glorius light of His goodness by and bye.

A small diamond can be cut more easily, and requires less polishing, than a large diamond. The larger the diamond, the more work must be put upon it and the greater its value; and the more gloriously will it show forth the skill of the hand that prepared it. So let us hope, dear brethren, that we may be large jewels in the Lord's hands, that we may be accounted worthy of a good deal of cutting and polishing, that by His grace

"We may have a glorious part
When grace hath well refined our heart."

THE JEWELS SOON TO BE MOUNTED

We are instructed in the Lord's Word that when all the jewels are ready, Jehovah will "make up" His jewels. When a jeweler wishes to arrange a gorgeous collection of precious stones into a coronet, he selects with great care the stones he wishes to use, and arranges them in their places, deciding the relative position of each of the others, in order that each whslliehrdtdetaointaoinshrdlhrdl of the others, in order that each will shed upon the others more or less of beauty. This is called making up the jewels. This well illustrates what the Lord is doing.

Throughout the entire Gospel Age God has been gathering out from the world a select class, which He has been cutting and grinding as jewels, preparatory to setting them in the gold of the Divine nature. (2 Peter 1:4.) Those that contained flaws He has laid aside; for they could not bear the necessary processes, could not reflect the Lapidary's skill. Only those that would submit to all the preparations needed could be used. Now, at the close of the Age, the jewels are being "made up." They are being gathered together and arranged into a glorious Diadem. They are now being set in the gold of the Divine nature, as they are being taken one by one beyond the veil. The moment of their death is now the moment of their glorious "change."—1 Corinthians 15:50-53.

FAITHFUL JEWEL CLASS TO BE KNOWN

Glorious indeed will this great Diadem of God be when completed. But the Almighty is not to wear it upon His head. There is no such incongruous picture in the Bible. There we read that His jewels are to be a Diadem, a glorious Crown, in the hand of our God. He will so turn it around in the light that all of His intelligent creatures may behold its glory. He will show forth these priceless gems which He has been cutting, grinding and polishing for the past eighteen hundred years. Angels and men will know something of the grandeur of these jewels.

The question has sometimes been asked, "Will the world ever know the names of those who constitute this jewel class?" We answer, Yes; they will know. It is written in the Word, "and of Zion it shall be said, This and that man was born in her." (Psalms 87:5.) After the faithful Church have all passed beyond the veil, a complete list will be made. Mankind will know who have gone to the other side, who have made their calling and election sure, who have gained "the prize of the High Calling."—Philippians 3:14.

It is a matter of the utmost importance that we keep our names written in "the Lamb's Book of Life." It is one thing to have our names written, but another to have them remain there. If we would not have ours blotted out, we must be wholly faithful to our covenant with the Lord. We must confess Christ both by word and by our daily lives, in our business dealings, in our daily walk, in all the affairs of life; for if we deny Him, He will deny us. Whether we eat or drink or whatever we do, let us do all to the glory of God. Our Lord declares that if we thus confess Him, He will not deny us, but will confess us before His Father in Heaven.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$50.00
Amount received	4.00
Total	$56.00
Paid out	$60.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

Copyright 1916 *by N. E. Nelson.*

Essay VII.

(Continued from last week.)

RUSSELL DISCLAIMS ALL CREDIT

Speculate as you will, concerning the remarkable achievements of this religious movement scarcely more than forty years old, the closer you get to its work and theology, the more you will realize that the only sensible solution to the problem is that of the promoter himself—that he is only an instrument in the hands of God in supervising the time, money and energies of these self-sacrificing Christians—that the Lord Himself is present judging and rebuking His unfaithful servants and shepherds through this channel and through which He is culminating the Reformation! But it has been said that if other people would contribute as liberally to their respective denominational publishing concerns and place their publications in the hands of the people, they could accomplish just as much. That is just the point we are endeavoring to emphasize! They have the finances and have endeavored to interest the rank and file, but have failed. Why does it not work for "Orthodoxy" as well as the I. B. S. A. people The rank and file are indispensable to success and God works through them to co-operate with His faithful Shepherds by His Holy Spirit and a knowledge of His plans and purposes in connection with the work done. It is intelligent co-operation with God's purposes as they understand it—"it is God that worketh in you, both to will and to do His good pleasure." It is the conviction that Millinnial Dawn Theology produces that is at the bottom of this movement, and its accomplishments, and this conviction is power enough to lead men to martyrdom when stirred into action by persecution! As indicating this we mention an incident connected with a report that got circulated that some irresponsible person from Kentucky threatened to dynamite the headquarters at Pittsburgh, Pa. Russell relates that in speaking of this to some of his movement, one of them said: "If we only knew for a certainty that that report was true—wouldn't we fill that Bible House full?"

The following Scripture contains the thought that we have here endeavored to prove—that God is working through man to accomplish His purposes, and uses such humble individuals as best suit His purposes, in order that "no flesh should glory in His sight:—

"The manifestation of the Spirit is given to every man to profit withal. * * * all these worketh that one and self-same Spirit. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are ye all baptised into one body. God hath set the members every one of them in the body, as it hath pleased Him. Now ye are the body of Christ, and members in particular."—1st Cor. 12:—

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor Me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men. Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of the wise men shall perish, and the understanding of the prudent man shall be hid."—Isa. 29:12, 14.

BIOGRAPHY IN BRIEF.

Emerson has made one expression concerning great men that has special application to Russell and is a very appropriate remark to present here at the conclusion of this brief sketch of his propaganda. Says Emerson: "Great geniuses' have the shortest biographies. Their cousins can tell you nothing about them. They live in their writings, and so their house and street life was trivial and commonplace." In line with this we state that Russell has lived in his work and his life must be extracted from it—you cannot get it elsewhere—his life is reflected in his work and his work is reflected in the records of the Society he created and in the columns of The Watch Tower; all his virtues, characteristics, achievements, limitations and mistakes are recorded here by his own deeds and words. The Millennial Dawn series do not reflect the man—they are a work of art—they reflect the scholar. We give a condensed statement of the biography of this remarkable man of action.

At the age of fifteen, an enthusiastic Sunday school worker; at seventeen, a skeptic; at twenty an earnest Bible student; at twenty-five a public speaker; at thirty, the editor of a religious journal and owner and manager of Tower Publishing Co., and pastor of a congregation in Allegheny, Pa.; at thirty-five, the author of a book that is near the five million mark; at forty well known through the States and Canada as a public speaker; at forty-five, prominent as a writer on Jewish topics; at fifty, president of the Watch Tower Bible and Tract Society; at fifty-five, the author of five additional works on Biblical research; at sixty, pastor of Brooklyn Tabernacle and president of the Peoples' Pulpit Associatoin; later, pastor of London Tabernacle and president of International Bible Students Association, and author and promoter of the famous Photo-Drama of Creation, exhibited to over nine million people during the summer of 1914 in the United States alone. He still finds himself charged with the duties incumbent upon the holder of the foregoing positions—all of his own creation. And in the words of the poet, "Still there is more to follow."

The trivial and commonplace incidents of life are important in consequence, and are of value to the philosopher. "The mighty gates of circumstances turn on the smallest hinge, and oft the smallest trivial gives life its after tinge." An illustration of "despise not the day of small things" is supplied in the life of Russell. At one time he publicy confessed his inability to meet on a rational basis, his early associates, who were destroying the faith of the readers of the journal to which all contributed, he asserts that this confession was rewarded by being guided to produce "Tabernacle

(Continued on Second Page)

NOTICE TO FRIENDS.

F. W. Brock, of Post Falls, Idaho, is selling receipt for making Mexican Chili at $1.00.

IMPORTANT NOTICE

Dear Friends:—We can furnish you with Brother J. F. Rutherford's lectures on "MILITARYISM AND WHY THE NATIONS WAR" in Slovak language. They are in booklet form. So all the friends would like to have some, we will be glad to send them to be given among Slovak people. They are free, but to them who prefer to pay for them, the price will be two for five cents. Address:

MICHAEL SALATA,
Box 94, Duquesne, Pa.

SPECIAL NOTICE.

W. W. Giles, of Browns Summit, North Carolina, is still selling John Edgar's "Pyramid" book at 75 cents, post free.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 48 | PITTSBURGH, PA., THURSDAY, NOVEMBER 2, 1916. | FIVE CENTS A COPY

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THE EIGHT HOUR LAW SECURED 18 YEARS AGO

President Gompers is Unfair in His Refusal to Give the Republican Party Credit for the Eight Hours Won Under McKinley

Why make the Eight Hour law an issue now when the United Mine Workers of America won that great victory 18 years ago under a Republican administration. The great battle was fought and won before John Mitchell was elected President of the United Mine Workers. It was a victory won by M. D. Ratchford, of Ohio, who was then President of the miners' organization and President Sumael Gompers is as familiar with the circumstances as any man can be. Why give the Democrats credit? Gompers is unjust. On July 28, 1897 President Samuel Gompers of the American Federation of Labor, Grand Master J. W. Sovereign, of the Knights of Labor, and President M. D. Ratchford, met in conference at Wheeling before calling upon Governor Atkinson, at Charleston, West Virginia, to enlist the Governor's support in the miners' cause then being waged after the starvation periods of Cleveland and Democracy.

Read the following article as reproduced from the Pittsburgh Post. It appeared in the Post in the issue of January 27, 1898. It shows 200,000 miners for the first time securing the Eight Hour law.

MINERS WIN A GREAT VICTORY IN THE CONVENTION.

Credit Belongs to the Delegates From the Pittsburgh District.

200,000 DIGGERS BENEFITED.

Advance of 10 Cents Per Ton, Uniform Time and Uniform Wages.

EIGHT-HOUR DAY A REALITY.

President Ratchford Says It Is the Greatest Step Forward of Organized Labor of the Century.

NEXT CONVENTION IN PITTSBURG

Special to the Pittsburg Post

CHICAGO, Jan. 26.—"America" was sung with a vim at the close of the interstate covention of miners and operators tonight. The miners have been granted an advance all along the line, after one of the most stubborn of struggles.

The rate agreed upon, according to President Patrick Dolan, means 72 cents for the Pittsburgh miners.

The few objectors from Ohio were driven into a corner, and the differential is a thing of the past. J. W. Ellsworth, who is alleged to represent the Hocking Valley interests and a railroad, made an ugly fight, and disruption was imminent.

Tonight all elements were pulled together, and it only remains for the National officials of the miners and a committee of operators to ratify the contract.

Pittsburgh operators and miners are in high feather, and are being congratulated for the victory that has been won.

The miners were jubilant over the results of their 10 days' session, for it means to nearly 200,000 soft coal miners an advance of 10 cents per ton, and a uniform day of eight hours at uniform day wages. And the operators congratulate one another with a victory over themselves.

The following are the resolutions adopted with but two dissenting votes:

RESOLUTIONS ADOPTED.

"That an advance of 10 cents per ton for mining screened coal to take effect in the Western Pennsylvania district, Hocking Valley (Ohio) district and Indiana bituminous district, the first day of April, 1898; and that a relative run-of-mine price be determined in all the districts named, by a uniform flat or Akron shaped bar screen of 72 feet superficial area, 1¼ inch space between the bars; that the price of run-of-mine coal in Grape Creek district and in the Indiana bituminous district be 40 cents per ton for the same district, based upon 66 cents in Pittsburgh thin vein district, and that in Hocking Valley and Indiana; and that on and after April 1, 1898, the eight-hour day shall be in effect in all districts here represented; that uniform wages for day labor shall be paid the different classes of labor in the field named; and that internal differences in any of the States, both as to price and conditions, shall be referred to the States affected; that we further agree to the use of the diamond bar screen of present pattern in the block district of Indiana, with the privilege of run-of-mine, as may be desired by the market conditions.

The convention completed its work by naming a scale committee to consist of the National executive board of the mine workers, the district presidents and secretaries and two operators from each State to tabulate the scale and perfect all the arrangements for putting it into effect the date set. It was determined that hereafter the miners and operators will meet in January each year to fix a scale for the 12 months beginning April 1.

Pittsburgh was selected for the next annual joint convention, which will meet the third Tuesday of January, 1899.

STORMY SESSION.

The afternoon session of the convention today was very stormy, and for a few hours appearances led to the belief that after 10 days' hard work the convention would fail to reach a settlement. The scale committee's final report, as outlined above, was presented, and with it came the protests of two Hocking Valley operators, Messrs. Morton and Ellsworth.

They insisted upon a differential being established between their scale and that of the thin vein of Pennsylvania, and quoted masses of statistics to show that if the plan were put into operation Hocking Valley mines would be compelled to close down in face of competition from Pittsburgh and West Virginia.

Operator Robbins, of Pennsylvania, finally proposed that the question of differential in favor of the Hocking Valley district be left to arbitration. This was at once accepted by the Hocking Valley operators, but brought out a demand from the operators of Ohio, outside the Hocking Valley, that they be included in the arbitration and be allowed a differential as well.

When the Ohio operators got throu objecting to the plan, the Indiana miners, or a part of them, announced that they could not support the new scale. Instead of basing on Grape Creek scale of 40 cents, they demanded that it be made 43 2-3 cents. In the midst of this tangle the convention took a recess. No further trouble was made by the Indiana miners, they being prevailed upon not to wreck the work of the convention.

Upon reassembling a roll call was ordered on the resolution. It resulted —ayes 34, nays 2—as follows: Illinois operators 4 votes aye, miners 4 votes aye; Ohio operators 2 aye, 2 nay; miners 4 aye; Pennsylvania operators 4 aye; miners 4 aye; West Virginia miners 4 aye.

THE OHIO VOTES.

Mr. Morton, of Ohio, in casting the two negative votes, explained that they were against the 66-cent rate for Hocking Valley. Mr. Chapman, in casting two votes aye, explained that he cast them for the balance of Ohio except Guernsey county. In order to ascertain the standing of Guernsey county operators President Ratchford called for a vote from them. This plainly meant that if it became necessary to tie up the Hocking valley mines Guernsey county was to be included if they voted nay. After a short conference the Guernsey county men voted for the resolution.

President Ratchford then moved that the majority vote on the resolution be made the sense of the convention by a viva voce vote. The motion carried unanimously, and the convention applauded for several minutes.

(Continued on Eighth Page.)

WILSON AND GARY AFTER THE CHINESE

The Chinese and Japs Promised Jobs of American Workmen if Democracy Wins--Bars to Be Let Down.

The American artisan as well as common laborer is to compete with Chinese labor in the very near future and Elbert H. Gary, Chairman of the United States Steel Corporation, is said to have an understanding with President Woodrow Wilson that in the event of the latter's re-election such legislative enactments essential to relieving the country of the scarcity of labor now everywhere felt shall be introduced and passed at the earliest possible moment.

These conditions are being investigated now by Chairman Gary who for several months has been traveling and meeting the financiers in the Orient and it is said that Chairman Gary has discovered since his visit to China and Japan that the Oriental is as good if not a much better workman than the American; that he is better adapted to intense heat than the American; that his skill in the manufacture of steel cannot be surpassed.

The amazing feature of Chairman Gary's visit to the Orient is that Judge Gary has discovered that the Japs and the Chinese are making a remarkable success with the new window glass machine the patents of which are controlled by the American Window Glass Company of Pittsburgh. Not until Chairman Gary's visit to Japan and China was it generally known that the patents controlled by the American Window Glass Company had been sold to the Orientals but the Japs and the Chinese are outrivaling the Americans in the manufacture of window glass and mirrors. If Wilson is re-elected the Japs and Chinese will drive the American window glass manufacturer out of business and they will also destroy the manufacturers of mirrors. The American cannot compete with this cheap labor and glass manufacturers as well as the manufacturers of mirrors are alarmed over the threatening situation.

There has been a tremendous scarcity of labor in this country since the war broke out and there are plants that are actually idle and cannot operate for want of men while the United States Steel Corporation is unable to meet its demands for want of labor.

The Democratic leaders held the $11,000,000 armor plate plant club over Judge Gary and it is said that if the big corporation attempted to go into politics or even took any part indirectly the time intervening between the defeat of Wilson and the expiration of his term would be ample to put over some very radical measures which the Democratic members of the Senate and the House were prepared to do.

After the defeat of their standard bearer or themselves they would be in splendid frame of mind to retaliate. Judge Gary it is said took the hint and was next heard of dining with the Japs and the Chinks. Judge Gary, however, it is silently whispered also had an understanding which was to eventually culminate in a sort of invitation or sub-rosa tip that the Japs and Chinese would be most welcome to this country and that their introduction into the plants would be by way of seeking technical knowledge. To push a wheelbarrow would, presumably, be a first introduction to machinery and thus the road to the machine shop, while rolling pig iron or ingots would be a sort of kindergarten to roll turning. The open door to the Orient is almost ready to burst open and Judge Gary and President Wilson are preparing to spring the bolt. Every mill man, factory hand and miner knows what scarcity of labor there is in this country and the street paving work and contractors have been and are practically at a stand still for men. The concrete work was almost suspended during the summer as well as all kinds of contract work and Democracy has promised to relieve the situation.

The Democrats it is said will not argue for the exclusion of the Chinese or Japs but will be for them and will give them the welcome hand. The Republican Party has always stood for the exclusion of Oriental labor and for a High Protective Tariff in order to protect the American Workman but the Mongolian is looking upon the American market with a keen realization that Democracy will be successful; that the bars to Oriental trade will be dropped and that cheap labor and a low tariff will admit him and his products. The Mongolian is closely observing the Panama Canal route for bringing coal into the American market and a Democratic President with a Democratic Congress will make this possible in a short time. Who will dare to say the Chinese will not become in the very near future the coal barons of this country. They bid fair to be the coal kings of the future. Those who are familiar with the facts realize that the great coal area of various Provinces of the Flowery Empire show remarkable possibilities. The new day has dawned and China has awakened. She has her steel mills as well as her great coal industries and she is already knocking at our door with the hope that Democracy will succeed and she shall be an early competitor.

Recent indications show that the Chinese Government has really awakened to the desirability of exploiting the mineral wealth of the kingdom. A mining concession has been granted to large concerns desirous of working the gold deposits of Manchuria, and a bureau of mines has been established in Ho Nan. These innovations mark such a radical departure from the attitude hitherto taken by the Chinese in matters of internal development that they are of

(Continued on Page Eight.)

State Adviser On All Labor Questions

Thomas Reece, Staff Correspondent.

LONDON, Oct. 19.—The recently-constituted department under the Right Hon. Arthur Henderson, M. P., the Labor Adviser to His Majesty's Government, is now in full operation at the new government offices in Great George street, Westminster. One of the Labor Adviser's first undertakings was to lay the foundations for a regular and definite system of co-operation and communication between industry and the Government. With this object, consultative committees of employers and trade unionists have already been appointed, with a separate consultative committee on women's labor. Other committees would deal with Colonial and international problems affecting labor and with general social and economic questions.

These committees will, it is hoped, perform a very useful function. They will be able to assist the Adviser in an unofficial and personal way, and will be readily available should any question arise on which it is desirable to have the advantage of their knowledge and experience. It is not proposed that the members should act in any representative capacity, and it is intended that the committees should meet for the consideration of specific topics rather than for general discussion of policy. This procedure, it is anticipated, will obviate any possibility of the department arriving at conclusions on matters referred to it for advice without having first given the interests concerning an opportunity of being heard.

Where it is necessary to consult any industry or branch of industry from either the employers' or workmen's standpoint the representatives of the industry will be approached and full opportunity given to them to submit any considerations which appear material to the question at issue and important from their point of view. The Adviser is confident that all sections of industry will co-operate in assisting the new department and he will be glad to receive from employers or workpeople information as to any important points of principle to which they desire consideration should be given.

The interesting point about the new code of improved working conditions and rates of pay for girl workers in the West End of London dressmaking firms is that it is an entirely spontaneous action on the part of the big employers. It is, of course, much to their interest to make the workroom conditions more attractive, because in these times girls can easily get well-paid employment elsewhere. The conditions in the workrooms for learners in dressmaking and tailoring have been far from satisfactory, and they are to be greatly improved. The most novel change is the provision for technical training. The employers have agreed to allow the girls to spend two or three hours each day at a training school, the time to be counted as part of the forty-eight hours' week that is now laid down, and without deduction of pay. Arrangements are also being made to prevent irregularity of work caused by the slack season, work being distributed so as to give steady employment. The firms emphasise the importance of the girls being properly fed by supplying tea and so on in pleasant surroundings, and the paternal care extends to providing shelter for girls who travel by workmen's trains and trams. This excellent little reform is certain to set a standard which will be copied in many other trades where girls are employed.

A meeting of the Gas Workers' Union in Manchester on October 5th discussed in private several movements for the closer co-operation of labor organizations. J. R. Clynes stated that the project of one general laborers' union was in abeyance, but that progress was being made in the amalgamation of certain existing unions and in the framing of working agreements between others. The Gas Workers' Union was at present he asid, in touch with the Dockers' Union. Reports had been received on the completion of working agreements with the National Federation of Women Workers, the Craft Union and other bodies. These agreements provided for joint action on wage and other questions. Will Thorne, M. P., the general secretary of the Gas Workers' Union, was appointed a delegate to the congress to be held on October 15th of transport workers in the Allied countries.

Even after two years of war, with its large demand on women's labor, the number is extraordinary. This statement has the sanction of the chief woman inspector of the Board of Trade Labor Exchanges. Women love substitution jobs; there is a patriotic glamor about replacing men which is

(Continued on Page Four.)

THE DINGLEY BILL BECOMES A LAW

The Merchant Prince Wanamaker Talks On the Wilson and Gorman Tariff Farce and Starvation.

Compare what Republican Prosperity has done with Democratic inefficiency and starvation. A panic was only averted in 1914 through the war and had not the war occurred the American industries would have been practically paralyzed. Not only did the war avert a panic but it actually blocked a catastrophe, the extent of which could probably never have been measured. No thanks to Democracy or President Woodrow Wilson. There would never have been any discussion as to the result of President Wilson's re-election had not the war come as a God send but the war brought artificial prosperity and some believe it actual. There are bankers who are marvelously deceived or pretend to be but the men in the mills are awakening to the real conditions particularly when they see the miners now boasting of 400,000 members in the organization which secured an Eight Hour day by mutual agreement with the operators in joint conference when they only had something over 7,000 members and not through Congress. This was nearly 20 years ago. And that Eight Hours was secured under a Republican administration.

Each year or each settlement since that under a Republican administration the miners have succeeded in securing a raise in wages. From 54 cents a ton which was a visionary figure the miners have gone up to $1.05 a ton while the mining conditions have improved one thousand per cent. Under the Republican administrations the miners got their Eight Hour Law, the Department of Mines and Mining was established, Test Stations have been created, rescue apparatus has been provided and safety devices of every conceivable character installed or handy. All to improve the condition of the men employed. Republicans have never overlooked a single turn and overwhelming victory awaits them November 7th.

Here is an interesting interview given out by the great Marchant Prince of Philadelphia in that city July 28, 1897 and the Tribune reproduces it from the Commercial Gazette. As the reader goes through the lines he should absorb its contents and compare it with present day Democratic clap-trap.

Read what John Wannamaker said:

WANAMAKER ON PROSPERITY.

It Did Not Come in a Night, But the Road is Now Clear for It.

Philadelphia, Pa., July 28—(Special)—John Wanamaker in an interview with the Commercial Gazette correspondent today said:

"Last Saturday's bonfire of the Wilson and Gorman tariff bill has lit up the business world with a brighter light than has been seen for many a day. The Dingley bill makes it possible to build the fires in factories, workshops and mills that have been quenched since the old tariff sub-let so many industries to Europe.

"The administration has prepared and given out the tools to work with, but the capitalist and workman must take hold of them and with united force make them productive.

"Any man who loves his country will drop doubts and fear, if he has any, and make the best of what is to be the law of the land for a considerable time. Most assuredly the tariff is the root of the national tree that yields fruit to American labor. It is again replanted carefully and we hope wisely. Let us give it a chance to grow and not crowd it with proposition of change or be pulling it up every three or four years to try another planting. Better for the country even an imperfect high tariff that competition will regulate than a useless low tariff that will not permit profitable investment of capital or furnish any employment.

"One would think from reading the newspapers that prosperity has already come in a night, like the vast horde of Jersey mosquitoes come last week. It has not so come and never comes in that way. There is hard work to be done to make the Klondyke gold available—it is also with the tariff—capital must flow out and enterprising men must turn in and hustle. When laboring people have plenty of work and good wages the country will know that real prosperity is here. Fictitious booms are disastrous, because of their reactions."

A. F. OF L. VS. THE BIG FOUR

J. H. Vitchestain, Editor National Labor Tribune—I am herewith enclosing you an article which I trust you will insert in your next issue with an appropriate explanation:

"Can the rank and file of organized labor as represented by the two and one half million members in the American Federation of Labor consistently extend their support to the Brotherhood of Locomotive Engineers, Brotherhood of Locomotive Firemen and Enginemen, Brotherhood of Railroad Trainmen and the Order of Railway Conductors in their attempt to inaugurate the Eight hour day on railroads for a favored few?" This question seems to linger in the minds of the thinking people of the entire country and being one of the paramount issues before the citizens today it should have your explanation.

In the American Federation there are about 115 International and National Unions, representing approximately 25,000 local unions. These associations voluntary affiliate with the parent organization and their monthly per capita tax makes it possible for the movement to exist, to have its being and to carry on the work for the ultimate emancipation of the toilers of this country.

BROTHERHOODS NOT CONNECTED

Despite the fact that the American Federation of Labor has been instituted for nearly forty years these Brotherhood organizations have steadfastly declined to affiliate themselves with the Federa-

(Continued on Fourth Page.)

The Great Delusion of Our Time

It would be but human if this age were a trifle supercilious, not to say deluded, concerning its own powers. Great things have been said of it, nor can it be denied that it has fallen heir to great things. At least it has enjoyed and tested beyond all other ages the fruit of the tree of knowledge. "It is an epoch," says John Fiske, "the grandeur of which dwarfs all others that can be named since the beginning of the historic period, if not since man first became distictively human. In their mental habits, in their methods of inquiry, and in the data at their command, the men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in eighteen hundred and thirty by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors. The intellectual development of the human race has been suddenly, almost abruptly, raised to a higher plane than that upon which it had proceeded from the days of the primitive troglodyte to the days of our great grandfathers."

This statement is so far true that it is dangerous. Doubtless there are a great many people, possibly a majority of so-called educated men, who would, without considering the limitations of scientific knowledge, accept these words literally, who have formed the habit of thinking that the light which we possess today is, compared with that possessed by Luther or George Washington or Socrates, as sunlight to starlight. Their view is not only that we know infinitely more than George Washington knew, but that we alone possess the final criteria of knowledge. Socrates and Washington knew a good deal, but they knew vaguely; they could not distinguish accurately between fact and delusion. Our supreme advantage is supposed to be not only that we know but that we know we know.

This egotistic cast or vogue of thought envelops the mind of the age. It is more authoritative than Kaiser or Pope, than dogma or creed. It percolates through all classes, it penetrates our literature, it colors our judgment. It predetermines our view, shapes the outline of our facts, and is interwoven with the texture of our thought. In a considerable proportion of our typical men it has bred a sense of supreme judicial qualification. In the presence of a magisterial equipment so vast and complete, men of previous ages appear dwarfed; their efforts seem infantile. Even Jesus appears to grope. Our Scientific Judiciary does indeed reverence the purity of his spirit; but when it comes to his authority, or his views about God, they tenderly but firmly put him out of court.

"PRIDE GOETH BEFORE DESTRUCTION."

Now this sovereign attitude of the human mind has in the course of history proved intoxicating, and therefore perilous. There was a man who once said, "Is not this great Babylon, that I have built" Too much magistracy has begun to impair the finer workings of his mind. His next step was to eat straw like an ox. He lost sight somehow of organic relations. This suggests a vital question. Does our age actually possess the equipment for a magisterial attitude? Let us apply a test: Let us take those writers who most thoroughly represent the magisterial attitude of our times; let us see what light they throw on the social problem, what that radiance is which has caused the glory of Socrates and of Jesus to grow pale, and has made the intellectual distance between Washington and ourselves so vast that we can hardly see him. I quote from an article by Brooks Adams in the Atlantic Monthly for last November:

THE ABSURDITY OF "EVOLUTION" SHOWN.

"From the humblest peasant to the mightiest empire humanity is waging a ceaseless and pitiless struggle for existence in which the unfit perish. This struggle is maintained with every weapon and by every artifice, and success is attained not only by endurance and sagacity, but by cunning and ferocity. Chief, however, among the faculties which have given superiority must rank the material quality, for history teaches us that nothing can compensate a community for defeat in battle. War is competition in its fiercest form." "Human destiny has been wrought out through war." "The first settlers slew the Indians, or were themselves slain. To consolidate an homogeneous empire we crushed the social system of the South, and lastly we cast forth Spain. The story is written in blood, and common sense teaches us that as the past has been, so will be the future."

Applying this pitiless principle to our commercial relations, Mr. Adams argues that our only salvation is to maintain it to the bitter end. There is no hope of improvement; the human organism must fight or die. "The evolution of human society, like that of the brute, must be along lines of pitiless warfare." Notice in this quotation what the light of today is, according to Mr. Adams; it is the doctrine of Natural Seletcion. By its "pure white light" he discerns without any illusions the pathway of society. "Human destiny has been wrought out through war." "Dreams of peace have always allured mankind to their undoing." "Nature has decreed that animals shall compete for life, in other words, destroy or be destroyed. We can hope for no exemption from the common lot." Surely nothing could be more logical than this.

It ought to come with a shock to those who have never thought out in their own minds the unlimited application of this modern scientific theory to human life. It has been said by the highest authority, "Natural Selection works through death." As Mr. Adams has put it, war is Nature's decree, not human brotherhood. The latter, alas, is in illusion, a tradition handed down from the vague and unconsequential ages. Nature's real decree for mankind is war to the knife.

SELFISHNESS IN ALL MEN.

In a powerfully written article by Mr. London on the "Scab," the same view is maintained. I quote the following:

"In a competitive society, where men struggle with one another for food and shelter, what is more natural than that generosity, when it diminishes the food and shelter of men other than he who is generous, should be held an accursed thing? To strike at a man's food and shelter is to strike at his life, and in a society organized through it may be under the guise of generosity, is none the less menacing and terrible.

"It is for this reason that a laborer is so fiercely hostile to another laborer who offers to work for less pay or longer hours.

"Thus, the generous laborer, giving more of a day's work for less return, threatens the life of his less generous brother laborer, and, at the best, if he does not destroy that life, he deminishes it. Whereupon the less generous laborer looks upon him an an enemy, and, as men are inclined to do in a tooth-and-nail society, he tries to kill the man who is trying to kill him.

"When a striker kills with a brick the man who has taken his place, he has no sense of wrong doing. In the deepest holds of his being, though he does not reason the impulse, he has an ethical sanction. He feels dimly that he has justification, just as the home-defending Boer felt, though more sharply, with each bullet he fired at the invading English. Behind every brick thrown by a striker is the selfish 'will to live' of himself, and the slightly altruistic will to live of his family. The family groups came into the world before the state group, and society being still on the primitive basis of tooth and nail, the will to live of the state is not so compelling to the striker as the will to live of his family and himself."

Mr. London scientifically clears up the moral character of the Scab, generously including most of us in his diagnosis. He shows that, however, we may appear to the casual observer, we are all Scabs by turn, and that thought outwardly we often seem to be generous, we are really true at heart to the principle of Natural Selection. Concerning each one of us, he remarks, "He does not scab because he wants to scab. No whim of the spirit, no burgeoning of the heart, leads him to give more of his labor-power than they for a certain sum.

"It is because he cannot get work on the same terms as they that he is a Scab. Nobody desires to scab, to give most for least. The ambition of every individual is quite the opposite."

I pass over the argument by which Mr. London goes on to show that everybody, except King Edward and a few people whom hereditary advantage has rescued from the real struggle of life, is at times a Scab—the laborer, the capitalist, the merchant, the minister of the gospel, the American nation, the English nation—in short, every human organism which is in this competitive warfare plays by turn the part of Scab, according as the strategy of its situation requires. We work for less pay to get control of the situation, but having once got control of the situation we use it to crush the Scab, reduce competition and secure larger returns.

(To be Continued.)

Mobley, W. Va., Oct. 25.

Please find inclosed P. O. money order for your good paper, now far in 1916, for copies past due and the remaining year numbers. Thanks to you for your kindness in sending Tribune past due. We certainly appreciate your favor. Glad we can now pay up and renew subscription, we greatly appreciate the Tribune, especially the religious feature, Pastor Russell's sermons, the letters from the friends, Sunday school lesson and the essays by N. E. Nelson. We do not underestimate all the contents of your good, clean paper. Long live the Tribune and its faithful editor, may the good news spread far and wide, until all shall know the Truth; and the earth be filled with gladness, and beauty onec more; and the world shall be clothed in garments of peace.

Respectfully yours,
LILLIAN B. JOHNSTON.

MY TIMES ARE IN THY HAND.

Father, I know that all my life
  Is portioned out for me;
And the changes that are sure to come
  I do not fear to see;
But I ask Thee for a present mind
  Intent on pleasing Thee.

I ask Thee for a thankful love,
  Through constant watching wise,
To meet the good with joyful smiles
  To wish the weeping eyes
And a heart at leisure from itself,
  To soothe and sympathize.

I would not have the restless will
  That hurries to and fro,
Seeking for some great things to do,
  Or secret thing to know;
I would be dealt with as a child
  And guided where to go.

I ask Thee for the daily strength
  To none that ask denied
And a mind to blend with outward life
  While keeping at Thy side,
Content to fill a little space,
  If Thou be glorified

OUR BURDEN BEARER.

The little sharp vexations,
  And the briers that catch and fret,
Why not take all to the Helper,
  Who hath never failed us yet?

Tell Him about the heartaches,
  And tell Him the longings to;
Tell Him the baffled purpose,
  When we scarce know what to do.

Then leave allour weakness,
  With the One divinely strong,
Forget that we bore the burden,
  And carry away the song.

PHILLIPS BROOKS.

Questions and Answers.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

Will you kindly tell me why the difference in time between the Jewish and Gentile (?) reckoning? In the Watch Tower the year of the world is 6044. In an article on the Jewish new year, in New York Times, the writer states that the Jews reckon their year 5677. Why this difference of 367 years. J. W. McLONE.

Cromwell, Ct.

Answer—We have consulted a Jewish Rabbi to try to obtain a correct answer to this question, but he was not able to give much information about it. In comparing chronological tables we found that the difference is somewhere between the flood and the beginning of the seventy years desolation. They agree that it was 1656 years from the creation to the end of the flood; and that it was 606 years from the beginning of the seventy years desolation, to A. D. 1. So the difference lies somewhere between Their chronology is rather complicated and hard to figure out. Perhaps some Jewish friends who reads this, and who understands, can give some information on the subject.

In reading the Tribune every week, I naturally read Pastor Russell's sermons, and see where he is on week and some place else next week. I have frequently attended meetings where he preached, in the Exposition Building, and Soldiers Memorial Hall. Now, I never saw a collection taken at any of these meetings, and never heard a word said about money. How does Pastor Russell do all he does, and the audience never asked for a penny? Where does he get the money to run such a stupendous machinery for the promulgation of the Gospel of Jesus Christ? I. H. PARKHILL,

14th Ward, Pittsburgh, Pa.

Answer—This is a matter which has perplexed many people, and the best explanation which we have heard was that given by an usher at an exhibition of the Photo Drama. A gentleman accosted him on his way out of the building and asked: "how can Pastor Russell run this thing without money?" and suggested that he must be a very wealthy man, to which the usher replied—No Pastor Russell is not a wealthy man, but he has a very wealthy Father.

Yes, it is the wealthy Father who supplies the funds to run all the machinery, and according to His own statement, He owns "all the silver and gold, and the cattle on a thousand hills," and He is not a bit stingy of His wealth, nor does He require His Stewards to whom He has entrusted His wealth, to beg for Him, either by taking up collections, or by holding fairs, festivals, grab bag parties, or any of the many foolish things which they of the nominal church think they have to do to raise money. But on the contrary He says to His people "Freely ye have received, freely give."

The I. B. S. A. is run entirely by voluntary contributions. When any one sees the wonderful love of God as it shines in the face of Jesus Christ, he is constrained to give his all, be it much or little. Not of course, to the extent of not "providing things needful in the sight of all men," for that would be disobeying a command. But his song henceforth is "Naught that I have I call my own, I hold it for the giver." So where he gives himself, it includes all his possessions which he seeks to use to the best of his ability in the Lord's service.

The Society has a fund which is supplied by contributions from 'Truth' friends everywhere, out of which Pastor Russell and all other traveling lecturers' expenses are paid, and they are entertained by the friends where they speak, free of charge.

A small salary is paid to all for personal expenses, on the Edward Bellamy plan, the janitor receiving just the same as the president of the society. There is no other organization on earth that is run with such smoothness and exactness, and where such a vast amount of work is done, on so small an amount of money, all on account of the wonderful management, and the strict economy used.

When we were considering whether we would have the Photo Drama in our town, a meeting was called and the question asked, "Shall we have the Photo Drama?" Every hand went up. No one was asked how much they would give. Money was not mentioned. The treasurer was a member of our household, and in a few days the contributions came pouring in, from one to fifty dollars, until we had more than we needed to pay rent for a theater building, and all other expenses. some of the workers asking for the privilege of giving their services free. This is a sample of the way in which the work is carried on in every place. Of course the Drama outfit is provided by the society.

There is another source from which some money comes, and which deserves to be mentioned, that is from those we sometimes call "outsiders" or those who belong to the "big church." It is not an uncommon occurence for some of these, who often find their way into places where lectures are being given, or Dramas being shown, to come around with some money and say, "Here, take this to help pay these expenses." The self-sacrificing spirit shown by the workers, and the absence of the begging spirit seems to appeal to them, and they want to do the thing they are not asked to do.

Not long since at a question meeting which was being conducted by Pastor Russell, and the questions were written on slips of paper, as he took one out of his pocket, he found it to be a check for $27.00, and the question connected with it was, "will you accept this, and use it in the work?" So we see how the wealthy Father can manage things if we will only let Him.

A little incident comes to mind, which serves to show the contrast.

A lady who was the president of a society for the prevention of Divine bankruptcy, came into the room where we were, and began telling a doleful tale about her trials and difficulties about getting money, and in getting others to do their part in helping her, and expressed herself as not knowing what course to pursue, or what to do next. We interrupted her by saying—Mrs. ———, why don't you consult the scriptures? We are told that they are profitable, that the man of God may be thoroughly furnished unto all good works. Why don't you look and see what Peter's and Paul's wives did about those things.

She looked at us as though she were wondering if we had lost our mind, as whether we had any to lose, and replied that she guessed they did not do things of that kind in those days.

We told her we did not think they did either, and that there was no authority for us doing it.

Those who have given themselves entirely to the Lord, and have entered into covenant relationship with Him, do not have for their motto—"Must I give?" but "May I sacrifice?"

Appreciations

Levi, W. Va., Oct. 25.

Enclosed find check for which please renew my subscription to the Labor Tribune.

We appreciate the Tribune for the good work it is doing, in trying to lift fallen mortal man to a higher plane, through the teachings of Pastor Russell.

May it prosper in its noble work.
Yours for the Truth,
ERNEST CRISLIP.

Detroit, Mich., Oct. 24.

In common with so many others, I value the Tribune very highly indeed, and it is a very welcome visitor every week.

Sincerely yours,
C. C. GREENING.

Ithica, N. Y., Oct. 26.

We are Watch Tower subscribers and wish to renew our subscription through the Bible House as we have been doing in the past, only we have sent to them and let them forward it to you but will try sending direct to you and thus save time as we are back on our subscription now and need to make haste.

We are very much pleased with the paper or we would not take it as we already are taking two others that contain Pastor Russell's sermons and times are so hard. We have been taking it so long it seems like an old friend and the sermon is printed in such clear type.

Thank you for being so patient with us.

Yours truly,
MRS. FRANCES HOLMES.

St. Peters, Pa., Oct. 24.

I have taken the Tribune through the Watch Tower Society for the last ten years, and wish to say how much I appreciate it, and I am so glad it continues to print Pastor Russell's sermons, and other articles so helpful to the Christian life. After reading it I send it on to relatives in England. As it can preach the truth better than I can I pray the Lord will bless and prosper it's continuance in well doing. Hearing considerable about the distress and trouble from my various relatives both in England and Scotland and some of them wondering what it is all about, the dreadful wars, I have written the enclosed verses, and if you care to print them in your paper, I shall want some extra papers to send to friends.

Your well wisher,
MRS. WM. CAMERON.

WHAT FOR?

I hear the noise of battle, and strife
Horrors unspeakable, death begged for not life,
Carnage revolting, midst rivers of blood,
Tumult of wars coming in like a flood,
  What for, what for?

As cattle unheeding to slaughter, are driven,
They are sending their millions to add to the living
Who unheeding the dieing, unheeding the dead,
The hordes still march on to make up for those fled,
  What for, what for?

Where the kings, and princes gather
And the mighty ones on earth,
In their secret counsel chamber
Where ambition has its birth
  What for, what for?

Each one striving for the mastery
Each one holding out for more,
Each one wanting the supremacy,
That they never had before,
  That's what for, that's what for.

I hear the voice of prophecy,
Echoing down from ages past,
Saying, "Nation, shall rise against nation,"
Till all kingdoms, be o'er cast,
  That's what for, that's what for.

Yes, peace shall come at last by Him,
Whoes right it is to reign,
The Son of God, "the Prince of Peace,"
O'er all shall have domain,
  That's what for, that's what for.

And then the prayer, so often heard,
Its answer shall be given,
God's will on earth, will then be done,
As it is done in heaven.
  That's what for, that's what for.

Talk About Orders - War Profits--War Stocks. After the War--What?

If You Have Money to Investigate--- Investigate This Proposition.

Place your money where it is absolutely safe and where it will bring you the largest returns. Invest in the stock of the Pennsylvania Gasoline Company—now selling at par $1.00 per share. The Gasoline Industry is the livest and most talked of industry in the country today. It will continue to be the most important industry for the next twenty years to come.

When you purchase shares in the Pennsylvania Gasoline Company you are purchasing an interest in a company with an established business and on an absolutely safe and sound financial basis. The immense property controlled by the Pennsylvania Gasoline Company is in an old established oil and gas field—the best territory in the world for obtaining **WET GAS**, the kind of gas from which the Highest Grade of Gasoline is produced. The territory is **ABSOLUTELY PROVEN** by the drilling of 31 wells—all producers. The supply of gas is practically inexhaustible. The property is less than 5% developed, yet the company can show daily gross earnings in excess of $600.00 and is producing approximately 7,500 gallons of gasoline per day and over 1,000,000 cubic feet of refined gas.

Such a Splendid Showing clearly indicates that the proposition **IS NOT A PROSPECT OR IN AN UNDEVELOPED STAGE.** The future possibilities are most remarkable for the reason that there are drilling locations for at least 800 additional wells. If you want **QUICK AND LARGE RETURNS** on your investment—then place your order AT ONCE for a substantial block of the stock of the Pennsylvania Gasoline Company.

After the war—what? The bottom as well as the Profits will drop out of the **WAR SECURITIES**—but the business of the Pennsylvania Gasoline Company will go on as usual and the profits will be greater than ever—because the consumption of gasoline will be greater than ever, and also the price.

By the first of the year the management of the Pennsylvania Gasoline Company estimates that the company will be producing about 20,000 gallons of gasoline per day. Increased production means increased earnings. Do you suppose that at that time you will be able to purchase the stock at par $1.00 per share? It is not at all likely. In all probability by that time the stock will be quoted on the New York Curb around $2.00 or possibly $3.00 per share. Do not delay, but **PLACE YOUR ORDER NOW** for a substantial block of the stock. All indications point to the fact that the stock will be placed on a **DIVIDEND PAYING BASIS** at an early date. If you want any of this stock you will have to ACT QUICKLY. The allotment at our disposal is limited. It is being rapidly exhausted. If a proposition has **MERIT** back of it you do not have to be offering it for sale indefinitely. Such propositions are quickly taken up. The very best and most intelligent class of investors are purchasing the stock of the Pennsylvania Gasoline Company. They realize the unusual conditions surrounding this industry, and furthermore they are familiar with the Tremendous Profits already made—and they are fully aware of the fact **THIS IS THE FIRST OPPORTUNITY THE GENERAL PUBLIC HAVE EVER HAD TO SHARE IN THE PROFITS.** You can find plenty of opportunities prenested to you for investing—but we believe we are safe in saying—that this is the first opportunity the public have ever had to invest in a company producing Gasoline in Large, Paying Quantities and safe and sound in every way.

Immediate action on your part is necessary if you want to secure any of this stock. The whole proposition will stand the closest investigation. Orders by wire will receive our prompt attention. Booklet and other interesting data furnished on application. Bank and commercial references.

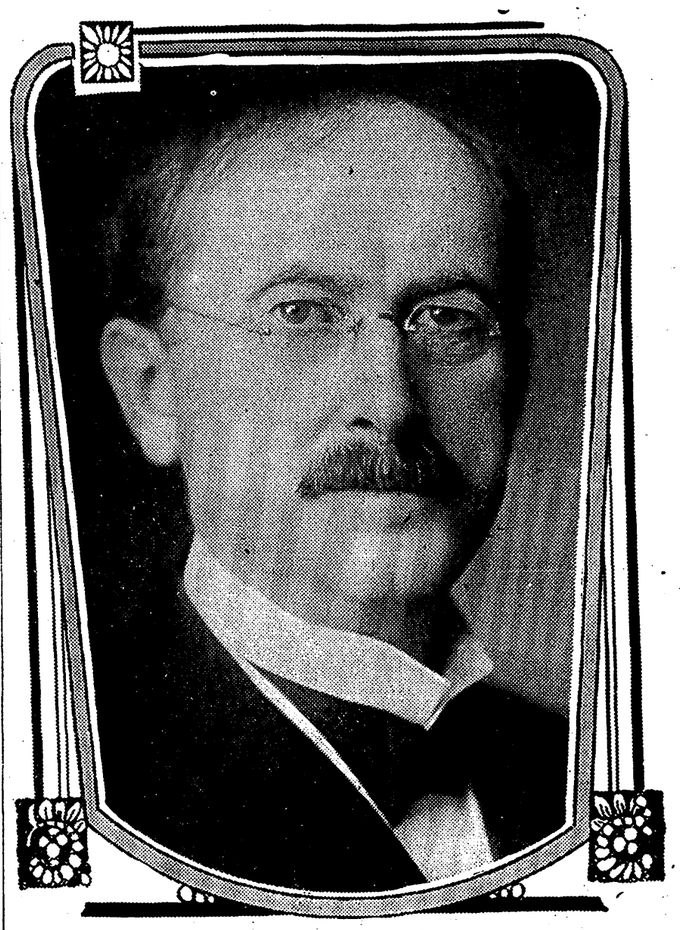
Industrial Securities Company

703 Bank for Savings Bldg.,

PITTSBURGH, PA.

NOTE—We handle nothing but the very best class of Securities of concerns whose business is thoroughly established and on a safe and sound financial basis.

A GOOD JUDGE SHOULD BE KEPT ON THE BENCH



Hon. Emory A. Walling

Judge Walling is now serving as Justice of the Supreme Court by appointment by Governor Brumbaugh. He is one of the two nominees for election as his own successor. For 10 years he was judge in Erie county and his labor record is clean and good. To vote for Judge Walling a cross must be marked after his name in the non-partisan column. A cross in the party square is not enough.

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food-stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

A $1.00 size package of Bulgarian Blood Tea lasts 5 months.

Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

Lebanon, Ind., Oct. 26.

I want to tell you that I appreciate very much your valuable paper. Especially Pastor Russell's sermons and questions and answers, with all the other good things you are giving us at this time. I also want to thank the dear friend who is sending me the paper for this year. I wrote to you when my time was out that I did not feel able to take it this year as I was getting the sermons in two other papers. But the Lord has been very kind to me knowing there would be things especially needful to me this year. So now I will try and be ready to send in my subscription when the time is up myself. I would also like to ask of any of the friends if they could furnish me any back Watch Towers. If I can only get the numbers I am asking for will make all files complete from 1900 up to now. In 1900—Jan. 1, May 15, and July 1; 1901—Aug. 1; 1902—Jan. 1; 1903—April 1, 15, Aug. 1, Oct. 1, 15 and Nov. 1; 1906—July 15; 1907—Jan. 15 and April 1. In 1913 I did not know there was such papers as the Labor Tribune and Watch Tower published or Scripture Studies, either, but now I receive many blessings from them all.

Thanks be to our Heavenly Father. May you receive many blessings for your kindness to God's little ones.

MRS. HARRY McMAINS.

Rhonesboro, Tex., Oct. 25.

I am renewing my subscription to the Tribune direct. I sure do appreciate the good things I find in its columns. I can't do without it.

Your friend,
D. J. McWHORTER.

Sutherland, Va., Oct. 26.

I like the Tribune and would miss it very much, especially Pastor Russell's sermons and the essays of N. E. Nelson, and other grand topics which are so ably handled by your esteemed paper, also the large type used in recording Pastor Russell's sermons which dos not strain the eye to read. With kindest wishes for the Tribune staff as long as it fights for right.

Very truly,
W. H. SPIERS.

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

SOUL AWAKENING
ARISE,
O SLEEPER!

HUMANITY'S LONG SLEEP OF SIX THOUSAND YEARS SOON TO BE BROKEN

The Sleep of Death—God's Call to Arise From the Dead—Sleeping In the Tomb—Sleeping Under Potion Administered by the Adversary—The Soul's Awakening—Responsibility of Parents and Teachers—"High Time to Awake Out of Sleep"—Sleepy Christians.

SAN DIEGO, CAL., Oct. 29—Pastor Russell was in our city today, and preached a stirring sermon from the text, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" (Ephesians 5:14.) He said in part:

The world in general is asleep. In one sense of the word it is dead. As we know, the death sentence passed upon all men because of Adam's sin. (Romans 5:12.) Since that time all of the human family have been going into the tomb; and even those still having a measure of life are spoken of in the Scriptures as "dead in trespasses and sins." (Esphesians 2:1.) But this death sentence resting upon all mankind has been transmuted by the Lord to be a sentence of a period of sleep to be followed by an awakening. God had this arrangement in His glorious Purpose from the beginning, from before mankind came into existence. In the Divine Program our Lord Jesus was the Lamb slain from before the foundation of the world. God purposed the redemption and restitution of mankind. For this reason the Bible refers to the death state as a "sleep."

When God spoke to Moses at the burning bush, He called Himself the God of Abraham, of Isaac and of Jacob, although these men had long been dead. Our Lord Jesus referred to this statement, and declared that the fact that God so spoke of them when they were dead proved that there is to be A RESURRECTION OF THE DEAD. (Luke 20:37, 38; Exodus 3:6) He did not say that this proved that Abraham, Isaac and Jacob were not dead, but alive in some other world, but that it proved that they were to be raised from the dead; "for all live unto Him" (God). In other words, it is God's purpose that all shall yet live (John 5:28, 29); and He can properly speak from the standpoint of His pre-determined purpose. In both Old and New Testaments death is spoken of as sleep, because of the redemption and the deliverance from the Adamic death penalty purposed through Christ's sacrificed death on the cross.

An understanding of the Plan of the Ages given in the Scriptures reveals the fact that all mankind will be awakened from the Adamic death state, in order that they may "come to a knowledge of the Truth," which will be made plain to all during the Messianic Reign of our Lord. (1 Timothy 2:3-6. This will be the individual enlightenment then brought to all mankind; and the attitude of each toward God's revealed provision for all will determine his case, whether he shall have life everlasting or shall be cast into the death state again. This will be the Second Death—eternal destruction. In the Bible the Second Death is never spoken of as a "sleep". This term is applied only to the Adamic death.

"AWAKE, THOU THAT SLEEPEST!"

Our text applies especially to those who, although still having an existence, are dead in trespasses and sins, who are sleeping so far as the highest interests of their souls, their being, are concerned, those who are under the benumbing influence of the potion administered by the great Adversary. (2 Corinthians 4:4.) Since our Lord's death as the great Sacrifice for sin, the call has gone out in a general way to all who have heard the Gospel Message that they should repent of sin, should arise from their dormant condition, and live in accordance with the purpose for which they were created. To those who heed this Message comes the special Call of the Gospel Age.

The Majority of the human family seem to be passing through life in a sort of mase. They are not awake; they seem to be in a dream. As a rule, they are not thinking about the more important things of life, but of the trivialities—what they shall eat, what they shall drink, wherewithal shall they be clothed, where they shall find pleasure or amusement, how they can multiply their dollars. These matters are indeed very trifling compared to the weighty question—"Why am I living? What was the purpose of my creation? What are my responsibilities to my God and my fellowmen? What is to be my eternal destiny?"—Matthew 6:31-33.

In the experience of practically all who have come to the Lord there has been first a soul awakening. Their coming to Him has been preceded by an awakening of their inmost being, their nobler self, a dissatisfaction with the things of this world and a yearning for something that will satisfy, a hungering and thirsting for God. To the one who is beginning to experience this soul-stirring, the words of our text should be especially effective: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" First must come the awakening, the realization of our need, the hungering for God. Then the light will come, as the heart comes into the right attitude to receive it.

AN IMPORTANT CRISIS IN LIFE

This thought of the need of an awakening should give us sympathy for those who have never yet heard the voice of the Lord. They need our sympathy. "Blessed are your eyes, for they see; and your ears, for they hear," said our Lord to His disciples. (Matthew 13:16, 17.) This benediction is for the disciples of Jesus today as well as for those to whom the words were directly spoken. These have had the soul awakening; they see and hear things unknown before—things of incomparable value. A very large number of the poor world of mankind are steeped in sin and degradation. They are living merely for the things of time and sense. They seem to do very little profitable thinking. Although they have heard of God and of Heaven, yet what they heard seemingly has made but little impression upon them.

To some who have lived thus for years there comes a time of awakening. Suddenly, through the experience of life, they are aroused from their lethargy to a realization that there is something to live for beyond what they have heretofore seen. They come to realize that they are sinners needing a Savior, that they are helpless and need a Helper. Perhaps they get the right view—that the sentence resting upon fallen man is death. (Genesis 3:19.) More likely they get the wrong view—that it is eternal torment. But from the moment of their awakening they faced a crisis in their lives. How would they respond? Would they come near to God and receive a blessing? Or would they turn from Him and the voice of conscience, and wander off into greater darkness, greater sin, and thereafter be more difficult to reach than ever before?

In the case of others, however, it was not an awakening to a realization of sin; for from childhood they had been children of the Lord, accustomed to the Bible, the hearing of prayer and the singing of hymns. They were Christians; yet their soul was not really awake. They were going through the form of singing hymns, of reading the Bible and of offering prayer, without thinking seriously what the words meant. They were asleep, in a cort of somnambulistic condition, as it were, going around in a stupid way, having a form of godliness wtih little or none of its power.

Then, in the Lord's providence, they were brought to a sudden stand-still. They received a mental shock which shook them out of their torpid condition. They were brought face to face with a crisis in their lives. They saw in just what condition they were. They heard the Call to a higher, nobler life. We well remember when we received this soul-awakening. We were about fifteen years old at the time.

SUGGESTIONS TO PARENTS AND TEACHERS

This time of soul-awakening is an important period in the life of the young. About this time there seems to be a great change in human nature. It is the age when conditions of thoughtfulness are reached, the time when the forces making for spirituality have the most favorable effect upon the youthful mind. This is a thought which parents, guardians and teachers of youth do well to have before them. By this we do not mean, however, that no special attempt should be made to bring the child to the Lord previous to this time. Quite to the contrary, from birth the child should be trained in the nurture and admonition of the Lord. Indeed, the child's training should begin even earlier than this; for the parental influence upon the mind of the infant during the pre-natal period is of the utmost importance and has a decided bearing upon the character in later life.

In speaking of the importance of the period of life at the age of fifteen years or thereabouts, our thought is that at about that time the child's mind is sufficiently developed to begin to reach out as never before to wonder, to question, to see things in a new light, to look beyond the trivial things of the present time, to lose interest in previous childish diversions. Parents and teachers should use much wisdom in dealing with children at this crucial age. They should neither reprove nor seek to check these first stirrings of the mind toward higher, more important things.

It seems somewhat remarkable that at this age children reason with a great deal of accuracy, about as accurately, perhaps, as they will ever reason; but experience seems to show that this is true. It is afterward that their minds frequently become perverted by false reasoning, and their brain power becomes so confused that they do not know how to think or what to think. From their elders they learn deceit, and get improper views of life and its responsibilities. They imbibe erroneous teachings, which are often difficult to unlearn.

PARENTAL RESPONSIBILITY VERY GREAT

Strange to say, there are parents—and some of them professedly Christian—who say, "All children must sow their wild oats." How surprising that any parent could so reason! Whoever sows wild oats will reap in kind. "Whatsoever a man soweth, that shall he also reap." (Galatians 6:7.) There is no escape from this inexorable law of nature.

From the first dawn of its understanding the child should be kept very near to the Divine standard. The parents should be able to express to the child in sympathic terms those qualities of nobility and righteousness which the opening mind is so ready to reveive, just as a sponge sucks up water. The child mind is ready to absorb very fully the thoughts which are given to it by sincere parents or by any one in whom it has confidence. But children soon lose confidence in one whom they find to be deceitful, one who tells them untruths.

Children are very quick to note whether the parent is untruthful or unjust. Thus their confidence is destroyed; and in time they learn to deceive others, to practice falsehood and injustice. We regret to say that there are parents who seemingly think it wise and proper to teach their children to be shrewd and "thrifty," as they call it—to take advantage of others and to fib a little. We are sure that all who come to a real knowledge of Divine Truth, and who have imbibed its spirit, will have no such sentiments. Having learned the right way themselves, they will be very desirous that their children and all whom they can influence shall take the same Godlike viewpoint as themselves.

AFTER AWAKENING, REMAIN AWAKE

Those who have experienced an awakening of soul should be very watchful lest they fall asleep again—drift back into the old worldly ways. After one has awakened in the morning, and his senses have become fully aroused it is possible for him to turn over and fall asleep once more. Upon a second awakening, however, the energies are sluggish, and the mind is more or less dull and stupid. Upon first awakening after a refreshing sleep, there is a freshness of mind which seems to be lost if one permits himself to doze off again; and perhaps after his second awakening there is a languor or torpidity of feeling for the entire day.

So it is with those that fall asleep again after having been awakened to a realization of the higher and nobler aspirations and enjoyments. Such may be awakened a second time; but if they are, the perceptions of the soul are likely to be less acute, the conscience less sensitive. For this reason we should encourage those who have awakened to arise at once from the dead world and to be separate from those around them who are still asleep.

After one has awakened and begun to arise from the dead world, the soul is in the attitude to receive the light of Heaven. "Christ shall give thee light." "Light is sown for the righteous and gladness for the upright in heart." (Psalm 97:11.) Those who are arising from the dead world are approaching this condition of uprightness. The dead are represented as being prostrate. (1 John 5:19.) Arising to a standing position represents an entire change of sentiment.

The awakened one should at once seek to know what the Lord desires him to do. He should begin to study the Word of God. There he finds that the Way to God is Christ—the only way. The path that leads to God is by way of the Cross of Calvary. The soul must lay hold upon Jesus, by acceptance of the merit of His sacrifice death and by a complete surrender of God through Christ Jesus as the great Advocate. When he has taken this step, the light will begin to dawn upon him. Heavenly things can now for the first time be grasped by the soul. Light, increasing light, is his portion; for each step of obedience brings greater knowledge. "The path of the just is as a shining light, that shineth more and more unto the perfect day."—Proverbs 4:18.

In the past many of us made the great mistake of supposing that we became Christians when first we awakened, when first we arose from the dead world about us. But we were merely looking toward Christianity, merely awakening to the fact that there is such a thing as harmony with God and an escape from the condemnation that is upon the world because of sin.

There is still condemnation upon all except those who are in Christ. The Apostle truly says, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1.) From the moment we come into Christ we are counted members of His Body, and we lose all condemnation of Adamic death. His sacrificial merit has been imputed to cover all our imperfections, as well as the sins of the past. Arising from the dead, in this sense of the expression, means that we are living the resurrection life, that the new life in Christ is begun in us. (Romans 6:4.) This life will, if we continue in the good way, be completed when we receive our glorious spiritual bodies in the First Resurrection.

ON TRIAL FOR LIFE OR DEATH

From the time that we lose the condemnation of death that came upon mankind through Adam's disobedience, by taking the steps of faith in Jesus as our Redeemer and of full consecration to God through Him, we are again placed on trial for life. The first trial for life was given to Father Adam; and when he failed, condemnation came upon all his posterity. But no one can be tried twice for a capital offense unless in the meantime he has been cleared of the previous condemnation. Therefore no one can have a second trial until he gets from under the condemnation that came through Adam.

Only the Church of Christ is now on trial for life eternal. They are reckoned as having passed from death unto life, but this is a salvation only by hope. They have yet to be proved, to be developed as New Creatures in Christ. They are now on probation. They have entered the School of Christ, to be perfected in character, to be made copies of God's dear Son, who is their great instructor. They must be prepared for their future work in the Kingdom; for, if they prove faithful even unto death, they will become the teachers of the next Age—instructing, uplifting, encouraging, blessing, the whole world of mankind, who died in Adam and who are to be awakened and dealt with during the incoming Dispensation.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$54.00
Amount received	5.00
Total	$59.00
Paid out	$62.00

THE PHOTO-DRAMA.

The first part of the "PHOTO-DRAMA OF CREATION" was shown in the Lyceum Theater, Pittsburgh, on Sunday evening. This theater, which is one of the largest in the city, was packed from pit to dome, and hundreds were turned away. The Drama has been improved upon since it was shown here almost two years ago at Exposition Hall, and we think has many additional attractive features.

The second part will be given Sunday evening, November 5, and on November 12 the third part, and November 19 the fourth part. All our readers are invited. The seats are free and no collection. Come early, friends, if you want a seat.

St. Paul, Miin. October 21, 1916.

Editor The National Labor Tribune,
Pittsburgh, Pa.

My Dear Sir.—In your issue of October 12, page 2, column 6, is a reference to me to which a friend has called my attention, he thinking the statement to be an injustice to me. My first impulse was to ignore the matter altogether; as one o fthe best lessons I have learned as a follower of Christ is the impropriety of one of His followers fighting for justice.

In view of the possibility, however, that some might be injured by entertaining wrong impressions, if they were allowed to go unchallenged, I think you will be glad, from a sense of fidelity to common truth, and to keep the standard of your paper up to that level, to permit me to say through its columns that there is no truth whatever in the following statement copied from the issue above mentioned:

"Since he has had the privilege of replying through the Tribune."

Who wrote the above statement was not made apparent; therefore the editor is presumably responsible for it. It is not to be doubted that the editor allowed this statement to slip in through inadvertence; since he assuredly knows it to be a fact that the writer has never officially been offered the privilege of the columns of The Tribune. Such privilege has never been offered, either officially, semi-officially or un-officially; so that it is very evident that the writer has not side-stepped or neglected any privileges at any time within his grasp.

With cordial good wishes, I am,
Yours sincerely,
W. H. BRADFORD.

You apparently do not understand our syntax. The clause you quote belongs to the opening remarks of the paragraph. The reference to you is an incidental, and perhaps would have been clearer had it been placed in parenthesis. The clause you quote has reference to Pastor Russell's estimates of Prof. Henry Drummond published in the Tribune Dec. 23, 1915. Read the introduction to John Henry Barrow's estimates of Henry Ward Beecher carefully—your misconception cannot be reconciled with the contex.—Editor Tribune.

"Prof. Drummond, in his 'Natural Law in the Spiritual World,' after cautiously advancing the doctrine of Evolution—so guardedly that many of his readers absorbed his suggestions without realizing what they implied of Scripture contradiction—has now thrown off the mask and declares his anti-Scriptural views in his new book 'The Ascent of Man.' How could we expect this learned gentleman (See Isa. 29:14) to be interested in, or to appreciate, the Bible doctrines of redemption and restitution from the fall? (See Acts 3:21). Far easier for him would it be to forget all the greatness of the past—the statesmanship of Moses, and wisdom of Solomon and Confucious, the logic of St. Paul and Socrates and Plato; the poetry of the Psalmist, Job and Shakespeare; the 'Lost Arts' of manufacture, elastic glass, tempered copper and Damascus steel; and the musicians and sculptures and painters of the past; and to think only of the greatness of the present so-called 'brain age.' Far easier would it be for him to conclude that St. Peter and all the holy prophets since the world began were mistaken, deluded, and that he and all the 'higher critics are correct. Because, forsooth, the 'times of restitution' which Peter and all the holy prophets and Apostles hold forth as the hope of the world, would, according to these self-styled critics, be a return to apehood.' Truly the words of the Lord are fulfilled—'The wisdom of the wise men shall be hid.' "

TAKING A REST.

"Pastor Russell's Sphere in the Reformation" has been temporarely discontinued. This does not mean that the end of this interesting story has been published, but think that our readers maybe have grown tired of it, and for the present at least it will be discontinued. Look out for it in the near future.

Ann Arbor, Mich., Oct. 26.

Enclosed find $2.00 for poor fund to help one or two of the truth friends to get your valuable paper which is getting better all the time, especially Pastor Russell's sermons and all the other truth features.

With Christian greetings.
Yours for the Truth,
MRS. N. SCHNEIDER.

A Christmas Suggestion
Cross and Crown Pins

FOR BIBLE STUDENTS
Made in Solid Gold Only With Safety Clasp

½ inch in diameter.....$1.50
⅝-inch in diameter.... ..... 1.65
¾-inch in diameter.... ..... 2.00

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HEEREN BROS. & CO.,
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BROTHER.

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ALLIED PRINTING TRADES UNION LABEL COUNCIL PITTSBURGH, PA.

Entered as second-class matter at Pittsburgh, Pa.
PUBLISHED EVERY THURSDAY
All remittances should be made payable to National Labor Tribune, Incorporated.
Address all Communications to
NATINAL LABOR TRIBUNE
PITTSBURGH, PA.
J. H. Vitchestain .....Editor

The Eight Hour Law Secured 18 Years Ago

Continued from Page One.)

President Ratchford addressed the convention briefly, urging the operators of Hocking valley and Pennsylvania to get together and adjust their differences, so that April 1 they would be able to give their miners the advance and better hours, which would then become effective elsewhere, and he promised to use his best endeavors to bring them together.

Operator Dalzell, of Illinois, put through a motion that the scale adopted be in effect from April 1, 1898, to April 1, 1899, and that the miners and operators meet in joint conference in January, 1899, to adopt a scale for the rate of mining for the ensuing year.

The arrangement of the State scales was then discussed. President Ratchford explained that the adjustment of the day rate would be arranged by each State, the day men to have an advance in ratio with the mining rate, eight hours' labor with, eight hours' pay, 48 hours' labor per week. Mr. Ratchford expressed the hope that at the end of the year perhaps even better hours could be obtained.

CONGRATULATED THE MINERS

Operator Robbins, of Pennsylvania, congratulated the miners on the grand victory. In conclusion he moved that the same relative price that existed between pick and machine mining shall be in force during the ensuing year. The motion was unanimously carried.

Arrangements were made for the meetings of the various committees to arrange State differentials, and the convention adjourned sine die.

President D. M. Ratchford, of the United Mine Workers, expressed himself as highly satisfied with the work of the convention. He said:

"I consider the establishment of an 8-hour day for the miners one of the greatest labor victories of the century. It is, in my estimation, of far more importance than the 10 cents per ton advance. We are bound to consider the conditions of the coal industry in asking for an advance in the mining scale and, perhaps, when we meet in annual conference next year, conditions may be such that the advance would be lost. But the uniform day of eight hours' work and 48 hours for the week will stand as one of the greatest achievements in the history of the miners or any other organization. It may be that the new scale is not all that the miners in some districts have desired, but as a whole I consider it as an eminently satisfactory one."

Colonel W. P. Rend, of Chicago, who owns and operates coal mines in Pennsylvania and Indiana, expressed himself as highly pleased with the results of the convention. He said:

COLONEL REND'S VIEWS.

"When the convention met a week ago last Monday I predicted a peaceful settlement. Of course, there were many young delegates who insisted on being heard, and the deliberations were long drawn out, but moderation which I have counseled from the beginning, has prevailed and I congratulate the miners of this country on their splendid achievement."

Walter S. Bogle, an extensive operator in Indiana, expressed himself in a like manner. Mr. Bogle was, perhaps, the strongest ally the miners had among the operators for a uniform day of eight hours. He said:

"The convention has been a grand success. The miners have been very considerate in their demands, especially as to the date of a new scale, changing the time from January 16 to April 1, and in so doing went far to conciliate the operators in regard to the general terms. We of Indiana have made a strong fight for the eight-hour day, and I consider its establishment as the grandest step forward in the history of organized labor."

Wilson and Gary After the Chinese.

(Continued from Page One.)

the greatest significance. The truth is, the mineral wealth of China is enormous, and its development will have considerable effect not only on this country, but on Europe.

The most plentiful of all China's minerals is coal, and one of the most attractive features of the principal deposits is their proximity to navigable rivers. Iron ores occur abundantly in China, but only one variety is used. The methods of manufacture are no longer primitive, the iron produced is of high quality—that of the Shan Se province being preferred in the country to iron imported from Europe.

Gold is widely distributed, occurring in at least sixty-four provinces. The quantity obtained, however, is small, and the mines are unprofitable, with the exception of those in one province, Yun-Nan. Lead, silver, copper, tin, and zinc are found in large quantities. In the Yun-Nan province alone the area through which they are distributed comprises at least 80,000 square miles.

The mineral of vast importance to China is the coal, which is found in eight provinces. It is practically impossible to make any fair comparison between the value and extent of China's coal fields and those of the United States, but some idea may be gained when it is known that in the Shan Se province alone it is estimated the quantity is about 630,000,000 tons, which compared with the amount produced in one year in Pennsylvania (according to the last census a little over 81,000,000 tons), certainly makes a creditable showing.

The province of Shan Se is first in importance, and in proportion to its area has probably the largest and most easily workable coal fields of any region on the globe. The coal is in a plateau in the southeastern part of the province, both bituminous and anthracite being found, the latter as good as the best Pennsylvania. The coal bed is thin where it crops out on the hillside, but at a distance of 200 feet from the entrance of the mine the thickness increases to over thirty feet. The price ranges from 12 to 40 cents per ton while in the Pittsburgh District coal is $2.00 and $3.00 a ton at the pit mouth.

OTHER PROVINCES

Shan Tung province has four considerable coal districts and several of minor importance. The province is bounded on the south and west by the courses of the Hoang-Ho River, and is also traversed by the Grand Canal, which would give excellent water facilities. In one district pits are in operation, both anthracite and bituminous coal of excellent quality abound there.

In Hu Nan there are three coal fields, two furnishing bituminous and one anthracite. In the extent of its coal fields this province ranks next in importance to Shan Se. It possesses a coal-bearing area of 21,000 square miles, which, compared to the 1,700 square miles of Pennsylvania seems tremendous, and makes a creditable showing even against the 37,000 square miles of the State of Illinois. Here again, however, the difficulty of obtaining reliable figures makes comparison of little value. The mines are worked after obsolete methods, and only the best quality and largest lumps are sent away.

Pe-Chi-Li's coal formation is noted for its almost unparalleled stratagraphical development, having an aggregate minimum of 140 feet of coal. One of the mines—that of Kaiping—is the only one in the country for the development of which European aid has been invoked.

The province of Yun Nan abounds in minerals of all kinds, and for its variety ranks first in China. Coal is found in three places, and is an excellent quality of anthracite, called by the people of the province "no smoke" coal.

The principal reasons for the lack of the development of coal mining in China seems to be the absence of deep mine workings and the exorbitant freight charges.

Vote for Steady Work; Hughes and High Wages

WILSON WITHOUT WAR MEANS POVERTY AND STARVATION—HUGHES AND A HIGH PROTECTIVE TARIFF MEANS PROSPERITY, PLENTY AND A BIG BANK ACCOUNT—VOTE FOR A FULL DINNER PAIL.

The political campaign virtually is over. The issue is up to the wage earner. For the last few months he has heard a great deal about his "friends." Now he is called upon to look beneath the surface and vote for his best interests.

The American workingman is more interested in fundamental issues than in individual candidates. He will study history in the light of his own experience and vote accordingly. He knows which of the poltical parties protects him in his job and in the secrecy of the polling booth he will vote for protection to himself and his family.

The next four years will be a period of tremendous importance in the economic history of the United States. The great war which is now devastating Europe, will come to an end, in all human probability, within that period. What effect will the ending of the war have upon the American workingman?

Does the American workman propose to have himself subjected to the competition of European workers, trained to the highest degree of efficiency that the world has ever known; workers content with a lower standard of living than prevails in this country, or does he propose to be protected from such competition? That is the question which he must decide for himself on November 7 next.

The American workman knows the effect of European competition upon his opportunities for earning a living. He has not forgotten how mills and factories closed down upon the passage of the Underwood tariff law. He has not forgotten how he was denied employment, while he saw those dependent on him suffer hunger and want and saw them compelled to accept charity in order that they might live.

The American workingman is too intelligent to be deceivd by the present temporary prosperity which he is enjoying. He understands that such prosperity is not due to the Underwood tariff law, but was brought about in spite of it, by reason of the abnormal demand of the warring nations for American products. Except for the European war, American mills and factories would be closed, or partially closed today, as they were for nearly two years under the present administration, before war orders came to relieve the situation.

If American industries were forced to shut down on account of European competition in normal times, how can they survive that competition after the close of the war? It is well known that European industry never was organized on such an efficient basis as it is today. The stern necessity of war compelled the nations to put forth their utmost efforts to increase production. Comparatively few of the skilled workers are engaged in actual fighting. At an early stage in the war, the nations realized that its outcome would depend, not on the men at the front, but on the skilled workers at home in the workshops and factories. For that reason the unskilled workers were drafted into the fighting ranks and the skilled were drafted into industry and trained in efficiency such as never before.

Those highly skilled and trained workers, will be competitors of American workingmen after the war, unless steps are taken to see that their products are not admitted to this country, except under conditions that will protect the wages and standards which obtain here.

Which of the two great political parties offers the greater protection to the American worker? The Republican party, with its policy of protection to American industry, or the Democratic party with its policy of free trade, or tariff for revenue? Does the American worker need to be told? Does not his experience tell him? Is he going to be fooled by claims that this or that law was enacted for his benefit?

Of what use are minor laws designed to protect workers, if they are deprived of the opportunity to work? The Democratic party, passes a law which robs the American workman of his right to work and then tries to catch his vote by pointing to some other laws which have been enacted, presumably for his benefit. But he will not be fooled that way. He knows that he cannot live on laws. He must have work.

The Republican party proposes, as it has done in the past, first to protect the workers in their right to work. It proposes, as it has in the past to protect them while at work. From the claims made by Democrats the worker must suppose that all the laws designed to protect him were passed within the last year or two. But the records tell a different story. The eight-hour law for government employes was enacted by a Republican Congress. It was extended by a Republican administration to include work done by contract for the government. The law requiring safety appliances on the railroads, was enacted under a Republican administration, as was most of the other labor laws now on the statute books.

Which party has stood against the evils of child labor and sought to protect children from exploitation? In what section of the country are children permitted to work in mills and factories? In the South, of course, which is always Democratic and whose representatives now control Congress. Who fought against the passage of the recently enacted federal child labor law? In the final passage of the bill in the House of Representatives on Feb. 2, 1916, 179 Republicans voted for it and one against it. On the Democratic side 136 voted for it and forty-five against it. Which party deserves the credit? In the Senate, of twelve votes against the bill, ten were cast by Democratic Senators.

The records speak for themselves. The workers will not be fooled by specious claims made to catch their votes. They know that the Republican party stands for the protection of American industry, which means employment, at fair wages for American workingmen. The Democratic party stands for free trade and the competition of cheap foreign labor. Which does the American worker want to see in power?

Wilson without war means poverty and starvation, while Hughes and Fairbanks mean a high protective tariff, prosperity, plenty, happy homes and a big bank account. Tuesday, November 7, is the day when the American citizen shall be given an opportunity to cast his ballot for the Republican Standard Bearers and a full dinner pail.

SHIPWRECKED ON MELITA—MALTA

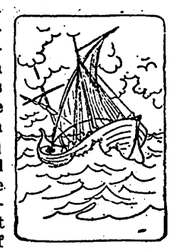
Acts 27:38-44.—November 5.

St. Paul as a Man Amongst Men—His Example Ever Worthy of Emulation. His Transformation of Character a Witness to the Power of God—His Courage During the Hurricane—His Influence With the Centurion—His Experiences on the Island.

"Jehovah redeemeth the soul of His servants; and none of them that take refuge in Him shall be condemned."—Psalm 34:22. R. V.

OUR STUDIES for the current year show St. Paul from various standpoints—a bigoted persecutor, a humble penitent, a courageous witness to the Truth amongst his own people, a self-sacrificing missionary in foreign lands. We have noted his conduct in the presence of kings and nobles. We have admired his courage in the midst of danger on his voyage to Rome as a prisoner. Today we view him as a man amongst men in the midst of a great disaster.

From the time when he became a follower of the Lord Jesus, St. Paul's deportment was noble, humble, reverential, saintly, worthy of emulation by all the Master's followers. The transformation wrought in St. Paul is possible in all who receive the Gospel Message into good and honest hearts. Of itself such a transformation is a witness to the reality of the Religion of the Bible. What a changed world we should be in if all mankind underwent such a transformation!



Committed to the Sea.

But not all are in the heart condition to be thus influenced by the Gospel. Some will need Messiah's strong arm—the authority and the force of the Millennial Kingdom—to bring them into subjection and show them the advantages of right over wrong. Thank God that with faith we may pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven!

Encouraging His Companions.

Scudding before the storm for fourteen days and nights, the vessel finally reached a place where the seamen's trained ears caught the sound of the surf during the night. Then they cast four anchors out of the stern and waited for morning. Meantime the Apostle exhorted his companions to be of good cheer. Reminding them of his vision and assuring them of his absolute faith therein, he urged them to take food in order that they might be strengthened for the exertions of the coming day. His cheerfulness and his example were contagious.

With the morning light they discerned the shore and a little bay, now known as St. Paul's Bay, in the island of Malta, then called Melita. The sailors cut loose from the anchors, hoisted sail and sought to beach the boat. But the vessel grounded on a mudbank. The forepart holding fast, the rear began to go to pieces with the force of the waves; for it was a meeting place for two sea currents. In the night the lifeboat had been cut adrift, because the sailors had attempted to desert the ship. St. Paul had discerned their intention, and had communicated the facts to the centurion, advising that the lifeboat be sent adrift and pointing out the necessity of compliance with reasonable precautions to insure the fulfilment of the Divine promise.

Seeing that only by swimming or by floating on wreckage could the shore be reached, the soldiers proposed that the prisoners be killed; for under Roman law they were answerable with their lives for the security of those committed to their charge. But the centurion had learned to esteem the Apostle, and for his sake spared all the prisoners, doubtless remembering the vision which had inspired them all with the hope and the courage which had brought them thus far toward safety. It turned out as St. Paul had foretold—every human life was spared, but the ship with her cargo was lost.

St. Paul From a New Viewpoint.

On the shore we get a new picture of the Apostle. He neither stood on any dignity nor assumed superiority. On the contrary, he promptly assisted in serving the interests of the entire company. We find him gathering sticks for a fire, at which the company might be warmed and dried. The barbarians of the island — so-called because they spoke neither Greek nor Latin, but Phoenician—showed them various kindnesses.

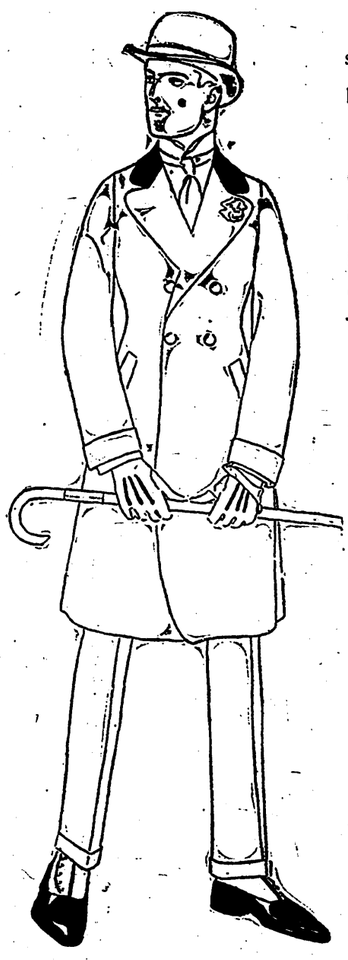
Escape to Land.

But when a viper, warmed to life by the fire, fastened itself upon the Apostle's hand, the natives reasoned that he was doubtless a murderer who, having escaped the perils of shipwreck, was still pursued by Divine Justice and bitten that he might die. But when St. Paul shook off the viper and suffered no injury, they concluded that he must be a god. Soon afterward the Apostle found that the father of the governor was sick, and miraculously healed him and other sick people. Thus the knowledge of Christ and His minister spread abroad to a considerable extent, although as far as we have any information the Apostle did not attempt to preach the Gospel Message, either to his companions on shipboard or to the people of the island. Therefore we may safely presume that he found no "hearing ears."

OPPOSE PRISON MADE GOODS.

BOSTON, Oct. 30.—Teamsters' union No. 149, has asked Mayor Curley to end the practice of the municipal purchasing department buying brooms manufactured in the house of correction of Middlesex county.

"QUALITY CLOTHES"



Some clothes are made for sales, not service, and look better on racks than backs.

Men who wish to avoid uncertainties should know that there goes a comprehensive guarantee with **"Quality Clothes."**

A guarantee that woolens are genuine, dyes are fast any style absolutely exclusive.

A guarantee given in good faith and not merely to forestall argument.

"Quality Clothes" are made to fit purses, pursuits and personalities, and at either of these three prices provide a wider range of styles, fabrics and patterns than contained in the combined stocks of any three other Pittsburgh Stores—

$15 $20 $25

(Kaufmann's Mens' Clothiers for 44 years.—Second Floor.)

ESTABLISHED 1871
KAUFMANN'S
"THE BIG STORE"
5TH AVE. SMITHFIELD & DIAMOND STS.

More Money For the Workingman

Every time you save a dollar with the Farmers Deposit Savings Bank you help to increase the workingman's wage fund. The dollars deposited by many thousands are put to work enlarging the industries of the Pittsburgh district, creating new demands for labor, and producing more things which men need. Every dollar of savings helps to give some man a job.

$1.00 Opens an Account 4% Interest Paid

Farmers Deposit Savings Bank

Fifth Ave. and Wood St.,
PITTSBURGH, PA.
T. H. GIVEN, President.
E. B. COLL, Cashier.

We have counted 6 Million "Savings Checks," which have helped to add to the prosperity of Pittsburgh.

BRING YOURS IN

NECKWEAR WORKERS STRIKE.

NEW YORK, Oct. 30.—Employes in the neckwear industry, a unit of the sweater trades, are on strike for better working conditions and higher wages. These workers have organized and are affiliated to the A. F. of L. Wage rates of 10 cents an hour is common and the season lasts only six months in the year.

WINNING THE EIGHT-HOUR DAY.

SAN FRANCISCO, Cal., Oct. 30.—The Housesmiths and Architectural Iron Workers union is gradually winning its fight for the eight-hour day. The Pacific Structural company conceded the demand of the union and is now operating its plant on an eight-hour basis.

This concern is the fourth of its kind to grant the eight-hour day to the housesmiths within the past month, leaving only six steel firms on the "unfair" list of the Building Trades Council.

EIGHT HOURS AND INCREASE.

NIAGARA FALLS, N. Y., Oct. 30.—The boiler makers and helpers employed at the refineries have had their wages raised from 10 to 25 cents per day as the result of several conferences. In addition to the increase an eight-hour day has also been agreed upon.

METAL WORKERS MEET.

WASHINGTON, Oct. 30.—President O'Connell of the metal trades department of the A. F. of L. announces that the eighth annual meeting will be held at Moose hall, 410 West Fayette street, Baltimore, beginning November 9. Headquarters are at the Rennert hotel.

STAGE EMPLOYES' NEW SCALE.

DUBUQUE, Iowa, Oct. 30.—A new wage scale has been accepted by the managers of the Grand and Royal theaters which carries with it an increase of $1 to $2 per week, recognition of the union and terminates November 1, 1917.

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ESTABLISHED 1872—No. 49 PITTSBURGH, PA., THURSDAY, NOVEMBER 9, 1916 FIVE CENTS A COPY

CANDIDATE HUGHES SENDS STIRRING MESSAGE

The Decision Now Up to the Voter While the Country Hopes for a Full Dinner Pail.

The last message from Presidential Candidate Charles Evans Hughes sent special to the National Labor Tribune is one of the most important that the candidate has issued since he decided to run for office. It sets forth with exceptional clearness issues that should cause every voter in this great industrial section to think and it is as important to the farmer as those engaged in the great American industries.

The message is as follows:

NEW YORK, Nov. 3.—The national political campaign virtually is at an end. The issue is up to the voters of the country. Upon their decision rests the question whether the industrial prosperity of the country is to be placed on a firm foundation, or whether we are to continue the weak and vacillating policies, which have characterized the present administration.

To the hundreds of thousands of workers in the mines, mills and factories of the country, the issue to be determined next Tuesday is fraught with tremendous possibilities. No class of citizens have a more direct interest in our government, than have the men who work for daily wages in our great steel mills and coal mines. A political party which fails to protect the great army of workers in their employment, is a menace to the industrial life of the country.

Workers in the mines, mills and factories, who are now enjoying a measure of prosperity, should not be deceived, nor should they follow false gods. They should understand that the present prosperity has actually been thrust upon them in spite of the Democratic administration which wiped out the protective tariff and removed the only safeguard which the workers possess against the cheap products of foreign labor.

That the present good demand for labor, skilled and unskilled, is due entirely to the European war, is so plainly evident that it is hardly necessary to repeat it to the intelligent American workingman. The European war with all its horror and economic waste; its heartless cruelty and bloodshed, rescued the American nation from the worst industrial depression in its history, brought on by the uneconomic and unstable policy of a Democratic administration.

Does the intelligent workman doubt the truth of that statement? If he does let him turn his thoughts back to the conditions prevailing in the winter of 1914-15, before the war orders of the warring nations came to relieve the situation. Surely he cannot forget the closed mills and mines; the hundreds of thousands of idle railroad cars; the general industrial stagnation with its sickening bread lines and heartbreaking poverty and distress. The Underwood tariff law, which took from the American workman the opportunity to earn a living for himself and his family, got in its deadly work for months before the European war created an entirely abnormal condition which relieved the situation.

But the workingman has had other experiences to guide him in his selection next Tuesday. The Underwood tariff law did only what was to be expected. The Democratic party ran true to form. The older workmen will remember the conditions which prevailed from 1893 to 1896 under a former Democratic administration. They will remember that immediately the protective tariff was wiped out, the mills and factories closed down and an army of unemployed was thrown upon the charity of the country. That has been the net result of the Democratic policy of tariff for revenue, or free trade every time it has been put into effect.

The workingman who remembers the distressing times following 1893, will remember also how prosperity followed upon the election of President McKinley and the restoration of the protective tariff. The tariff proved the stimulant which injected new life and blood into American industry. It always has done so and every intelligent workman knows it.

There can be no surer method of judging the future than by the past. Within the next four years the European war will come to an end. What effect will that end have upon the American workman, if he is to be subjected to the competition of the impoverished labor of European countries? If the competition of European labor closed the door of opportunity for the American workman before the war, as it did under the Underwood tariff, what may be expected after the war when the millions now engaged in the business of killing, return to peaceful pursuits, ready and willing to accept any wages they are offered? Can the American workman under such conditions hope to maintain his present high standards of living? That is the question which he must decide for himself and those dependent upon him in the secrecy of the polling booth next Tuesday.

Never in the history of the country has an election been fraught with greater possibilities, from the workingman's point of view. The great war, which is temporarily benefiting him, will on its close bring about new alignments in the industrial world. The industrial efficiency of the European worker has reached today a higher point than ever dreamed of in the past. While the millions of unskilled workers have been drafted to the front to do actual fighting, the millions of skilled workers have been trained in efficiency in the factories and workshops, so that more than ever have they become dangerous competitors.

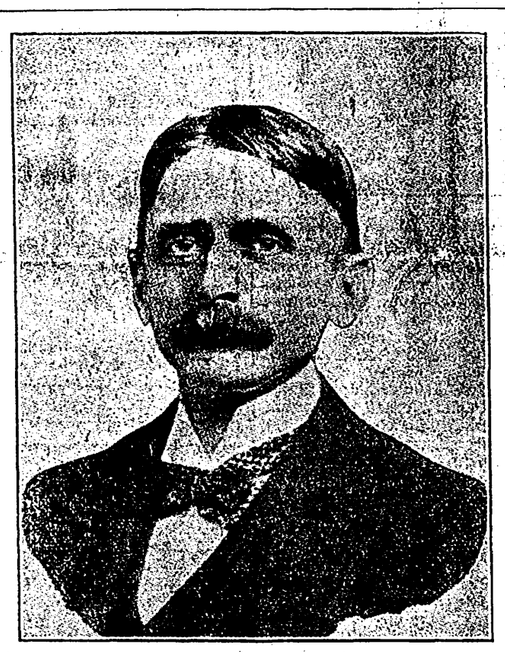
The necessities of the war have vitalized industry in Great

(Continued on Eighth Page.)

BIGELOW'S APPOINTMENT SATISFACTORY TO ALL

Ex-Director Needed in Armstrong's Cabinet to Strengthen the Administration--Enemies Already Planning Mayor's Overthrow

There is general satisfaction expressed everywhere over the belief that Edward Manning Bigelow will be the next Director of the Department of Public Works and all agree that the Ex-Commissioner of State Highways is the best qualified man in the state of Pennsylvania for the place. There is no man in the city who can compare with him in any way in road building or municipal improvements and none have been able to exercise the economy he exercised in the great improvements he advanced. Mayor Joseph G. Armstrong will not make the selection until after the election on Tuesday next but it is said that Director Bigelow is his choice and that everything points to the Ex-State Highway Commissioner again becoming the Director of the Department of Public Works. Businessmen throughout the city declare Mr. Bigelow is the best qualified man that could be found and the Tribune after a thorough canvas of several of the large office buildings found the feeling not partly but wholly



EDWARD M. BIGELOW

unanimous for Bigelow. It is said that Council will not hesitate to confirm his appointment at the earliest opportunity and while there are other candidates whose friends are seeking the office for them there are none who have such absolute control over the details as Mr. Bigelow. The office requires an able man and the present administration needs men of exceptional executive ability in the cabinet if the administration is not to go down in ignominious defeat. There is no use hiding the fact if Mayor Armstrong is to survive another administration he must strengthen his position as already the enemy has plans in shape for his overthrow and there disaster ahead.

His successor has already been selected and powerful forces are at work. On the appointment of a Director of the Department of Public Works may depend his future and the choice of Bigelow would be generally accepted as a determination on the part of Mayor Armstrong to respond to the wishes of the people and strengthen his stand for a successful contest a year hence. Should he wish to name his successor.

The name of Bigelow will be an inspiration and will certainly bring to the present administration exceptional strength.

BETTER WAGES FOR SHOPMEN.

DENISON, Tex., Nov. 6.—The Missiouri, Kansas & Texas Railway company shopmen in the locomotive departments of the entire lines have been granted an increase in wages ranging from 1 1-2 cents to 2 1-2 cents an hour and better working conditions, it has been officially announced. The increase, it was stated, dates back to August 1. Fifteen hundred men are affected.

WANT MORE MONEY.

DENVER, Col., Nov. 6.—The Building Laborers' union has filed formal notice with the state industrial commission of a demand for an increase of wages from $3.75 to $4 per day for eight hours. This action was taken in accordance with a law recently enacted by the legislature, which requires that 30 days' notice of such a demand must be given.

PRINTERS GET NEW SCALE.

BEAUMONT, Tex., Nov. 4.—Typographical union 339 has had under advisement the adoption and enforcement of a new job scale for some time. An agreement was finally reached whereby a slight increase will be added each year and continue until January 1, 1920. Commencing January 1 next $1 per week will be added; the second year $1.50, and the third year the same amount, making the total in the three years $4.

MACHINISTS WIN EIGHT HOURS.

ST. LOUIS, Nov. 6.—The 600 machinists employed by the Emerson Electric Manufacturing company have been granted the eight-hour day at the same rate of pay as was received for the longer hours. The agreement conceded to the Machinists' union goes into effect on November 15.

The St. Louis Metal Ware company also granted the eight-hour day, which went into effect the first of the month and carries with it a rate of 50 cents per hour.

EIGHT HOURS RATIONAL DAY.

CINCINNATI, Nov. 6.—"The economic argument that industry can thrive only with a long day, and that any curtailment of it would be destructive, can be met very effectively by the fact that shortening the work period, even to eight hours, almost invariably increases the quantity and improves the quality of output." Thus did Dr. Frederick S. Lee, professor of physiology in Columbia University, New York, answer the question: "Is the eight-hour working day rational?" before the American Public Health Assocation's annual meeting here.

Dr. Lee, in discussing this matter, made it plain that he was not in any sense considering the political aspects of the eight-hour problem. "The eight-hour problem is primarily a problem of physiology; if the physiological effects of any kind of labor are bad, its conditions ought to be changed," said Dr. Lee. "This is fundamental, and should precede any consideration of the economic and social effects of a change of conditions. Since the middle of the nineteenth century the eight-hour day has been the goal of labor. It has gradually been gained, and is doubtless destined to become very widespread. The duration of daily hours should be determined by the physiological effects of the work, and, secondarily, by its economic and social features. Labor produces fatigue, and, when continued farther, exhaustion.

"In fatigue the physiological powers are weakened, and in exhaustion this may pass on to increased susceptibility to disease, neurasthenia, immortality of disease, neurasthia, immoral-cessive industrial work is often responsible for these serious results."

MEDIATORS ARE ON THE JOB.

NEW YORK, Nov. 6.—Efforts are being made by John A. Moffitt and James A. Smyth, United States mediators, to bring about a conference between the representatives of the striking street car men and the officials of the street car companies, looking to a settlement of the strike. The mediators are acting under instructions of Secretary of Labor Wilson, who sent them to investigate, on request of Organizer Fitzgerald.

As yet little progress has been made by the mediators. Efforts were made to secure a conference with the representatives of the street car companies involved, but nothing definite has developed. The mediators are, however, said to be optimistic and hopeful of being able to bring the representatives of the men and the officials of the companies together.

Street car service is very badly crippled, and Organizer Fitzgerald claims that there are still 11,048 men on strike, and that only 110 have returned to work.

Governor Whitman refused to renden any assistance when appealed to on behalf of the strikers. He answered by notifying Organizer Fitzgeraid that he had referred his request to the Public Service Commission, and there the matter rests for the present.

After a conference with the mediators Organizer Fitzgerald denied a statement that terms of settlement had been made to him. He said that responsibility for further peace parlies was in the hands of the mediators. It is asserted that 1,500 of the strikers have found other employment, and that the remainder are still holding out.

MORE WAGES AND EIGHT HOURS.

PHILADELPHIA, Nov. 6.—The jewelry workers are claiming a 100 per per cent. organization, which is a very substantial victory, and marks a new era in this city. The Jewelry Workers' union has succeeded in securing a single agreement with their employers which will secure peace and harmony until September 1, 1917. Under its provisions all disputes are to be adjusted by conciliation. The hours will be 47 per week, Saturday being limited to 7 hours. All work done after 5 p. m., Sundays and legal holidays must be paid for at the rate of 50 cents an hour. Five hours and twenty minutes overtime to be figured at an 8-hour day. All piece work is abolished and no employe is permitted to take work home. This has heretofore been one of the worst abuses of the industry. An increase of 20 per cent. is also conceded all members of the union.

BOYS AND GIRLS WIN STRIKE.

NEW YORK, Nov. 6.—Eight hundred boys and girls employed in the necktie industry have been on strike for several days. An adjustment has been reached between representatives of the union they organized and the National Men's Neckwear association and the youngsters have returned to work, having secured a reduction in hours and increased wages. The hours hereafter will be 54 per week and time and a half for overtime. Minimum wages for all members of the union will be $6 per week.

PRESIDENT GARLAND SOUNDS THE LAST CALL

A Stirring Appeal by the President of the Chamber of Commerce to Employe as Well as Employer to Vote for Prosperity and Plenty.

Never was there a more earnest plea made to the employe to be guarded at the present time as to his action on November 7 when selecting the candidates for whom he shall cast his vote than this appeal made by Robert Garland, President of the Pittsburgh Chamber of Commerce and it is most fitting that such an appeal should come from those who so thoroughly represent the life and spirit of our industrial, commercial and financial progress. In order to fully awaken to the dangers of Democracy, both employer and employe need but glance backward to the Democratic fallacies thrust upon the employer and the employe prior to the election of McKinley. In that retrospection he has a picture of wretchedness, dispair, want, woe and misery climaxed by soup houses.

ROBERT GARLAND

During that period there were in the Monongahela, Ohio and Allegheny Valleys nothing save idle factories, mills, shops, furnaces and mines with corroding stacks towering like monuments over the dead industries. They marked the burial place of thrift, progress and plenty, which had been smitten with Democratic paralysis. The hope of industrial supremacy had gone; there was no industrial hustle, bustle or commotion but all was "peace" and the intense silence was broken only by the cry for bread from the children who felt the piercing pangs of hunger. The head of the household was happy if fortune by chance should choose him from among thousands of other applicants who begged a day's labor, which sweet charity was providing in the parks at the munificent sum of $1 a day. A ray of hope to be blasted ere the start was made was inspired by Coxey's announcement that he would with an army of unemployed march on to Washington. The half starved aggregation failed in its original purpose to move Democracy to action and conditions became more pathetic.

It is a vision and fear of a reoccurance such as this that undoubtedly prompts President Garland to sound an alarm. Surely no man represents a greater aggregation of commerce and labor than he who as the executive head of one of the greatest bodies of business men in this County and none realize more keenly the necessity of keeping the industries in full operation as well as keeping employed the men whose genious and skill have not only made Pittsburgh great but who have added vastly to the wealth of this Nation. Thus the Tribune realizing the extraordinary value of this message mutually joins the employer in carrying into the homes of men in the mills, shops, factories and mines with the sincere hope that after November 7 we shall find that Hughes and Fairbanks have been elected and that prosperity and plenty shall again return to remain at least another four years.

The message is as follows:

COMMUNITY SPIRIT

There should be more of the Community Spirit in the relations between employer and employee.

The fact should not be overlooked that their interests are mutual, that they are interwoven one with the other, the employer being dependent on the worker, and the worker on the employer; in fact no one in the system is independent, whether it be the head, the lieutenant or the private.

The most important point at issue confronting every man engaged in industrial or in mercantile pursuits at this time is that of a fair Protective Tariff. Not only are the mills, factories, workshops and mines affected, but also the great department stores, grocery, hardware, drugs and other lines. The success of one is the success of all.

If the employer or the employee have the proper "Community Spirit," if they will but believe that their interests are identical, that where the firm prospers all prosper, and when it suffers all suffer, they should the n make common cause and vote to protect their common interest against the commercial encroachments of the foreign invader. Pulling in different directions will never get one anywhere.

The question of Protection is after all a simple one. Forget for the moment bewildering statistics as to imports and exports. Simply put to yourself the question:—How is it possible for American Manufacturers of iron or steel, or glass, or electrical apparatus, machinery, leather boots and shoes, textiles of all kinds,—in fact every line of industry,—to compete with European Countries (not to mention the very cheap labor of Japan) when just before the war the average wage was less than one half that paid in America and the freight rate across the ocean considerably less than that from Pittsburgh to New York, Boston, Philadelphia or Baltimore.

(Continued on Page Eight.)

The Great Delusion of Our Time

(Continued from last week)

SELFISHNESS IS DEGREDATION NOT EVOLUTION.

I have quoted these two writers because they are representative. Not only have they carefully studied the organization of society, but they clearly reflect the illumination of that philosophy which, more than any other, is the distinguished and magisterial equipment of our day. It is by light of "Evolution" that we feel qualified to test the Bible, Christianity, and, in fact, every human belief or moral position. For evolution is to the popular scientific mind so absolutely established as to seem approximately identical with the cosmos itself. It is therefore a final and authorative test.

It is evident at a glance that both these writers have studied our social problems by the light of Natural selection, and that this is to their minds the only light worth considering. This fact classifies them as distinctly men of the type referred to by John Fiske. They are, according to him, separated from the men whose education ended in eighteen hundred and thirty by an immensely wider gulf than has ever before divided one progressive generation of men from their predecessors. For Natural Selection is the authoritative type of evolution so far as living organisms are concerned, and evolution is our distinctive magisterial equipment. Scientific observation existed before our time, but it is our peculiar glory (?) to have discovered the scientific philosophy which appears to co-ordinate, account for, and interpret all known facts, past and present, and which have therefore suggested the idea of an apparently absolute yet purely intellectual criterion of truth and test of realitv.

Moreover, these writers are consistent: they follow their logic to the bitter end. They do not mix things up. Natural selection which works through death, figures in their scheme as the sole law of human development. It is Nature's decree. "Dreams of peace are an illusion." "Human destiny has been wrought out through blood." "Common sense teaches us that as has been the past so will be the future." That condemns the Hague Tribunal to the limbo of hopeless phantasms. It exposes the folly of our modern attempts to mitigate the ferocity of war. We are but trifling with an irresistible force; ferocity and murderous cunning are always nature's tools, by which she shapes not only our physical but our ethical manhood.

This, then, is the way in which the magisterial doctrine solves our social problems, and this is the present social status of the age which has basked in its light, which "has been suddenly, almost abruptly, raised to a higher plane than that upon which the race had proceeded from the days of the primitive troglodyte to the days of our great grandfathers."

Let us take account of stock. We have society actually organized today on a priimtive tooth-and-nail basis. "From the humblest peasant to the mightiest empire humanity is waging a ceaseless and pitiless struggle for existence, in which the unfit perish," a struggle in which "success is attained not only by endurance and sagacity, but by cunning and ferocity." In fact, we are, according to Mr. London's article, already passing some important milestones on the backward road toward the moral status of the primitive troglodyte. "When a striker kills with a brick the man who has taken his place, he has no sense of wrong-doing. He has an ethical sanction. The family group came into the world before the state group, and society being still on the primitive basis of tooth and nail, the will to live of the state is not so compelling to the striker as the will to live of his family and himself."

MORAL PROGRESS OPPOSES "NATURAL SELECTION."

Now, as Mr. Adams would say, common sense teaches us whither this points. If the family group existed before the state group, then family needs existed before state or religious ordinances. "Thou shalt not steal." "Thou shalt not kill." What are these belated requirements of social convention compared to the necessities of the family development! If a brother clergyman draws away your congregation, reduces your salary, and so compels your children to go barefoot, why not knock him on the head! This is troglodytism, if the present writer understands the word, and he thinks that he does. It solves the social question by disintegrating society, and the singular fact is that Natural Selection, which is supposed to be the principle operating in moral development, which is, in fact, identical with the cosmic order, should have led us back in a kind of blind-man's waltz, till we have, according to these writers, actuaiy reached the primitive tooth-and-nail basis, from which, according to modern science, we started hundreds of thousands of years ago; and have reached the lowest point thus far under the guidance of an age whose intellectual grandeur dwarfs all others (?)

No doubt every optimist in the country will declare that this is a stalwart misrepresentation of the present facts, but if a sober-minded man considers the present aspect of the labor question, the political situation in New York, Chicago, St. Louis, and our other great cities, the enormous development of graft, the thievish character of our methods of finance, the fact that the small investor is today, like the man of scriptural times who traveled between Jerusalem and Jericho, sure to fall among thieves unless personally conducted; if he reflects on the Standard oil operations and the Turkish situation and the impotency of our modern civilization to put a stop to lynching, or to prevent such a fearful catastrophe as war between Japan and Russia, he is forced to confess that there is, after all, too much truth in this dark picture, and that our conduct is quite often on the tooth-and-nail basis.

(To be Continued.)

Duquesne, Pa., Nov. 4.

The unexpected always happens, apparently. Pastor Russell is called home.

I am reminded of the statement by Mr. John T. Hayle published in your paper to the effect that Pastor Russell's inuence will not be felt generally until he has passed into the silence. Pastor Russell is dead; but still speaks through his literature and achievements.

Also, keener pangs of attachments will felt by those who knew him, since they can no longer meet him here.

I appreciate the fact that the Tribune is the only publication of Russell's home city that has continued to publish his sermons since they first began to appear; thus making it an exceptnon to the rule given by the Great Teacher: "A prophet is not without honor, save in his own country."

Respectfully yours,
N. R. NELSON.

Pittsburgh, N. S., Nov. 4.

Would a suggestion to re-publish Pastor Russell's sermons beginning a few years back meet your approval. Since our beloved Pastor has been called from our midst, and to you who have served us so faithfully during his life here through your paper. Surely the friends will not be forgetful now as to forget, we all need our minds refreshed and I would think a re-publishing of Pastor Russell's sermons in your paper would be helpful and appreciated by the majority of your readers, until later on some other arrangements might be made as to publish no one, but several of the brother's discourses. But I believe for the present the re-publishing of Pastor Russell's sermons would be best. Someone remarked when Brother Barton died, there was a great one fellen in Isreal, but Pastor Russell's remark was, "No, there was a great one risen in Israel today." So we also now believe that on October 31, 1916, that in the twinkle of the eye that by the death of the flesh in Pastor Russell here, that there was a great one risen that day in the spiritual relem with Christ the Head, and by His calling home we are comforted in Christ by our Heavenly Father.

Sincerely yours,
ROBERT J. CRAIG.

Appreciations

Lynchburg, Va., Nov. 5.

In answering a request to explain Matt. 27:52-53, in your Question and Answer column, it states that the passage, "is listed as a spurious passage, as there seems to be no record in the older manuscripts." This is a mistake, because it is recorded in its entirety in the Vatican MSS, and the Sinaitic MSS omits "and the graves were opened" in the 52 verse, "and went" in the 53rd verse, which does not effect the sense of the passage.

The Scripture frequently very abruptly changes its subject, and in some instances will return to that same subject after a verse or two. Along this method, I will suggest the following interpretation of the passage as recorded in the Emphatic Diaglott.

Fifty-first verse begins thus: "And behold the veil of the temple was rent in two from top to bottom; and the earth trembled, and the rocks were rent (by a great earth quake); and the Tombs were opened (by this earthquake); and many (not saints) but (dead) bodies of the sleeping saints were raised (thrown out of the tombs by this great earthquake); and the (Christ) coming forth from the tombs after His resurrection went into the Holy City, and appeared unto many."

While this interpretation harmonizes with other Scripture it is not advanced dogmatically, but merely suggested for criticism.

Yours respectfully,
A. B. DABNEY.

Poplar Bluff, Mo., Nov. 5.

We have been getting your paper a year or little over, perhaps some of the Truth people sent it to us. We are poor and the high waters in August and February rolled us about till we are still poorer.

We lie your paper exceedingly fine. You seem to think Pastor Russell and the Pilgrim say some good things or else you would not print them. We are too poor to renew the subscription.

Think you and the Brother that sent us your good paper.

We remain your friends,
O. W. ANDERSON.

Belleville, Ill., Nov. 5.

It being the will of our Heavenly Father to change our residence, I will kindly ask you to send your welcome paper, from which I have derived so many blessings through the study of God's word, to new address, where we are now making our home. It is my wish that you continue to publish the Truth and receive your just reward for so doing. I will thank you in advance for your trouble.

Yours in the Lord,
ALBERT HEUBLER.

BE TRUE.

Thou must be true thyself
If thou the truth wouldest teach,
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overfow of heart
To give the lips full speech.

Think truly and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly and thy life shall be
A great and noble creed.

H. B.

Pastor Russell Gone Home

What a terrific shock was that which the followers of Pastor C. T. Russell received last Wednesday morning when, on opening the morning paper, they read the announcement of his sudden demise. It was not a matter in which alone his followers were interested but a whole nation, and it does not stop there, as his followers are found in every country on the globe and in the remotest parts.

There are but few men in this country or abroad who has been the subject of more comment than Pastor Russell and small and insignificant indeed is the pulpit that has not either supported or taken issue with him. Evangelists all over the world have discussed Pastor Russell and no evangelistic or revival meeting could be carried on without devoting at least one meeting to the great Divine whose power and influence was so great as to attract millions to his fold. Billy Sunday was frequent in his mention of Pastor Russell and while Sunday's teachings did not altogether harmonize with what Pastor Russell taught, yet Sunday is finding the whole world does not exactly harmonize with his teachings.

Whatever the differences were, Pastor Russell naturally enough found himself in the position of his predecessors in the great religious movements of the world. These may begin with Stephen or earlier and include such mighty factors as St. Paul, Savanarola, Martin Luther, John Knox, John Wesley, William Booth, head of the Salvation Army, Moody, and a hoast of others whose power and prominence is felt throughout the world. Pastor Russell for years was compelled to combat the press of the world which has been largely dominated by recognized supporters of the older religious sects, but regardless of these influences Pastor Russell carried his message all around the world and millions gripped the significance of a gospel message that far outweighted others of more ancient conception.

He braved many a storm, he fought a great fight, he has entered into his reward. He has left a place so large and conspicuous that but few are prepared to take up the work where he has laid it down. He has taken his flight to realms above. He heard the last trumpet sound. The call came forth and he responded. It was at a time when in one of Pittsburgh's prominent theaters a great production, the "Photo-Drama of Creation" was going on, and thousands were crowding that building to get a vision of Pastor Russell's conception of Creation. Pastor Russell was on his way from the West to his headquarters in New York, having closed his last service in San Diego, California. When the call came he died as he himself expressed a desire to die—in the harness. He was pulling his load; bearing his burden on his way to the eternal city when the dark winged angel of death swooped down upon him and carried him off. Ere the noise of the flutter of wings could be silenced he could hear the final order and the grand reception: "Well done thou good and Faithful Servant, enter thou into the Joy of the Lord!"

The remains of Pastor Russell were brought to Pittsburgh Sunday, and on Monday laid in state in Carnegie Music Hall, North Side, between 12 and 1 o'clock. At 2 o'clock the funeral services were held, and later he was buried in the United Cemeteries, West View, where Bro. J. A. Bohnet has charge.

Charles Tate Russell, known universally as Pastor Russell, formerly of Pittsburgh, the editor of the Watch Tower and a prominent outhor of studies of the Scripture, died at 2 o'clock Tuesday afternoon on an Atchison, Topeka and Santa Fe train en route from Los Angeles to New York, according to a dispatch received last night from Canadian, Tex. Death was due to heart disease, the end coming at Pampa, Tex. The body was sent to Kansas City, Mo.

Shortly after leaving Los Angeles Pastor Russell complained of feeling ill, his secretary said, and he gradually grew worse as they proceeded on their eastward course. The end, however, came as a great surprise, not alone to his thousands of friends scattered over the world, and those in particular of Pittsburgh. A general expression of regret was voiced last night by all his old friends who were told of his demise.

Pastor Russell was born in Pittsburgh February 16, 1852. During his boyhood days he attended the old Grant school in the Third ward, his parents residing at that time in that district. After finishing school he entered the men's furnishing store conducted by his father on Fifth avenue near the present location of the Hotel Henry. During this time he became a patient Sunday school worker, spending much of his time in this kind of work. A few years later, however, when the haberdashery shop was moved on Fifth avenue below Smithfield street, Pastor Russell became one of the greatest Bible students in the city, attending classes in the old Congregational church on Ninth street below Penn avenue.

During the eighties he founded the new denomination known as the Second Adventists, advocating the second coming of Christ; he established a church on the North Side, and began the publication of his sermons and disquisitions. In order to facilitate their distribution he organized the Zion Publishing Company, through which he issued the Watch Tower, and his voluminous array of religious treaties. These continued during the rest of his stay in Pittsburgh.

Some years ago the headquarters of the Watch Tower were removed from then Allegheny, Pa., (now North Side, Pittsburgh,) to Brooklyn, N. Y., where he established himself in a tabernacle known as the Plymouth Bethel Church, where Henry Ward Beecher once conducted meetings in Brooklyn. It was while here that he became best known to his thousands of followers, for his sermons were sent broadcast, being both mailed and syndicated to the newspapers. It was during this time also that he traveled in Europe, receiving recognition there and increasing his popularity. He was president of the Watch Tower Bible and Tract Society of Pennsylvania, of the International Bible Students' Association of London, and of the Peoples' Pulpit Association of New York.

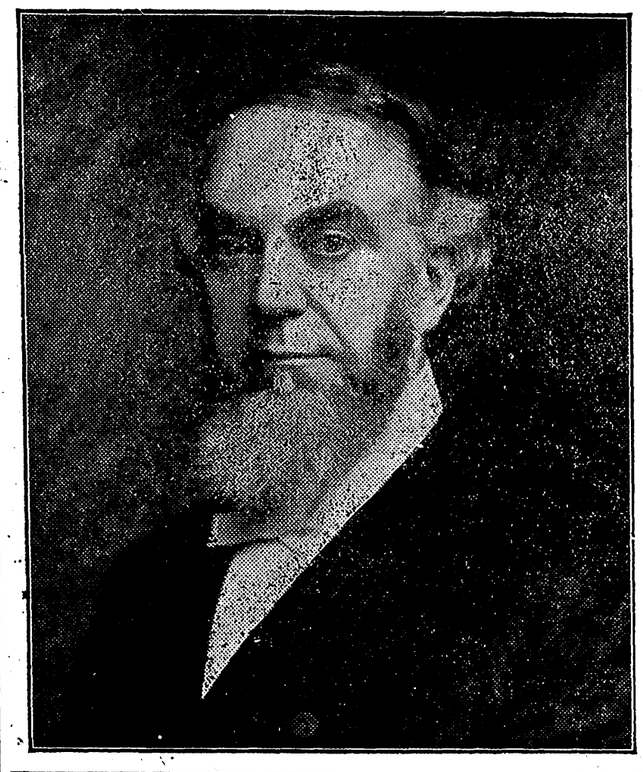
The following telegram of condolence was telegraphed to Brooklyn by the National Labor Tribune:

Pittsburgh, Pa., Nov. 2.

W. E. Van Amburg,

Dear Brother:—The National Labor Tribune, on behalf of its thousands of Truth readers condoles with you in the death of Pastor C. T. Russell.

J. H. VITCHESTAIN,
President.



Weston, Oregon, Nov. 5.

Dear Friend of "The Truth"—Although my own subscription for the good old Tribune does not expire until March 17th of next year I like the paper so very much that I herewith inclose you a P. O. money order for three dollars, and ask you to advance my own subscription up to March 17th, 1918. The remaining two dollars you will please credit to your "Help Others" fund. I am very glad that you have inaugurated that blessed method among the many other grand features of the Tribune, and thereby be able to help a number of worthy appncants who through sickness or poverty, are themselves unable to subscribe for that worthy paper.

As the Apostle says: "Let us not be weary in well-doing, but, as we therefore have opportunity, let us do good unto all men, especially unto them who are of the housenoia of faith." Gal. 6:9-10. Yes, to be sure, I, myself, as a member of our Lord's household, would greatly prefer that the needy fellow members of that fold should receive assistance as first of all others. And along that line of reasoning, I am satisfied I have the best of reasons for believing that the Tribune Editor, (an earnest advocate of the Truth), can be depended upon to always use his very best judgment in harmony with the Apostle's, words above quoted.

As it has been a long time now since I last wrote the Tribune, I feel prompted at this time to encourage you in the great good work you are doing; by expressing my warm and sincerest appreciation for the clear and lofty standard continuously manifested in the columns of the Tribune. I considered it was a clean good paper, and a staunch friend and supporter of the glorious Truth of God, when I first subscribed for it now more than 4 years ago; but, dear friend, I am truly glad and thankful to be able to say, that today I consider the National Labor Tribune far advanced in a spirit of real faithful service and assistance in spreading the true gospel of our precious Lord Jesus.

And I assure you, dear Editor, that your readers, the Bible students, out here in far away Oregon, are greatly rejoicing to note "your ever increasing zeal, and fearless stand in presenting and supporting the sure word of God. And last, but not least, the very attractive, double columns, and clear large type in which you presents your readers every week with our beloved Pastor Russell's sermons; the Question columns, and the several other grand features along the same line now finding space in your columns, all of these things are certainly appreciated, and are a great credit to the Editor of the Tribune, and are deserving of both praise and financial support from every loyal and earnest lover of the pure Divine Truth, and the Glorious Plan of God for the eternal blessings of His fallen human creatures.

How beautiful; is the "Plan of God"
His precious Truth our hearts make glad;
In Christ, our Lord our Hope, our friend;
We'll trust our all unto the end.
Amen.

Warm Christian love and Greeting to every heart that loves the Truth.

RASMUS F. JOHNSON.

ABDUL BAHA COMES AS PROPHET OF PEACE.

By Elbert Hubbard.

Out of Persia comes Abdul Baha, who calls himself "The Servant of God." This man has diverted one-third of the population of Persia from Mohammedanism. Throughout all Asia, Europe and the United States there are constantly growing bodies of adherents to the faith of Adbul Baha.

This man comes to the western world on a distinct mission, and no one who meets him can doubt his sincerity.

The message he brings is the unification of the world in the bonds of brotherly love, and an understanding which means peace on earth, good will toward men.

According to Abdul Baha, we will soon live in a period of time that marks the beginning of the millennium —a thousand years of peace, happiness and prosperity.

After that Abdul Baha does not say what will happen, but he does not preach disaster.

He thinks that after the thousand years still better things are in store for us. He has the world-vision, and sees clearly this new time upon which we are now reaching. He upholds the dawn of the great peace upon the horizon of the world. His business is to proclaim it.

The refrain of his message is always and forever: "The day of the Lord is at hand. God's kingdom of peace and love shall be established upon the earth, and the dreams of all the prophets and poets are to become true."

Literally, poetically and symbolically, the desert shall blossom like the rose, and the waste places shall be made green, and sorrow and sighing shall flee away.

One distinguishing and peculiar thing about Abdul Baha is that he does not make war upon, or even criticize, and other religious faith.

Every faith fits a certain attitude of mind. It is all a part of the work of the Creator, and it is good in its time and place; and at the right time it will be sloughed and left behind, and the imprisoned soul will burst its bonds, and the captive shall be made free.

Abdul Baha is now 70 years of age. He began his public work when 18. For just 52 years he has proclaimed his faith.

But from his forty-second year to his sixty-sixth—24 years—he was in prison. But even his jailers dared not forbid him sending out his msesages of faith.

In prison he was still in touch with the world of thinkers and the world of doers.

He was treated with a reverence and awe that is not very difficult to understand when you meet the man.

Abdul Baha has magnetism, plus. His zeal, enthusiasm, animation, hope and faith run over and inundate everything.

No man can argue with him. No man can dispute with him, Every one has to agree with him—and every one does. He is what he is. He was born to this work, and for this work, and considers himself divinely appointed.

Mohammedanism ranks fourth today in the number of its followers, Christianity coming first, Confucianism second and Hinduism third.

Abdul Baha leads a revolt from Islam, and takes with him as followers today the intellectual pick of Mohammedanism. He is to Persia what Emerson was to America—only more so.

Abdul Baha does not give his message to the lowly and the ignorant.

The man is regal in his way of living and in his mental attitude. He travels with a retinue of servants, secretaries and followers, all craftan-robed. Evidently he is well supplied with money. He has everything he needs and wants. Wherever he goes he rides in automobiles and stops at the best hotels. He is in touch with big people on an equality.

Let him visit any bank, factory, office building, church, and everything is laid aside, and eyes bulge and ears listen until he takes his departure.

When he went to Washington and swept through the capitol even the supreme court of the United States saw fit to adjourn; the House the same, and the Senate, for a while, at least, forgot matters of investigation.

When Abdul Baha went to the White House one might have thought that he was going with the intent to take possession of it.

But his is not a kingdom of this world, so far as a desire to rule is concerned. Governments are mere matters of detail, matters of business, and they do not much interest this servant of God.

Yet, for the business genius of the West Abdul Balia has a great regard. He says we must teach the people of the East how to plant and sow and reap. The fact that America is supplying Persia automobiles, plows, reapers, threshing machines, traction engines, locomotives, trolley cars, proves for him, his case.

And so he, in degree, repays us by bringing to us the message of love and good-will.

War, he says, is to be done away with absolutely. The governments of the world are merely to be business institutions. We are learning what is best, and what is best is righteous and right. Sin is merely the wrong thing, and sin brings bad results.

There is no greater wickedness than that men should kill one another, destroy one another, seek to thwart and embarrass one another. Let every man live his life and do his work the best he can. We must be no cause of grief to any one. We must love humanity so much that we will be kind to all people, even to those who do wrong, having full faith that they, in time, will see that error brings pain, and love and unselfishness bring happiness and every good thing.

Talk About Orders - War Profits- War Stocks After the War--What?

If You Have Money to Investigate--- Investigate This Proposition.

Place your money where it is absolutely safe and where it will bring you the largest returns. Invest in the stock of the Pennsylvania Gasoline Company—now selling at par $1.00 per share. The Gasoline Industry is the livest and most talked of industry in the country today. It will continue to be the most important industry for the next twenty years to come.

When you purchase shares in the Pennsylvania Gasoline Company you are purchasing an interest in a company with an established business and on an absolutely safe and sound financial basis. The immense property controlled by the Pennsylvania Gasoline Company is in an old established oil and gas field—the best territory in the world for obtaining **WET GAS**, the kind of gas from which the Highest Grade of Gasoline is produced. The territory is **ABSOLUTELY PROVEN** by the drilling of 31 wells—all producers. The supply of gas is practically inexhaustible. The property is less than 5% developed, yet the company can show daily gross earnings in excess of $600.00 and is producing approximately 7,500 gallons of gasoline per day and over 1,000,000 cubic feet of refined gas.

Such a Splendid Showing clearly indicates that the proposition **IS NOT A PROSPECT OR IN AN UNDEVELOPED STAGE.** The future possibilities are most remarkable for the reason that there are drilling locations for at least 800 additional wells. If you want **QUICK AND LARGE RETURNS** on your investment—then place your order AT ONCE for a substantial block of the stock of the Pennsylvania Gasoline Company.

After the war—what? The bottom as well as the Profits will drop out of the **WAR SECURITIES**—but the business of the Pennsylvania Gasoline Company will go on as usual and the profits will be greater than ever—because the consumption of gasoline will be greater than ever, and also the price.

By the first of the year the management of the Pennsylvania Gasoline Company estimates that the company will be producing about 20,000 gallons of gasoline per day. Increased production means increased earnings. Do you suppose that at that time you will be able to purchase the stock at par $1.00 per share? It is not at all likely. In all probability by that time the stock will be quoted on the New York Curb around $2.00 or possibly $3.00 per share. Do not delay, but **PLACE YOUR ORDER NOW** for a substantial block of the stock. All indications point to the fact that the stock will be placed on a **DIVIDEND PAYING BASIS** at an early date. If you want any of this stock you will have to ACT QUICKLY. The allotment at our disposal is limited. It is being rapidly exhausted. If a proposition has **MERIT** back of it you do not have to be offering it for sale indefinitely. Such propositions are quickly taken up. The very best and most intelligent class of investors are purchasing the stock of the Pennsylvania Gasoline Company. They realize the unusual conditions surrounding this industry, and furthermore they are familiar with the Tremendous Profits already made—and they are fully aware of the fact **THIS IS THE FIRST OPPORTUNITY THE GENERAL PUBLIC HAVE EVER HAD TO SHARE IN THE PROFITS.** You can find plenty of opportunities prenested to you for investing—but we believe we are safe in saying—that this is the first opportunity the public have ever had to invest in a company producing Gasoline in Large, Paying Quantities and safe and sound in every way.

Immediate action on your part is necessary if you want to secure any of this stock. The whole proposition will stand the closest investigation. Orders by wire will receive our prompt attention. Booklet and other interesting data furnished on application. Bank and commercial references.

Industrial Securities Company

703 Bank for Savings Bldg.,

PITTSBURGH, PA.

NOTE—We handle nothing but the very best class of Securities of concerns whose business is thoroughly established and on a safe and sound financial basis.

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

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PITTSBURGH, PA.

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

MORNING COMETH A NIGHT ALSO

A NEW DAY DAWNS AFTER A DARK NIGHT OF WEEPING

The Night Was Long—Its Sorrows and Tears Were Many—God's Promises Alone Illuminated It—The Morning Here at Last—A Wonderful Dawning—The Day to Be Still More Wonderful—Proofs All About Us Considered—A Brief Night of Trouble Settling Down—Already Begun in Europe—After It A Glorious Sunburst.

BROOKLYN, N. Y., Nov. 1, 1916.—Pastor Russell died Tuesday, Oct. 31, at 2:30 o'clock. The following sermon was read at a memorial service for Pastor Russell, in the New York City Temple, November 5th, at 8 o'clock, the same time and place where he was scheduled to deliver it.

The literature of the world shows that intelligent men have refused to believe that the Divine Purpose in the creation of our earth has yet been attained. Continually we find references to "the Morning of the New Day," to the "Golden Age," etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

The Prophet David explains, "Weeping may endure for a night, but joy cometh in the Morning." (Psalms 30:5.) Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the Night time past. Our text is another prophecy along the same line. The message of the Lord is, "The Morning cometh!" St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign of Righteousness and Life. (Romans 5:21.) He points out also that the Day of the Lord will come, and will come gradually, stealthily taking the world unawares—"as a thief in the night"—1 Thessalonians 5:1-6.

All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords—putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Redeemer and Life-giver to Adam and his race—to as many of them as will accept everlasting life on the Divine terms.

The Apostles tell us that during the "night time," since Jesus' death, God has been doing a special work—selecting from mankind a special class, a saintly few—"the Church of the First-borns, whose names are written in Heaven." These are not taken from any one nation or denomination. This "little flock," to whom it is the Father's good pleasure to give the Kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His Kingdom.—Galations 3:29; 2 Timothy 2:11, 12.

THE KINGDOM SUNRISE NEARING

Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the "Sun of Righteousness," which will arise with healing in His beams and whose light will constitute the New Day, will be composed of the Church of Christ glorified—changed from human to Divine nature by participation in the First Resurrection. Our Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner, and that "then shall the righteous shine forth as the SUN in the Kingdom of their Father." (Matthew 13:43.) We must not think, however, that this signifies the Church without the Redeemer, but must remember that Jesus is "the Head over the Church which is His Body."—Ephesians 1:22, 23.

How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great Divine Plan. No one but Him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that Day. The New Day and the Kingdom will be "the desire of all peoples." In that Day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom, Satan is to be bound, "that he may deceive the nations no more." (Revelation 20:23.) Landlordism will come to an end; for "they shall not build and another inhabit; they shall not plant and another eat the fruit thereof," but "shall long enjoy the work of their hands."—Isaiah 65:22.

The earth is to yield her increase. (Psalm 67:6. Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and He declares that He will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to "abide forever." (Ecclesiastes 1:4; Psalms 104:5.) "He formed it not in vain; He formed it to be inhabited."—Isaiah 45:18; 66-1; 60:13; 35:1, 7.

WONDERFUL FOREGLEAMS OF LIGHT

The most wonderful thing that the Bible tells us respecting that New Day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14.) "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest, saieth the Lord." (Jeremiah 31:34.) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Phillippians 2:11; Isaiah 45:23.

What an enthusing prospect the Bible holds out before the Church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know not; for "the world by wisdom knows not God." (1 Corinthians 1:21.) The worldly wise have rejected the Bible, and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19.) Their boasted wisdom ensnares them and blinds them to the Divine Revelation.

Nevertheless, some of our greatest thinkers—Mr. Edison and others—are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not of its message.

THE DAWNING BEGUN IN A. D. 1874

Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—"like a thief in the night"—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended—six great Days of a thousand years each, mentioned by St. Peter—"a Day with the Lord is as a thousand years." (2 Peter 3:8.) Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!

It may surprise some to be told that the past forty-two years mean more to the world in increase of education, increase of wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them—many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment—not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the Divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and "there shall be a Time of Trouble such as never was since there was a nation."—Daniel 12:4, 10, 1; Matthew 24:21.

INCREASE OF WORLD-WIDE DISCONTENT

We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing?—of the gifts of Divine Providence?

No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or which can be enacted, fails to restrain the giant institutions—corporations—of our day, fails to hinder them from the exploiting of the masses in the interests of the comparatively few.

Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

According to the Bible, God foreknew of the conditions of our day as we are now reviewing them; and in our text He gives a key to the situation—elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the Dark Night coming—after the Morning Dawn had been well ushered in—a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be "a Time of Trouble, such as never was since there was a nation."

Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great wakening of the nations—of the governments of the earth—an increased knowledge and discontent amongst the people.

The next phase of the Trouble, according to the Bible, is to be the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." (Revelation 16:18.) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity—the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

Cannot we see the wisdom of the great Creator's Program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the "still small voice of God," speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that "then He will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent!"—Zepheniah 3:8, 9.

MESSIAH WILL "MAKE ALL THINGS NEW"

St. Peter gives us a vivid picture of the New Order of things in Messiah's Kingdom. He says, "The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. . . , the heavens, being on fire, shall be dissolved. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherin dwelleth righteousness."—2 Peter 3:10, 12, 13.

The "new heavens" will be the glorified Church, consisting of Jesus the Head and His Bride class, selected from the world during the past eighteen centuries. The "new earth" will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of Divine wrath preceding the establishment of the New Order, wherein only that which is righteous, just, equitable, true, will be recognized.

We rejoice that such glorious things are coming—even though the world must necessarily reach them through the tribulation of the Time of Trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that He can make known to them in advance something of the riches of His grace, and show them how the coming troubles will work out blessings for the human family.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$54.00
Amount received	5.00
Total	$59.00
Paid out	$62.00

APPRECIATIONS.

Binghamton, N. Y., Nov. 5.

Once more my subscription has expired, so instead of renewing through the Bible House will send direct.

Am glad to support the Tribune by my subscription as I am in harmony with its various features especially noting the space devoted to the Truth as brought to us by our Pastor. His writings have been a great help to me for ten years, giving me a better understanding of the Bible than I had previously.

Wishing success along these lines I am respectfully,

CHAS. B. NILES.

Garnett, Kan., Nov. 4.

Please send paper to Garnett, Kas., in place of Girard, Kas. I do not want to miss a single copy. Have been a reader for many years and want to so continue so long as I am in this life.

Yours most truly,
J. C. JACKSON.

Schnectady, N. Y., Oct. 24.

I am enclosing one dollar to renew my subscription for the Tribune. Thanking you for sending it beyond the time. I expect to take it as long as I am this side the vail.

Yours truly,
W. A. FELLOWS.

IMPORTANT NOTICE.

Owing to the death of Pastor C. T. Russell, the weekly sermon will be discontinued for the present. The Tribune, however, will publish until further arrangements are made, a sermon delivered by Pastor Russell. These sermons will be taken from our back files and will make very interesting reading.

THE PHOTO-DRAMA.

The second part of the Photo-Drama of Creation was produced at the Lyceum Theater, this city, Sunday evening. The theater was packed from pit to dome and much appreciation was expressed by the immense audience. Owing to the death of Pastor Russell a solemnity pervaded the audience.

The next, or third part, will be given next Sunday evening, November 12, and the fourth and last part Sunday, November 19. Be sure and see the last two parts.

Everett, Mass., Nov. 4.

My subscription to the Tribune expires this month and I am sorry to say that I cannot renew it at present, as I have lost my husband and am left totally unprovided for and am not as yet able to do more than keep running expenses going, but hope at some future time to be able to subscribe again as I have enjoyed (especially the religious) items of your paper.

Respectfully yours,
ELIZABETH Y. ESTLINE.

Melrose, Cal., Nov. 4.

I want you to please discontinue sending me the Labor Tribune. It runs out in November. I want to thank the dear friend that sent it to me, if I only knew who it was. I enjoyed your paper very much, but feel unable to take it any longer. I know you will receive a blessing for publishing Pastor Russell's sermons.

Yours respectfully,
MRS. CARRIE J. BRAIN.

Clear Lake, Iowa, Nov. 5.

I have been getting your paper for the last six months, through the kindness of a friend to whom I feel very grateful. I see by the tag on my address label that my subscription expired Oct. 13. I would kindly ask you to drop me from your subscription list for the present. I think your paper is very good. I like the way you expose humbugs of all kinds. I also like the bold stand you take in publishing Pastor Russell's sermons and other Truth features. Thanking you for the good I have received from your paper, I am

Respectfully yours,
MR. F. C. PAUL.

Waukesha, Wis., Nov. 4.

The question of Mrs. Wm. Wilson, regarding Matt. 27;52, 53, which was asked, and answered in your issue of October 26, is one that has interested me for years before I came into the Truth, and one that I have thought about a great deal.

To say that the passage is spurious seems to me to be unwise, for it is given as authentic in all the versions of the Scriptures that I have access to, and in the Watch Tower of 1901 on page 156 we have Pastor Russell's own words:

"We were at first inclined to doubt the genuiness of this passage, but find that a portion of it at least appears in the oldest Greek MSS yet discovered."

The solution that I have found most satisfactory to myself is this. The devout Simeon of Luke 2:25—34, and Anna a prophetess of Veses 36-38, of the same chapter, were representatives of a class who recognized and accepted Jesus as the Messiah, and being "of a great age," in all probability had fallen asleep previous to the crusifiction, and that God as a reward for their faithfulness granted them an awakening in order that they might have an opportunity of obtaining a place in the body of the Christ.

Yours truly,
W. L.

Stem, N. C., Nov. 5.

I thought I had renewed to the Tribune, but thinking I find I have not so I will inclose you a money order. I thank you for continuing the paper. I take it because of Pastor Russell's sermons and I like the other features of it, also I hope you will continue to print them. I certainly like the print, so large and plain.

Respectfully,
J. W. FARABON.

Alliance, Ohio, Nov. 5.

I have just renewed my subscription to the Tribune through the Watch Tower.

I am pleased with your publication of Pastor Russell's sermons in such large and readable type; also with many other commendable features of the Tribune. May you continue your good work in this publication.

Yours very truly,
H. C. TEMPLE.

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M. S. VITCHESTAIN .....Secretary-Treasurer

OFFICES—406 Walsh Building.
434 Diamond Street.
Telephone ..... Court 9394

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publisher.

ALLIED PRINTING TRADES UNION LABEL COUNCIL PITTSBURGH, PA.

Entered as second-class matter at Pittsburgh, Pa.

PUBLISHED EVERY THURSDAY

All remittances should be made payable to National Labor Tribune, Incorporated.

Address all Communications to
NATINAL LABOR TRIBUNE
PITTSBURGH, PA.

J. H. Vitchestain .....Editor

Candidate Hughes Sends Stirring Message.

Continued from Page One.)

Britain, which in the past has been our best customer. At the close of the war instead of its continuing to purchase machinery and thousands of like commodities from us, it will become a formidable competitor for our home markets. Can the American workman stand such competition under a free trade policy and maintain his standards of living?

In England today a lathe hand gets $11 a week, which is more than he ever received in the past. In Germany a lathe hand gets 17 cents an hour, or $9.18 for a 54-hour week. In England at the present time there are 50,000 women working in machine shops and metal plants, doing men's work and doing it well. They are paid even less than men and they will continue to do that work after the war. Do you want to be subject to such competition? Do you want to return to power a political party which gives you no protection against the products of such workers?

After the military war in Europe is ended an industrial war will be started to gain control of the world's markets. America will have most of the gold of the world and the European nations will need that gold. They will go after American markets hardest of all and unless you have a protective tariff, the European worker will get your job. That is the question which is up to the American workman to decide by his ballot. It is a question of protection in his job.

When the Democratic party closed the mills and factories by removing the protective tariff, the promise was made that it would reduce the cost of living to the workers. Has that promise been made good? Has not the cost of living steadily increased? The workingman has to pay the bills of the butcher and the grocer and he knows that never before in his life were prices as high as they are today. The theory that free trade will reduce the cost of living has been exploded. The fact that it causes industrial stagnation, throwing millions of workers out of employment has been firmly established. Does the American workingman desire a continuation of this free trade policy?"

The Tribune Adds

The workingman should give these matters his most serious consideration when he enters the polling booth on Tuesday. They are of vital interest to him and to those dependent upon him. A vote for Wilson means a return to soup kitchens and bread lines after the close of the war. A vote for Hughes means protection for American labor and permanent prosperity. It is up to the workingman to choose wisely and he has seldom made a mistake in the past.

President Gafland Sounds the Last Call.

The American workingman who does not vote to protect his interests against the foreign commercial invasion is not worthy of the name American.

Abraham Lincoln, the greatest American since Washington, in his plain, blunt, matter-of-fact way, records himself upon the question of Protection as follows:

"I do not know much about the Tariff, but I know this much, when we buy manufactured goods abroad we get the goods and the foreigner gets the money. When we buy manufactured goods at home, we get both the goods and the money."

A few words, but a whole volume in itself.

The Republican party does not ask for excessive duties, but for some years past its policy has been "A Tariff to the extent of the difference between wages here and abroad."

When the present Underwood-Simmons Tariff Bill was signed by President Woodrow Wilson that fact was received with joyful acclamation in the Industrial Districts of Europe, and the foreign mills and factories became hives of industry. Even in far off Japan they buckled on their armor and not only increased their activity in many lines, but started a new merchant steamship line to ply the Pacific, and carry to our shores their products of low priced labor.

This great war, when ended, will unquestionably be followed by a war for commercial supremacy. Shall we complacently throw this great home market of ours at the feet of the foreigner, or shall we retain it for ourselves?

"To have and to hold" is a good motto.

As St. Paul says, "He that careth not for his own and especially for those of his own house hath denied the faith and is worse than an infidel."

EIGHT-HOUR DAY FOR MOVIES.

PORT ARTHUR, Texas, Nov. 3.—Manager Holton of the Port Arthur Amusement company has notified his movie operators that hereafter they will work eight hours a day.

They have been working nine hours and receiving $22.50 per week, the scale fixed by the union. In addition to the shorter hours, their wages were advanced to $25. Employes of the two other houses are alos receiving the same pay, having been granted these concessions.

STREET CAR MEN STRIKE.

JACKSONVILLE, Fla., Nov. 3.—Street car men in this city are on strike for union recognition. They also demand that discharged unionists be reinstated and that an arbitraiton board be astablished to fix wages, hours and working conditions.

UNION SHOP AND MORE WAGES.

CHATTANOOGA, Tenn., Nov. 3.—James Seat, organizer for the International Sterotypers' and Electrotypers' union, has signed an agreement with the Chattanooga Electrotype and Engraving company, which calls for an eight-hour day and a wage increase of $3 a week for journeyman and $2 for apprentices.

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SHOPMEN GET AN INCREASE.

DENVER, Col., Nov. 6.—At the final conference held in this city between committees representing Division No. 1 of the Railroad Department of the American Federation of Labor and officials of the Denver & Rio Grande system, an agreement was reached as to wages and working conditions. The agreement also covers the shopmen employed by the Moffat road. It provides for a general standardization of wages, with increases ranging from 11-2 to 71-2 cents per hour for the various departments of the shop employes. The unions benefiting by the increases are: The machinists, boilermakers, blacksmiths, pipe fitters, and railway carmen. The painters, not affiliated to the department, are also benefited.

TWO NEW UNIONS ADDED.

KANSAS CITY, Mo., Nov. 6.—The latest additions to the list of unions in this city are the Jewelery Workers, chartered by the International Jeweler Workers' union, and the Folding Paper Box Workers, chartered by the American Federation of Labor.

THE POWER OF THE WILL—SELF-CONTROL

Romans 14:13—15:3.—November 12.

The Evils of Intemperance—Restraint of Liberty For the Sake of Others—A Word of Warning In Regard to Proper Interpretation of Scripture—Faith vs. Condemnation — Application of Royal Law of Love.

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—Verse 21.

CERTAINLY no one claiming benevolence of heart and soundness of judgment could possibly advocate or encourage intemperance, realizing that it is a fruitful source of crime, depravity, immorality, etc. We note with pleasure the spread of local option and of total prohibition in these United States and elsewhere—not that such restraints are the highest ideals of liberty, but that those who love true liberty are willing to share the bondage of restraint for the sake of those to whom full liberty is injurious.

Either climatic variations or else financial and social changes account for the fact that in the days of our Lord and the Apostles there was less tendency to drunkenness than there is now; and probably for this reason the Scriptures have less to say respecting this vice, which is one of the chiefest evils of our day.

The Kingdom—Not Meat and Drink.

But no amount of interest in the temperance question should permit us to read into God's Word that which was not intended by its inspired writers, although we may properly enough draw conclusions. First of all, we must take the lesson provided for us as we find it. Today's Study is a part of the Apostle's discussion of law and liberty, custom and conscience, on questions prominent at the time of writing. With his accustomed vigor St. Paul is marking out the path of proper Christian conduct, in harmony with the second great commandment of the Divine Law—"Thou shalt love thy neighbor as thyself."

Those who during the Gospel Age make a full surrender of their wills to the Lord and receive in return the begetting of the Holy Spirit are Scripturally termed New Creatures in Christ. (2 Corinthians 5:17.) Their wills are subjected to the Divine will. The lessons of God's Word and all of life's experiences under Divine provision are promised to work for their good—to strengthen their wills if too weak, to make their wills properly pliable if too rigid, and eventually to make of them the most that is possible in the present life and to prepare them for the life to come.

Such are addressed by St. Paul in today's Study. They are exhorted not to judge the brethren in the sense of condemning them, but rather to judge themselves, criticize themselves, thus to make of themselves shining examples for others to copy. Sooner or later all must give an account to the Lord. Therefore our judging of others is unnecessary. Hence if in the past we have judged, criticized, others, we should avoid so doing in the future and should criticize only ourselves—our words, our deeds, our thoughts.

Faith vs. Condemnation.

The ceremonial cleanness or uncleanness of food is nothing to the Christian, who is free from all but the Law of Love. But this Divine Law controls, and forbids us to stumble or even to grieve a brother less well-informed than ourselves. How could one controlled by love either eat, drink or speak in a manner that would injure another? It is good to have liberty; but let us use it so as not to injure those less advanced than ourselves. The Gospel Call is to joint-heirship with Christ in His Millennial Kingdom. But shall we say that the advantage of our relationship to the Lord consists chiefly in the liberty to eat and drink what we please? Surely not! Our chief blessing consists in justification, peace and joy in the Holy Spirit.

To minds laboring under the delusions of the Dark Ages, the Apostle's words in Verse 23 sound extremely harsh; for the idea is conveyed that whoever defiles his conscience by eating meat which he mistakenly thinks unclean would be sent to eternal torture. But no such thought was in the Apostle's mind. He is emphasizing the thought that whoever eats meat, however clean, but thinking that in so doing he was committing a sin, would consequently be under condemnation of conscience for having violated his judgment of the Lord's will; and that this condemnation would act as a barrier between him and the Lord.

Ought Not Please Ourselves.

The Apostle explains why this condemnation would hold, saying, "because he eateth not of faith"—not in harmony with his conscience; and whatever is not in harmony with faith and conscience is sin. The application of this principle to the question of using or not using spirituous liquors would certainly be profitable to all of God's people. Whoever uses these liquors when he believes that their use is a sin is thereby violating his conscience, and violating the Law of Love.

SEATTLE, Wash., Nov. 7—The last non-union firm in the city has just signed an agreement with the Bridge, Structural and Ornamental Iron Workers' union. The union now claims to have every worker at that trade in the city a member.

"QUALITY CLOTHES"

QUALITY—Before the present wool famine, all clothiers agreed that pure all-wool was best. Now, some are silent on this question, while others try to make peace with their conscience by using the term "Wool Fabrics." **"Quality Clothes" are guaranteed pure all-wool now, as heretofore.**

STYLE—**"Quality Clothes"** possess style features that are usually not copied and offered for sale elsewhere until they are a season old here.

FIT—And because **"Quality Clothes"** present more individual styles, a greater diversity of materials, patterns and colors, **men of every stature and standing are fitted here with custom tailor precision.**

PRICE—In the face of unprecedented costs of pure all-wool and fast dyes, there has been no variation in the price or quality of "Quality Clothes."

In All Respects, "Quality Clothes" at

$15 $20 $25

Are 20% the superior of any Clothes made to sell at like prices

ESTABLISHED 1871
KAUFMANN'S
"THE BIG STORE"
5TH AVE SMITHFIELD & DIAMOND STS.

An Easy Way
To Provide for Your Boy

$25.00 deposited in his first year, $24.00 in the second year, and deposits of $1.00 less each succeeding year at 4% Compound Interest will bring $521.60 at the end of his 20th year. You can surely afford this much for your boy.

If You Intend to Save Tomorrow
START TODAY

Farmers Deposit Savings Bank

Fifth Ave. and Wood St.,
PITTSBURGH, PA.
T. H. GIVEN, President.
E. B. COLL, Cashier.

Write for free booklet containing pictures of some of the distant places in the world, from which deposits come to the Farmers Deposit Savings Bank.

HOW DIVIDENDS INCREASE.

NEW YORK, Nov. 6.—More than $154,000,000 will be paid to investors this month in dividends and interest, according to a compilation made by the Journal of Commerce, which declares that the total is the largest on record. It compares with $143,000,000 in November a year ago. It is figured out that 137 companies will distribute $62,000,000 among their stockholders, an increase of more than $5,000,000 over last year. The compilation includes 94 industrial and miscellaneous companies, 22 steam railroads and 21 street railways. The interest payments on bonds is placed at more than $91,000,000, which compares with $85,000,000 last year.

ELECTRICIANS GET INCREASE.

VICTORIA, B. C., Nov. 6.—Electrical Workers union 230 has secured agreements with the British Columbia Electric Company and the British Columbia Telephone company which gives the members substantial increases. The companies, however, are rushing all work with the intention of precipitating a general layoff. A committee of women is now visiting all parts of the work and suggesting places where women could do the work of men, in which case the men are discharged to make way for the women.

WILL HAVE A WIDE EFFECT.

PEORIA, Ill., Nov. 6.—The Circuit court has rendered a decision in the case of Edward L. Brown, a miner, against the Brewster & Evans Coal company, it is believed will have a wide effect on other similar cases involving the application of Illinois workmen's compensation act.

The decision of the court is to the effect that the compensation of Brown who was injured and is suing under the provisions of the compensation act, be based on his gross earnings. By net earnings is meant the earnings after the cost of powder, fuses and tools, which are chahrged to the miner, are deducted from his pay.

NOV. 18 1916

NATIONAL LABOR TRIBUNE

ESTABLISHED 1872—No. 50 PITTSBURGH, PA., THURSDAY, NOVEMBER 16, 1916 FIVE CENTS A COPY

New York Public Library 476 Fifth Ave.

THE LABOR GRAFTER MUST BE EXTERMINATED

War Being Waged On the Labor Fakir and Other Enemies of Society. What Chicago Did With Conspirators.

The National Labor Tribune has for many months been carrying on a campaign of extermination against grafters in the labor movement as well as the fake furniture dealers, the fake fur dealers, the fake jewelers, the fake auction men, the fake horse dealers, the fake patent medicine doctors, the quacks and tricksters who are making a business of robbing the public.

The grafting labor leaders have been holding up employers of labor, manufacturers and the contractors have suffered intensely through this species of burglar. The time, however, has come when he must be driven out and the National Labor Tribune offers the use of its Legal Department free of charge to any employer who is being held-up by that aggregation assuming the role of labor leader.

Only recently the National Labor Tribune exposed a deliberate and most desperate hold-up of an electric sign company where the company was compelled to pay to a Business Agent $110.00 after he had pulled the electrical workers off a job in Pittsburgh until the electric sign company came across. Another brazen hold-up was that of Electric Sign Service Co., 308 Cherry Way. A demand was made upon President Charles C. Wire for the wages of a foreman even in violation of the rules of the organization. Suit was brought against Mr. Wire representing the Electric Sign Service Company and the National Labor Tribune being convinced of the injustice of the demands furnished an attorney free of charge. President Wire won the victory. The labor skate is now realizing that the National Labor Tribune will protect the employer as well as the employe.

The Tribune is again renewing its campaign for a real genuine cleaning up.

Chicago went into the cleaning up business and the time is ripe for a cleaning up in the Pittsburgh district. The labor skate became such a menace to Chicago that even Chicago could no longer stand the strain and something happened. Evidence was collected and wholesale arrests were made. The betrayers of labor were run down; the grafting leaders were brought to justice and sentenced to prison for extortion and the destruction of property.

It is this species of labor crook that reflects dishonor upon labor and brings into contempt men whose motives cannot be questioned.

The course pursued in Chicago has had a tendency to clean up the grafter in the Windy City and he is cautious. Pittsburgh now needs a cleaning up. In Chicago the trial lasted twelve weeks and at the conclusion fourteen Chicago grafters who called themselves union men and union leaders were found guilty of conspiracy by a jury in Judge Scanlon's court.

The conspiracy among the defendants was carried on, according to the indictments, by calling strikes, breaking windows, boycotting and obtaining money under false pretenses. Six of the men were sentenced to serve penitentiary terms, ranging from one to three years, and the other eight to pay fines from $500 to $2,000. Three of the men on trial were acquitted.

Sentenced to prison:

Crowley, Charles, business agent Fixture Hangers' Union, three years.

Hahn, Hugo, business agent Glaziers' Union, two years.

Staley, Walter E., business agent Glaziers' Union, two years.

Stewart, Ray, business agent Wood Finishers' Union, two years.

Curran, Frank, business agent, Painters' District Council No. 14, one year.

Fined:

Cleary, John F., business agent Electrical Workers' Union, Local 134, $2,000.

Gordon, Israel, former business agent Painters' District Council, $2,000.

Grass, Harry F., former business agent Painters' District Council, $2,000.

Nestor, William E., former business agent Painters' District Council, $2,000.

Hanson, Charles, business agent Painters' Union, Local 637, $1,500.

Pekelsma, Nicholas, former business agent Painters' District Council, $750.

Murphy, John W., former business agent Electrical Workers' Union $500.

Tuckbreiter, George, business agent Painter's District Council, $500.

Acquitted:

Clauss, William, business agent Fixture Hangers' Union.

Kelly, Thomas, business agent Electrical Workers' Union.

White, John, former business agent Painters' District Council.

W. E. Geimer, President, and L. A. Lindeloff, Secretary of the Glaziers' Union were discharged upon motion of the State's Attorney before the case was given to the jury.

On the jury were three union and three ex-union members; none of the jurymen were employers of labor.

Selection of the jury began April 22 and was completed June 19. On July 12 the case was given to the jury, and the verdict of "guilty" for fourteen of the defendants returned on July 13. The cost to the labor leaders for attorney fees was $400 a day, which was donated by the unions or raised from assessments. The 11,000 members of the Painters' District Council were assessed $3 each.

The cases grew out of the window smashing campaign of the unions during the summer of 1915. The defendants were convicted of conspiracy to extort, to boycott and to commit acts of malicious mischief, by breaking windows in business places and then forcing the occupants to pay over various sums of money to the business agents before the glaziers are allowed to reset them. These cases were the first of a large number involving nearly two hundred union officials and others. Extracts from the testimony of the first witnesses called for the state were given in July number of The Review. Others appear in this article, as reported by the daily press.

Nearly all of the defendants took the stand in their own behalf and denied the charge of extorting money under threats of injury to property. Some, admitted receiving money as a "gift" but had a difficult time explaining why it was given them. The excises offered were varied and interesting.

John H. Murphy, former business agent of the electrical workers' union, testified he sent two members of his organization to John C. Schultz, a store owner, from whom they collected $50 each. "This was the equivalent of the cost of labor had the electric wiring already in been installed by union men," he explained. "The men were out of work at the time."

"And did those men ever do one stroke of work to earn their money?" asked Assistant State's Attorney Barnhart.

"I don't know," was the answer.

Hugo Hahn, business agent of the glaziers' union, admitted on the witness stand that he had heard complaints of glass being broken, and of money being passed at John B. Johnson's saloon. He denied, however, that he ever "took a cent of that kind of money in his life," and he stated also that he did not know who did receive the money.

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UNION DEMANDS THWART PEACE AND LIBERTY

Closed Shops Means Submit or Starve and Run Counter to Prosperity--Open Shop Only Safe Refuge to Workmen from Tyranny of the Union.

There is considerable talk now about the closed shop proposition and the question at issue is the right of the employe to attempt to completely dictate the policy of an employer. Men who have had experience with trades unionism where the shop has been completely controlled by union labor hesitate to turn their business over to the Union on account of the arrogant method used by unscrupulous labor leaders and business agents. Nero in his palmiest day had nothing on some of this class and when the employer is reminded of the tyranny practiced by the old time mill committee, or the Pit committee or the present grafting aggregation of business agents he throws up both hands and cries out in dispair to be delivered from the awful torture that confronts him.

It is the unfair practices of the past that has turned the employer against organized labor and when he is met with unionism he becomes alarmed over the threatening situation. The labor skate in Pittsburgh when he could ruled with an iron hand and the very mention of union now excites the employer to the height of indignation and exercises the same influences as a red flag shaken before an already enraged bull.

The financial Chronicle, New York, discussing the impossible industrial conflict and the closed shop which denies the right of the employer to hire and the right of the employee to be hired, says:

The troubles in the cloak and suit-making trades continue unabated. If the employers have declared a lockout, that is only a legitimate form of return strike on their part; and if they are moving or will move their shops outside the metropolis, that also is entirely legitimate as a means of self-defence or of business policy.

The sympathizers are misled into an incorrect idea of the situation. It is denied that the wages offered are low; it is asserted that they are high. Whatever they are, they must be presumed as high as the market requires and employers could not go above the market without inclining to the ditch of bankruptcy; but the dispute is not over the rate of wages. As already defined, it goes deeper, involving the issue of the open shop, the right to employ and discharge and the right to insist upon a standard of efficiency. The union openly says that if an employer finds times dull and his work insufficient he must not discharge, for **"we object to his correcting his own errors at our expense."** The employers desire to fill their orders and get ready for the season's trade; but they insist upon the right to control their side of the employment, and (as their organization declares) have suffered so long and so unmistakable an experience with unionism that they have resolved "to break the unions or break the business."

Mr. F. P. Walsh, of St. Louis, who needs no reintroduction, rushes forward to assert that "public sentiment in New York is and has been all with the 60,000 garment workers in their splendid struggle to save the 200,000 members of their families from the most wretched industrial slavery." The defect in this is that it is not true, and, so far as public sentiment here takes that view, it is misinformed. If it is true, as Mr. Walsh declares, that the National Association of Manufacturers, is backing these employers in any manner, all the better; the Association has ample reason to do so. It is reckless misstatement that "everywhere the workers have asserted even a share in the control of their own lives the methods have been the same, to crush out ferociously all collective bargaining for wages," &c. Collective bargaining is not opposed, nor is a share in their own lives denied to workers; the "control" refused is the control of the shops by the employees. An organization calling itself the Humanitarian Cult has been printing broad advertisements calling for compulsory arbitration and proposing a voluntary undertaking to arbitrate in this matter; but the employers have replied that the right to control their own shops is not arbitrable, nor is it. They have tried and tried, and now they say they have definitely and finally taken their stand—the open shop or none.

Meanwhile the familiar intimidation by threatened and even actual violence is not lacking in this, as in other industrial struggles. An advertisement of a few days ago, headed "Have We a Right to Work?" prints letters addressed to the Mayor and one of the unions on behalf of two designers whose names are given. These two men were prevented from entering their places of employment and were ordered by the pickets on guard to report at union headquarters; they went, were threatened, attempted again to enter, were again prevented, and could get no aid from the policeman to whom they appealed. These are mentioned merely as typical cases. Counsel for the would-be workers also writes to the union representatives that many have been threatened and some have been severely hurt; that he has appealed to the union's counsel, who referred him to another, "who stated that he could afford me no remedy, that your union would not instruct your pickets not to molest these designers." The advertisement added a call to all designers of cloaks and suits to report any molestation experienced by them and gave notice of a special meeting for further action to be held on Tuesday evening.

The right to hire and the right to be hired and to work are denied

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General Federation of Trade Unions.

Thomas Reece, Staff Correspondent.

LONDON, Nov. 8.—A memorandum on the subject of food prices which was circulated on October 20th by the General Federation of Trade Unions says that the Management Committee is being asked to advise all its affiliated membership to cease work unless they are given an advance in wages equivalent to the increase in the cost of living. The statement appears to have surprised a great many representative trade unionists, who are asking what the title is of the General Federation to interfere. It is pointed out that all trade unions are carrying through their own negotiations for war wages, and that so far none seriously entertains the idea of national action except through the joint Committee of the Trade Unions Congress and the Labor Party. The General Federation's attitude towards the Labor Exchanges (now more properly called employment exchanges which explains their real function) is much more in accordance with trade union opinion. The leaders of organized labor do not think very highly of the exchanges, and most of them no doubt share Mr. Appleton's view that they are "in constant though passive opposition to trade union and wage interests." For the fact that the antagonism is at the moment a little more pronounced than usual the prevailing fear that the exchanges are to be used for the demobilization of the army when the war comes to an end is assumed to be responsible.

It was announced on October 20th that the ballot which has been taking place on the amalgamation of the trade unions of the iron and steel industries of the kingdom will result in a large majority in favor of the scheme. The result of the ballot of the British Steel Smelters' Union is: For 17,542; against 1,609; majority 15,933. The Associated Firemen and Steel-workers of Great Britain and the National Steel Workers' Association have also voted in favor of the proposal, and the two remaining unions, the Amalgamated Steel and Iron Workers of Scotland and the Tin and Steel Millmen's Association, are expected to arrive at a similar result.

The Commissioners who are organizinig labor in the shipbuilding anc ship repairing trades on the Mersey, have made further progress, having concluded agreements with the Liverpool and District Committee of the Boilermakers and Iron and Steel Shippers' Society and local committee of the Operative Plumbers' Association of Great Britain and Ireland, which represents an important shipyard trade. The First Lord of the Admiralty has sent the following telegram to Mr. Lynden Macassey, K. C., in Liverpool: "The Admiralty have learnt with the greatest satisfaction of the important decision of the Liverpool District Committee of the Boilermakers and Iron and Steel Shipbuilders to adopt a scheme of dilution (the name applied to the entry of new workers into the trade without the old stipulated appreticeship and restriction) in the shipbuilding and ship repairing yards on the Mersey. Please communicate to this Committee an expression of the Admiralty's appreciation of this action, which can not fail to be of immense benefit to the Royal Navy." Mr. Balfour sent a similar message for communication to the Plumbers' District Committee expressing the Admiralty's view of the value of the agreement with them.

It is rarely that strikes occur in this country now, but one is threatened for next Monday in the Birmingham building trade unless things happen, as most probably they will. The demand which is made by the operatives is for a general increase of 4 cents per hour, and the ground upon which the application is based is the greatly increased cost of living which it is held is so acute as to justify departure from an agreement made in October, 1915, granting a war bonus of a cent. This, it was stipulated at the time, should remain in force until three months after the war. The employers, on the other hand, insist on holding the men to their agreement, and point out that three increases of a cent have been granted to the men since hostilities commenced. The first two were agreed to prior to the war, but payment began some time afterwards. The terms of the resolution deciding to strike were communicated to the Board of Trade, and the Employers' Association were also officially informed of the course which it was intended to pursue. The number of men affected is about 7,000.

Women are being absorbed more and more into industrial work to take the place of men, says the "Board of Trade Gazette," but the depletion of in-

(Continued on Page Four.)

BIG POLITICAL FIGHT FOR SENATOR PENROSE

Flinn, Magee and O'Neil to Join With Church Folk While the Brewers Must Keep Hands Off.

The indications are that Woodrow Wilson, the Democratic candidate, has again been elected President of the United States and that Charles Evans Hughes, the Republican Standard bearer has been defeated. This means that Vice President Marshall has also been re-elected and that Charles A. Fairbanks, the running mate of Mr. Hughes, has met disaster.

The margin for the re-election of President Wilson is so small that doubt is expressed as to the election and the announcement that California has given a majority for Wilson may be followed by a contest.

The campaign resulted in one of the closest and most bitterly fought contests in the history of this country and the returns indicate that Mr. Wilson's strength was in the west rather than in the east. Thus the campaign is looked upon as a victory for the west over the east and this in future campaigns may resolve itself into a contest of the east against the west rather than issues over which both parties have been in the past contesting but are now bringing themselves into closer harmony. The success of President Wilson from the view point of Pennsylvania forebodes one of the most bitter factional contests the Keystone state politicians have ever experienced. Within two years there is to be elected in Pennsylvania a Governor to succeed the present incumbent, Martin G. Brumbaugh.

The defeat of Charles E. Hughes is looked upon as keeping from United States Senator Penrose the naming of Federal employes who might have been of assistance in the next Gubernatorial campaign. This places the Vare forces on the same level as the Penrose faction and the state contest augmented by a terrific Mayorality contest which will be on in full within the next few months assures Pittsburgh a most enthusiastic season. But this not all; there are candidates galore seeking judiciary honors, to succeed the present five incumbents that must seek the suffrages of the people between now and November next. Then, too, a District Attorney to succeed R. H. Jackson, must be elected and a Sheriff to take the place of Sheriff George H. Richards, who cannot succeed himself, while Coroner Samuel Jamison must either go valiantly to the people or go down in ignominious defeat.

The present situation now centres around independent parties and news has already reached this community that the Federal Courts will not permit the brewing interests to get into the contest nor will they be permitted to contribute anything like a million dollars which they have been accustomed to contributing. Further the Vares are courting the Anti-liquor forces and this means that Senator William Flinn, will join forces with the church element for the overthrow of Penrose about whom the contest is to centre.

J. D. O'Neil will throw whatever strength he has to the Vares and William A. Magee, will lead the fight against Mayor Armstrong to capture Mayorality honors. This office in the hands of the friends of the Vares will be a powerful factor to strengthening the lines for an extraordinary state contest and politicians throughout the state have visions that bith the Delaware and the Ohio, besmutted with political gore, will run crimson to the sea.

PITTSBURGH CHAMBER OF COMMERCE

With the completion of its new home at Seventh Avenue and Smithfield street the Chamber of Commerce of Pittsburgh will have quarters that will eclipse those possessed by any other civic or commercial body in the country. In conveniences offered for its administrative forces, in accommodations afforded for meetings and assemblages and in the facilities for its executive work and the comfort of its members, the new building will present all the features of a first-class club and in addition will provide the public with a forum for carrying forward constructive civic enterprises.

Next Monday the Chamber of Commerce will inaugurate a campaign to double its present membership. This work will continue until November 29th and will bring together 200 of the leading business and professional men of Pittsburgh who are rallying in the effort to make the Chamber the strongest organization of its kind in the United States. Among their talking points the membership campaigners, however, are saying little of the club features of their new home. In a Chamber of Commerce which has in contemplation such a widening of its scope of usefulness, the provision of comfortable quarters for the entertainment of its members and their guests is looked upon as a matter of course.

Sidney F. Heckert, a director of the Chamber and chairman of its membership committee, who is conducting the campaign with an executive a staff of fourteen committeemen, is calling attention to manifold activities of the organization in the accomplishment of improvements for Pittsburgh and of the program of work in further development which is about to be undertaken Mr. Heckert's coworkers are A. Clarke Bane, Charles Bickel, J. C. Bily, Harry Dangerfield, Thomas A. Dunn, J. F. Erny, Louis Germain, Jr., Charles N. Hanna, Louis Lorch, Jr., Frank W. Main, Truman S. Morgan, G. G. O'Brien, C. S. Rea, A. C. Terry.

The Great Delusion of Our Time

(Continued from last week)

THE FALLACY OF THE ARGUMENT

But there is nothing new about this; it is the old story of a wicked world which moves in a circle, which needs salvation, which cannot save itself because it cannot make steady moral advancement, which builds empires only that they may perish under the weight of their corruption. It is the old human est errare, out of which grew that conviction of sin, that cry to Heaven for help, which since the time of the Vedas has echoed out of every quarter of the globe, from the heart of burdened humanity. The Troglodyte we have always with us; like the Wandering Jew, he never dies. His characteristics are always the same; he takes a few steps forward and then turns back toward the tiger and the ape. But he never becomes either tiger or ape. He becomes what we call a fiend, or, in modern day parlance, a degenerate. He is always urging plausibly for the tooth-and-nail ethics, always ignoring its limitations, always confounding the lines at which a higher principle should take control. He is always putting the struggle for a livelihood before honor and right.

How many there are of him we never know, though we always try to find out before election day. Often he lives in high places, and very often he succeeds in organizing society. He always controls a great many votes. He has a kind of primitive logic which takes hold of men with a sort of cosmic force. Behind him is the stern fact that man has an animal nature, that this animal nature is without doubt engaged in a severe struggle for physical existence. That Natural Selection, like gravitation, really has a grip on him. In short, it is the old story of the world, the flesh, and the devil, apparently, though not really, backed up by the cosmos itself.

It is the same world which Socrates faced, and Jesus and Paul. Righteous men have faced it in all ages and feared not. Often it has quailed before their rebuke. It has recognized an authority higher than intellect, greater than that of physical nature, and has cried out, "We have sinned!" The only difference in our own time is that we have noble-hearted and high-minded men, not at all troglodytes as to their personal conduct or ideals, who, writing with the magisterial authority vaguely supposed to be possessed by our modern science, deliberately acquite the wicked world. True, it is cruel, it is brutal; they would be ashamed, and high-minded gentlemen, to act on such principles; yet they declare with the finality of absolute truth that the world cannot act otherwise; it is simply carrying out Nature's decree.

The peculiar feature, then, of our times is, not that the world is on a primitive tooth-and-nail basis, but that it stands acquitted, nay, justified, by a verdict apparently based upon the doctrine of Evolution, and that conscience is discredited and put out of court by the apparent authority of those standards which have given us a supreme and magisterial position among the ages. The Troglodyte now has an unassailable backer in the scholar who sits on a judgment seat higher than that of Moses, and who says to the world, "You have no grounds for crying—'peccavi'; you have not sinned; you are doing just right; you are debtor to the flesh to live after the flesh. It is Nature's decree, not that you should be a brother to your neighbor, but that you should rob him and fight him for a livelihood."

Words would fail to tell how, from the time when Darwin's and Spencer's philosophies were published, this magisterial tendency has proceeded to assist the Troglodyte in cheapening character, by its judicial decisions based on the evolutionary hypothesis. It has not only enabled our primitive friends to throw bricks with greater cheerfulness, but is has made his creed impregnable; nay, it has enabled him to make all other creeds look foolish.

The Troglodyte always believed that preachers of righteousness retained the claw-foot under their shoes and stockings. He knew that prophets and apostles only waited for a chance to show their teeth. His intuition told him that generous people were really scabbing when they went about doing good. He saw by a kind of cosmic light that those great ideals upon which our higher morality fed were silly dreams. His reasons told him that the power which makes for righteousness was a sun-god, or a highly developed form of ghost worship, or a fetish, due to the effect of environment. He always understood that the moral nature itself was a product of circumstances without the least atom of final authority, a kind of vermiform appendix which were best removed, since its place has been superseded by the exact knowledge of the cosmic law. Why should a man longer be punched by conscience when he has risen to an understanding of Nature's decree? What do we want of morals when reason has become supreme?

All this the Troglodyte knew in his heart, but he was a little shy of telling it because the stalwart moralists had the ear of public opinion. Now, behold a Daniel come to judgment, who has not only confirmed his suspicions, proved his creed, and made him a prophet of the cosmos, but has made the stalwart moralist themselves give up the validity of their moral perceptions, while they try to explain that their opinions were really based on Evolution.

The scientific moralists are thinking their case over; many of them are still trying to patch it up with Evolution. They have not yet dreamed of falling back upon the validity of the moral perception itself. And there are a great many people who want to be good, but have lost faith in their moral ideals, and are humbly looking to the scientists and the philosophers for their moral nutriment. As to the prophets and apostles, their voice is still and small in the ear of a moral nature whose main study is to supply practical ethics enough to make business prosperous and the governing party secure.

(To be Continued.)

Reading, Pa., November 5.

N. E. Nelson,
Duquesne, Pa.

I am trying hard to realize what nas happened to us all, but somehow I fail; somehow everything seems on the hinges and I don't see clearly which way to turn. Oh how beautifully reverent and sweetly benevolent are all Pastor Russell's writings. In one moment I can detect his expression from that of another—for it is characterized with such simple dignity—with such unassailable purity of Truth—for he had the single eye that made his body full of light.

I can testify to this by my brief interview with him at Hershey. For a half hour after leaving his presence, I sat as in a dream of peace and bliss—ing from his personality—I felt awed and yet unafraid in his sympathetic presence. And it is the same when he is on the platform—you feel the magnetism of his spirituality—in the farthest corner of the auditorium. He never seems to say anything one could say was out of place as the phrenologist put it—"He has the power to present unpalatable things in an unobjectionable way" and how important it is that one should be able to do this in presenting the Truth!

And now his voice is silent! How little we appreciate the truly great, and how true it is that their contemporaries seldom rate them in the right perspective. It is true his "brethren" loved him devoutedly and are now indeed bereft without him, but what has the world or even the "Household of faith" to say, now he is passed from earth's activities?

Oh how I wish I might leave back such a record of faithfulness, and sincerity; what an incentive for us now to go and do likewise, and how our hearts beat with joy as we think of the sweet, because well-earned "Well done" that must have been his when he was greeted by his Lord and Master! We are surely happy in his reward—but how about our own stewardship? Shall we prove faithful in anything like so full a measure.

Dear Brother, while I have rejoiced greatly rejoiced at this significant taking away of our dear Pastor, yet there is a very sharp pain and a sense of loss that overbalances the joy—and now I feel like straining my eyes, as did the apostles after the ascending Jesus, to see if he will continue to love, and to care for, the struggling brethren left behind. It seems so sweet to think he does take even a keener and a more effective interest in all take consolation.

It seems to me that any one of us such was the spiritual power emanat the workers—and, in this thought I should be eloquent with our heart's deep love and gratitude as we speak or write of Brother Russell now. And we shall miss him, mark you—oh so sorely; but the harvest-work will be finished we know; this is our Father's way of drawing the rest of us together, and home—let us look at it in that way—and may the summons come soon! How is everybody taking this event in your ecclesia—and in Allegheny City? Are they all turning out now to honor him the greatest man of the epoch? Will there be an editorial in the Tribune, do you suppose? If not then you should surely insert something by way of tribute.

I enclose a folder of my Neff Studio a few years ago—perhaps you will be interested to look it over. The discontinuation of the Neff teaching was perhaps my greatest disappointment in life—and yet I have keener sorrows in Present Truth—tiny daggers that pierce my heart from those I must love and meet day by day—pray I may have "more grace" for each new occasion—we shall have new trials to face now I am sure.

Awaiting your reply
Yours cordially,
Sr. H. B. Y.

Drain, Oregon, Nov. 10.

I have renewed my subscription to the Tribune through the Watch Tower office. For some time I had thought it necessary to discontinue the paper, but finally decided that it was too valuable to do without, as the various religious features are of great help to me and my son, who are the only ones in this section of country who are Bible Students and as we can not assemble with others of like precious faith for Bible study and fellowship, the Tribune is much appreciated by us.

We are pleased with the stand you take against "fakirs" and your efforts to bring them to speedy justice. Your endeavors to protect your readers and the public against fraud and injustice of every sort is very commendable and we believe you are being used of the Lord in bringing to light the hidden things of darkness.

How we do rejoice in the "Millennial Dawn" and to know that soon the "Son of Righteousness shall arise with healing in His beams," and all shall come to know the Lord, and not be deceived by that old serpent which is the Devil, and Satan; for he is to be bound for the thousand years of God's Kingdom under Christ. Then "let him that is athirst come. And whosoever will, let him take the water of Life freely."

How good it is to know "The Divine Plan of the Ages," and the "exceeding great and precious promises" He has given to us that by these we might become partakers of the Divine Nature, and share in dispensing God's blessings to all the families of the earth."

With love and best wishes,
Your friend,
MRS MARY A. FRIER.

Palestine, Texas, Nov. 8.

I notice my subscription has expired, I have enjoyed the religious features in your paper; appreciate the different features of the paper as being an all around paper suited to each and all subscribers. Thanking you for past efforts to please, ask that my subscription be discontinued as I find myself unable to renew.

Respectfully,
D. C. McARTHUR,

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$59.00
Amount received	1.00
Total	$60.00
Paid out	$63.00

The United States in Prophecy.

By Elder J. A. Oppy,
of Siloam Springs, Ark.

Greetings in His Name. God bless your clean paper. Several copies have fallen into my hands, and I am glad to know that its columns are open to the Lord's dear people, to present what they conceive to be a better understanding of the Truth, and also to additional Truth. With these thots in view, especially the last thot, I would like to present to the readers of the Tribune, especially Bible students, what I for years have conceived to be a symbol of the United States in Prophecy. I have chosen to present my thoughts in the form of questions and answers, this being the most forcible method of bringing out the Truth. (Prophecy).

(1) What are some of the strong probabilities that the United States would be in (a) Great nations of the past—Babylon, Medo-Persia, Greece, and Rome, were definitely pointed out, giving the exact span of their years, and the scope and character of their work. (b) Great and even small cities—Babylon, Jerusalem, Nineveh, Sodom, Gomorrow, Bethesaida, Capernaum, Chorazin, Tyre, Sidon, Bethlehem, and even mean little Nazareth, came vividly under the prophetic pen. (c) Great and noted individuals, of both kinds, good and bad—Pharoah, Cleopatra, Herod, John Baptist, Nebuchadnezzer, Darius, Cyrus, (whose name was foretold 170 years before he was born, and his work outlined) Napoleon, and a host of others ancient and modern, have also been outlined, and their work portrayed. (d) Great and abominable systems of false worship—the Papal Hierarchy—Mother of Harlots, with her harlot daughters—apostate Protestism, have come under the power of the prophetic pen, and their work outlined.

(2) The United States could not logically, reasonably, scripturally be an exception to the above rules. The reasons which follow, are (a) It is not in any sense of the word one of the ten kingdoms of Europe—one of the ten divisions of the Roman Empire. (b) It is "another beast" definitely symbolized, and differently symbolized, from all other beasts (governments) that precede its rise. (c) It is the grand and central nation—the hub of all the nations of the world, from which radiates the Divine Plan, and the Divine Call to the Kingdom of Christ, embracing all the features of the Divine Plan. (d) Naturally, reasonably, and scripturally, it must become the grand center, from which will yet go forth the spirit of persecution, against the true church—the "Remnant" (those who have not yet passed under the "veil," and been glorified with their Head) the "elect," the Bride-class, because of its nonconformity to a system of false worship, similar in kind to that of the Papal beast. We pass to note United States symbol in prophecy. "And I saw another wild beast ascending from the earth and he had two morns like a lamb, and he spoke as a dragon. And he deceiveth them that dwell on the earth, by reason of the signs it was given him to do in the presence of the beast (the Papal beast (telling them that dwell on the earth that THEY should make an image to the beast which had the sword and lived." Rev. 13, 11-14. (1) What does a beast used in prophecy symbolize? Wild and ferocious beasts are chosen of God to represent earthly governments. See Dan. Chap. 7, 8. (2) What beast—government, is symbolized in prophecy, to which an image is to be made? See Rev. 13, 1-10. All agree it is the Papal beast, or government. (3) From what did the Papal beast arise? It came up out of the sea or waters—previously occupied territory. (4) From what did the two-horned beast arise? It came up out of the EARTH, a vast scope of country, unoccupied, save by the wild Indians of America. Sea or waters are used to represent "peoples, and multitudes, and nations, and tongues." Rev. 17, 15. If the two horned beast had come up as the other beasts, the Seer would not have said he came up out of the earth, a place to all human expectations it would be impossible for a beast or government to arise. In fact the rise and progress of the United States government and the manner of its rise was an astonishment to the whole civilized, and uncivilized world. (5) What are the symbols of the Papal beast that make it plain, that he came up out of "peoples, multitudes, nations and tongues?" He had the mouth of a lion, the feet of a bear, the body of a leopard, and is further said to have received his throne, and power, and authority, from the dragon, Pagan Rome. Moreover he had crowns on his honrs symbolizing monarchial form of government. (6) What are the symbols of the two horned beast? He had two horns like a lamb. His horns were not crowned, showing most conclusively that a Republican or Democratic form of government is symbolized, and not a monarchy or kingly form. His two horns like a lamb, also denote youthful government. These two horns denote governmental power, ecclesiastical, and civil, lying side by side, in perfect harmony with each other, church and state separate, not united, as in all kingly forms of government. (7) Why is it said that the two horned beast spoke as a dragon? Because of the change which is yet to come over this government, in uniting church and state. Listen to the federated clammer of the great so-called Christian churches of Christ in America. Here are their words, and what they propose: "We propose such a change to the Constitution of these United States as will recognize Almighty God as the Author of the nation's existence, the Bible as the rule of its conduct, Jesus Christ as the ruler of the nation, and place all Christian usages on an undeniable, legal basis, in the fundamental law of the land, and so indicate that this is a Christian nation." When this CHANGE comes over this government we will then have an "image to the beast." (8) Why does he, the two-horned say to them that dwell on the earth (that part of the earth only, over which he has jurisdiction) that they should make the image to the beast which had the wound by the sword, and lived? It shows that the United States has no right delegated to it, hence has no legal right to do so, for this is a government of the people, by the people, and for the people, and that the power is in the people, showing a Republican form of government, and not a kingly form. Kings do not address their subjects in this manner, but on the contrarywise, command their subjects to obey the laws whether they be good or bad. (9) Why is it said of the two-horned beast that it was given to give life or breath to the image? Because when he was "like a lamb," he had no such spirit or power, but such power was delegated to him when he speaks as a dragon. Here comes a voice, not from the two horned beast, but from the Christian statesman, mouth-piece for the National Reform Association, which is but an echo, of the voice of the "Federated Churches of Christ in America." "Give all men to understand that this is a Christian nation, and that believing that without Christianity, we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution, Enforce upon who come among us the laws of Christian morality. One more out of scores we might produce. Rev. M. A. Gault, a National Reform secretary, says: "Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion, that does not conform to it." Such a standard of religion would disfranchise every Bible student in the nation, and make outlaws of them, subjecting them to death penalties, for nonconformity to national law. (10) How does a government speak? Through its laws. Then it is evident that the laws of this nation will be so modified and the principles of religious liberty are repudiated as to enforce the doctrines and dogmas of the Papal beast upon the people as set forth by an apostate confederacy of all sects, creeds, and denominations of the nation.

(11) Through what three grand agencies is all the world to be deceived? "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet For they are the spirits of demons, working signs, which go forth to the whole habitable to ga her them together, for the war of that great day of the Omnipotent God." Rev. 16, 13, 14. (12) What three great world powers do these three unclean frogs symbolize? Heathenism, or the great Pagan. Roman Catholicism, or the great Papal world. The changed form, or character of the United States Government or apostate Protestanism. The reason that these demons or unclean spirits now go forth to the kings of the earth and of the whole world, is that the original restraint has been removed for it was placed on them only till the Judgment of the Great Day, and we are now in that day, in the lapping period. Surely as we see the mountains and valleys soaked with human gore, the trenches filled with blood, and the red life of humanity running red in the rivers to the sea, we are led to believe that it is the work of demons. Great and marvelous things, such as earth has never seen, are on the eve of fulfillment now. The ecclesiastical heavens—the Papacy, and false Protestanism, have not yet been "rolled together, "hence they cannot "depart as a scroll." The false Protestant end of the scroll must of necessity move in the direction of the abomnible system of the Papacy, until the two ends meet, and when that is done the "image to the beast" will immediately be given life to enforce its dogmas and this will bring relentless persecution to the "Remnant of her seed." In the False-Prophet end of the "croll" is yet to be found all that has ever been repudiated by true Protestantism. This with its logical accompaniments, will no doubt be the finishing chapter of the "mystery of iniquity." (13) When did the Papal beast come up out of the sea, how long did it reign, and when go into captivity? Answer: A. D. 533 or 9; 1260 years: 1798 or 9. (14) After this dreadful beast with body like a leopard, mouth like a lion and teeth like a bear went into captivity, what did the prophet see "coming up" not out of the sea, but "out of the earth." He saw another wild beast. (15). How long had this wild beast with two horns like a lamb then been coming up? Just 23 years, for 1799, minus 1776, brings us the 4th of July Declaration of American Independence. We there and then passed out from under the power of a monarchy—out from under the tyranical rule of king George, launched our glorious Ship of State—a State without a king, and a church without a Pope.

Here in this land of the free and home of the brave, the lion, the bear, and the leopard, lie down with the lamb together, and the lamb is not inside of any of those wild beasts either. Here church and state, so to speak, lie side by side, indicated by the two horns like a lamb. But the lion is getting very hungry, and he is naturaly fond of lamb meat. The dragon spirit is getting a firm hold upon him, and as we see it, he will soon rise up to "devour much flesh." We may truthfully say, that these United States stand the solitary example of all the nations, kingdoms and empires of times, which have not spoken as a dragon. Therefore when this nation repudiates every principle of Protestantism, it will inspire courage in the beast to which the image is made, and then the mother of harlots, will exclaim: "I sit a queen, and am no widow, and shall see no sorrow." All her husbands will then have returned to her to do her bidding, as Ahab did the bidding of Jezebel. (16) What are some of the characteristics or the beast? (a) It is that form of government in which the religious element has risen superior to the civil element and uses the civil element as an agency to enforce the dogmas and doctrines of the church nominal upon the people, by means of special church laws enacted for that purpose. For a special list of other features see comments in Bible Helps, on Rev. 13, 6. An image of the beast would be an accurate representation of the beast as a photo would be of yourself. It must perfectly represent the civil and the ecclesiastical phaze of governmental power. (17) What would be the necessity for an image to the beast, where the beast already has jurisdiction? The beast will take care of its own territory. There being no necessity for an image to the beast where the beast already has control, it logically follows that the image to the beast must be made, where the beast does not control. With the premise, this conclusion, to the writer seems unavoidable. Paganism is a huge system of false worship, where religion and state are united—devilism. The Papal system is the same. And so called Protestantism, when it has fully apostatised from "the faith once delivered to the saints," will be the same. Then it will "speak as a dragon" through the civil element and persecute all who dissent from its assumed authority. From this land of the free and home of the brave, has radiated the Divine Plan, and the high call to the kingdom. All the earth is being lightened" with God's glory. Hence it seems both reasonable and scriptural that this nation must figure very largely in Prophecy—yea more, be the subject of special prophecy.

(To be continued.)

Virgille, Mont., Nov. 10.

I see by the label that my paper is over due, thanking you for continuing it. I am renewing my subscription as I enjoy the good reading and especially our pastor's sermons. I see a notice in one of the daily papers that our beloved pastor has passed beyond. Nov. 1. I saw him just once in the flesh. It will make us all feel very lonely without him. Let us all pray more earnestly than ever that we may be kept from the evil one.

Respectfully yours,
MRS. H. B. GARDNER.

Lewiston, Maine, Nov. 10.

Dear Sir:—Wishing to have my address changed on your paper, I have at the same time renewed my subscription through the "Watch Tower Bible and Tract Society." I also send a mite for the "Help Others Fund." I have taken your paper for several years, and think a great deal of it, especially on account of the religious features of the paper.

Yours sincerely,
MRS. W. E. LEIGHTON.

Talk About Orders - War Profits- War Stocks After the War--What?

If You Have Money to Investigate--- Investigate This Proposition.

Place your money where it is absolutely safe and where it will bring you the largest returns. Invest in the stock of the Pennsylvania Gasoline Company—now selling at par $1.00 per share. The Gasoline Industry is the livest and most talked of industry in the country today. It will continue to be the most important industry for the next twenty years to come.

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Such a Splendid Showing clearly indicates that the proposition IS NOT A PROSPECT OR IN AN UNDEVELOPED STAGE. The future possibilities are most remarkable for the reason that there are drilling locations for at least 800 additional wells. If you want QUICK AND LARGE RETURNS on your investment—then place your order AT ONCE for a substantial block of the stock of the Pennsylvania Gasoline Company.

After the war—what? The bottom as well as the Profits will drop out of the WAR SECURITIES—but the business of the Pennsylvania Gasoline Company will go on as usual and the profits will be greater than ever—because the consumption of gasoline will be greater than ever, and also the price.

By the first of the year the management of the Pennsylvania Gasoline Company estimates that the company will be producing about 20,000 gallons of gasoline per day. Increased production means increased earnings. Do you suppose that at that time you will be able to purchase the stock at par $1.00 per share? It is not at all likely. In all probability by that time the stock will be quoted on the New York Curb around $2.00 or possibly $3.00 per share. Do not delay, but PLACE YOUR ORDER NOW for a substantial block of the stock. All indications point to the fact that the stock will be placed on a DIVIDEND PAYING BASIS at an early date. If you want any of this stock you will have to ACT QUICKLY. The allotment at our disposal is limited. It is being rapidly exhausted. If a proposition has MERIT back of it you do not have to be offering it for sale indefinitely. Such propositions are quickly taken up. The very best and most intelligent class of investors are purchasing the stock of the Pennsylvania Gasoline Company. They realize the unusual conditions surrounding this industry, and furthermore they are familiar with the Tremendous Profits already made—and they are fully aware of the fact THIS IS THE FIRST OPPORTUNITY THE GENERAL PUBLIC HAVE EVER HAD TO SHARE IN THE PROFITS. You can find plenty of opportunities prenested to you for investing—but we believe we are safe in saying—that this is the first opportunity the public have ever had to invest in a company producing Gasoline in Large, Paying Quantities and safe and sound in every way.

Immediate action on your part is necessary if you want to secure any of this stock. The whole proposition will stand the closest investigation. Orders by wire will receive our prompt attention. Booklet and other interesting data furnished on application. Bank and commercial references.

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If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

A $1.00 size package of Bulgarian Blood Tea lasts 5 months.

Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

THE STROMS OF LIFE.

By L. T. Cooper.

The storms of life with great fury blow,
Our peaceful days to assail;
There is now no lull we know
We must stand and face the raging gale.

The storms of lafe are rushing on
And getting nearer day by day,
And pressing hard the mighty throng
And soon will take us all away.

For years the storms have gathered in the East,
With clouds now bursting low;
They're spreading thick and fast to say the least,
And soon will stronger blow.

Man has no power to check the speed,
Satin raves—we stand and fear;
The cry of men he will not head,
But still inflates the war so near.

Let us trust God, that we may find
He'll call a halt to all this strife,
And bring peace to all mankind,
With glory, honor, eternal life.

Sharpstown, Md., Nov. 4.

THE GLORY OF THE LORD.

The reav'ns declare Thy glory, Lord,
Through all the realms of boundless space
The soaring mind may roam abroad,
And there Thy Power and Wisdom trace.

Author of Nature's wondrous laws,
Preserver of its glorious grace,
We hail Thee as the great First Cause,
And here delight Thy ways to trace.

Wide as creation is Thy Plan,
Deep laid in Wisdom's mighty rock;
The course of Ages is its span;
'Tis for Thy universal flock.

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

TO HELL AND BACK WHO ARE THERE?

The following sermon was delivered by Pastor Russell at Lynn, Mass., on January 8, 1905, and was the first that appeared in the National Labor Tribune. Other sermons will appear weekly.
—Editor.

Pastor C. T. Russell of Allegheny addressed a large audience at Lynn, Mass., on "To Hell and Back—Who Are There." He prefaced his discourse with the remark that the topic might seem sensational, but it would be found to be otherwise—that many think he intended to speculate beyond what is written in the Scriptures, but they would find themselves mistaken, as he would confine himself strictly to the Word of God. His Discourse follows:

"The testimony of the Lord is sure, making wise the simple."—Psalm xix., 7.

Let us give heed to our text, dear friends, and realize that of ourselves we know nothing about the future, and that no other human beings know any more about the subject than we do. From God alone can come the information which we seek respecting the dead. Let us realize this fact and give the more earnest heed to the testimony of the Scriptures, which, as our text declares, are able to make wise the simple—the honest, the sincere, the unprejudiced, the unsophisticated. Heathendom has its own peculiar hells and purgatories, but none of them more revolting, more horrible, than those presented to our attention by the various denominations of Christendom. Quite evidently all these various conceptions came from some common origin and our view of the matter, dear friends, is that Satan himself was the author of this terrible doctrine, which has made millions unhappy, and sent thousands to insane asylums. "Yes, but," perhaps you will say, "if loyal to the Bible, we must believe in hell!" In which theory of hell must we believe, dear friends? Which is the scriptural theory respecting hell?

Our Catholic friends, Greek and Roman, outnumber Protestants more than two to one. These divide Inferno into two parts, the easier and milder of which is called purgatory. Catholic doctors of divinity have given us detailed accounts of the terrors of purgatory too awful for me to attempt to describe. Many of you are familiar with Dante's Inferno, illustrated by that great aetist, Dore. It represents poor humanity in the future enduring various torments for hundreds and sometimes thousands of years, and the mercy that it holds forth is that, by virtue of masses and prayers and fastings of many friends the period of the torture may be somewhat lessened. The pope, you know, on his jubilee year is accustomed to release many from purgatory, presumably in part to make room for others hastening hither from all parts of the world at the rate of 85 per minute.

Our Catholic friends assure us that all go to purgatory except a few called saints—who go direct to heaven and after several centuries are canonized and afterward prayed to by Catholics and heretics, for whom there is something worse than purgatory prepared. They tell us that even popes and bishops and archbishops go to purgatory, and need to remain there for a while at least to be prepared for the heavenly conditions. Perhaps you noticed recently an account of the death of Archbishop Elder of Cincinnati, O., and his recorded last words, which I quote: "Holy Mary, mother of God, pray for us sinners now at the hour of death! Amen!" The archbishop had no thought that he was freed from sins and no longer a sinner, but a saint; and his co-religionists evidently had no doubt of the kind either, for you notice from the papers also that masses were said on his behalf—for the peace of his troubled soul, supposed at the time to be in the anguish of purgatory in preparation for heaven. Doubtless many of you noticed also on the occasion of the death of Pope Leo XIII., similar prayers were said for the peace and rest and comfort and ultimate liberation of his soul from purgatory. There would be no object in saying masses for those believed to be in heaven—such would be beyond the need of masses. Masses are said for sinners, for the release from sins and the penalty of sins, according to the doctrine of the Catholic Church.

The Protestant view of the subject we hold to be less reasonable than that of Catholics. Theoretically they take the same position respecting the unfitness of mankind for heaven and admit that the heavenly promises belong only to those who walk in the narrow way—not after the flesh, but after the Spirit. They admit that the mass of Protestants are not saints, either but their shame be it said that they have a theory respecting hell which not only makes it as awful, but it affirms that there is no hope for recovery for any one who enters it. We ask ourselves, "Do Protestants mean this? Do they believe it?" Admitting that few are in that condition of holiness and purity of heart which would fit them for the divine presence and favor, do they believe that all the remainder, their neighbors, friends, brethren, sisters, parents, children, are passing rapidly into an eternity of torture beyond the power of tongue to describe? We answer that they do not believe it; that their actions speak louder than their words.,

Protestants assume great liberty in dealing with the subject of which they admit they have no personal knowledge. One will tell us that he does not believe in the literal flames and literal roasting by literal devils, with literal pitchforks, in literal ovens, but believes that it will be a gnawing of conscience, some place somewhere, he knows not where; somehow, he knows not how; but he is as sure as he lives that it is all going to take place as he has pictured it in his imagination. He feels himself infallible on this subject. Another tells us that he believes there will be no fire, that the punishment of the wicked will be their compulsory association with each other, and that they will get so satiated with their own company and sinful course that they will loathe their existence, but must continue it under these conditions to all eternity. Where? How? He knows not. He believes himself infallible in this particular point, though not so in his earthly affairs, his financial ventures, matrimonial engagements, etc.—just on this point he is infallible.

We ask these various infallible wise men why any such horrible conditions should be continued everlastingly? In what sense would God be glorified by the perpetuation of such conditions? In what way would He take pleasure in the pain or suffering of His creatures, however wicked? The answer to Jonathan Edwards to this question was that God's people would be so changed after death that they could look over the battlements of heaven and see their own parents, or children, or brothers, or neighbors in the most awful torture and turn around and praise the Lord louder. But few in our day would give this answer to the question. They prefer to avoid it; they realize that they have no reasonable answer.

We ask them another question—if mankind, under present conditions, tend to die without such awful torture as you describe for the future, would they not die much more quickly under those tortures? Is it not tendency of all suffering to destroy? Would it not then be more reasonable to expect that at some time these tortures which they describe would terminate in some natural way—lead to the destruction of the individual, of the mind, of the body, of every power? "Oh, but," they answer, "God will preserve them in being; He will supply them life. Only by His power can they be made to endure such suffering at all, and He will see to the perpetuation of the life so they may suffer on and on and on eternally. If that be true, dear friends, if these teachers be infallible, the race might well be sorry that the Almighty has so much power, or that, having the power, He did not use it in some better cause.

We return to the questions and ask, what evil could any human being commit in the brief span of an hour, or a day, or a month, or a year, or a century that would merit an eternity of torture such as this you describe? The reply is that our entire race was born under the curse, under condemnation, and that now God has provided a Saviour, and only those who will accept Him can be saved—from eternal torment. They tell us that this sentence or curse of our race to hell came upon us as a penalty for Father Adam's disobedience in Eden in the eating of the forbidden fruit, and that only those who accept of Christ, can be saved, from the terrible doom. But we reply that surely such a penalty would be unjust. To suppose that God would pronounce a curse of eternal torment upon 20,000,000 of Adam's race because of his disobedience in eating an apple is to accuse the Almighty of the grossest injustice, not to say lovelessness.

Dear friends, surely these teachings are not fresh from the word of God. Surely God is not the author of these terrible hallucinations which have been upon our race for now centuries. They have come down to us from the dark ages or immediately after them. None of them will stand the light of present-day enlightenment or scriptural investigation. If the scriptures tell of these various things, why do not these doctors of divinity point us to the Chapter and verse and give us the particulars in detail? And why are they not of one mind? Why have they such diversity of views on a subject which, from their statement, is the most awful and most important possible to be thought of? It is all a huge mistake, dear friends, as we hope to show you when investigating.

In old Testament Scriptures of our common English version the word hell occurs 31 times, but the original Hebrew word of which hell is the translation occurs many more times—66 in all. Why did not the translators give us the full benefit of all these occurrences of the word sheol in the Hebrew text? Were they anxious to cover up this question of hell so that they might translate the word otherwise as often as possible? No, there was another reason; and when we point out that other reason it will make clear to every one of us, I trust, that the 31 times that the word hell occurs in the Old Testament are all erroneous, that the word hell should not have been in the Old Testament at all—at least it should not be there with the meaning which is ordinarily attached to the word. Sheol in our common version Bibles is 31 times translated hell, 31 times translated grave, and three times translated pit, and should have been translated tomb or hidden state in every instance.

I would not be understood as charging the translators with a deliberate attempt to blindfold people, and hence will mention an extenuating fact, namely, that since the translation the English has experienced considerable change in respect to this word hell as well as in other respects. In old England literature we find the word hell used in speaking of thaching a house or pitting potatoes for winter use. To hell a house means to cover it, to hell potatoes means to cover or hide them from the light, frost, etc. If the word hell were still used in this sense there would be no need of this discourse, but the gradual change of the word signifying to cover, to secrete, to bury, to entomb, to mean a place of torturing humanity, makes necessary that we expose the error and thereby free our minds from the bondage of superstition which for centuries has beclouded the divine character and hindered us from having the proper appreciation of our Creator.

The word sheol, as every Hebrew scholar knows and will admit, signifies the dark, the hidden, the state of death. It has not in it the remotest suggestion of fire, or flames, or pitchforks, or torture, or anguish. Let us see this from the Scriptures themselves.

The first occurrence of sheol in the Scriptures is in Genesis 37:25, where it has been translated grave. Here Jacob is represented as mourning for his son, Joseph supposed to have been killed by the wild beasts. He is represented as saying, I will go down into sheol mourning for my son. He meant that nothing would comfort him as long as he would live, that he would mourn for his son until his last breath. The second occurence of the word sheol is in Genesis 42:38. Jacob again is the speaker. He refers to his favorite son, Benjamin, and tells his other sons if they return from their journey and bring not Benjamin with them they will surely bring his gray hairs down in sorrow to sheol—to the grave, to the tomb, to death. Has anyone any doubt as to the propriety of this translation, grave? Does any sane person thing that the translators should have rendered the word sheol here by our common word, hell? Surely not! Jacob had no desire, we may be sure, to go to a place of eternal torment, and made no suggestion of the kind, nor was there any such doubt ever before his mind. The devil had not yet formulated this terrible God-dishonoring doctrine.

We have all heard of the troubles of Job, and in the Scriptures narrative respecting him we are told of Job's prayers to the Lord in these words, "Oh, that Thou wouldst hide me in sheol until Thy wrath be overpast! Then shalt Thou call and I will answer Thee." Who thinks for a moment that Job was praying to go to eternal torment? No sane person so thinks. The translators were evidently correct again in rendering sheol by our English word grave. Job realized that himself and all the world of mankind at the present time are living under the divine curse or wrath which justly imposed upon our race—not a wrath of the future, which will torment the masses of mankind, but a wrath which is on the world now, which is permitting us to go down under the sentence of death through various troubles, pain, sorrow, sicknesses, weaknesses, into sheol. Job felt that if it were the Lord's will he would be glad to die speedily, as the burdens of the present life were more than he felt himself equal to bear. However, he had no desire to remain forever in the grave. On the contrary he had information respecting the divine plan which gave him the understanding that in due time the Lord would deliver the world from this curse, the sentence of death from the tomb and from all the weaknesses which have come upon our race through the original death sentence.

It is to this resurrection hope that Job referred, saying, "Thou wilt call and I will answer Thee." His words remind us of the teachings of the Lord, Jesus, who said, "Marvel not, the hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth." This was Job's hope, this was the meaning of his player, "Oh, that Thou wouldst hide me in the grave until Thy wrath be overpast. Then Thou shalt call me and I will answer Thee." He will share in the general blessings of the milenial age when, in harmony with the divine plan, Christ our Lord, who has redeemed the whole world with His Precious blood, with the sacrifice of Himself, shall be King over all the earth, to lift up and to assist every creature back from the weaknesses and imperfections of this dying conditions to the perfections and glories of Eden, lost and redeemed and to be restored to so many as will come back into harmony with God, in God's due time.

King David under the smiting hand of the Lord was sore distressed and fearful that his death was near. Mark his prayer: "O save me for Thy mercies sake." For in death there is no remembrance of Thee; in the grave (sheol), who shall give Thee thanks?" Evidently David was expecting to go to the grave, but desired that his life might be prolonged for a time and promised that the result would be to the Lord's praise. His argument is plain—that if he went to the grave he should neither praise God or serve Him. There is no suggestion in his words of an eternity of torture or that he thought of going there.

We see that Justice condemned our race to death—to the tomb—to destruction. We see that our Lord Jesus died for the deliverance of mankind from destruction. In view of this redemption death is not spoken of in the Scriptures as annililiation, but is frequently called asleep, and a thought is given that a general awakening shall take place in the morning of the next age, the millennium. Under another figure this death state, the tomb, sheol, hades, is described as a great prison-house, in which all who die are figuratively represented as prisoners, bound hand and foot unable to release themselves. Our Lord Jesus, by his death, is declared in the Scriptures to have secured the key of this prison-house—the authority, the control of all the prisoners, to do with them as He may please.

Our Lord referred to this prison when He quoted the words of the Prophet Isaiah and applied them to Himself, declaring that He would open the prison doors and set at liberty the captives. (Isa. 61:11; Luke 4:18). Our Lord made no attempt to open the prison doors. At the very time he made use of these words John the Baptist was languishing in prison, and our Lord made no effort to deliver him. His work is a greater one—the deliverance of all that are in the grave. This work He declares He will accomplish at His second coming. His words are, "The hour is coming when all that are in their graves shall hear the voice of the Son of Man and shall come forth." (John 5:28, 29, R. V.). The saints, the holy, will come forth to glorious perfection in what is known as the chief resurrection; the remainder of mankind will come forth to enjoy the blessed privileges and opportunities of the millennial age in which the judgment of the Lord will be abroad in the earth, causing the inhabitants to learn righteousness.

After our Lord's resurrection and ascension He sent a message to His people in which He declared: "I am He that was dead, and behold, I am alive forevermore and have the keys of death and hades, (grave)." This is in keeping with the entire scriptural proposition that the dead are not in bliss, neither in torment, but dead, and needing an awakening by resurrection promised by the Redeemer.

Thus seen, your friends and relatives and neighbors as well as mine—the world in general—have been going to hell, into death, into the tomb, for the past 6000 years. If we follow the guidance of the inspired word, we know just where they are, and hear the divine message saying, "The dead know not anything." More than this, we hear the same word declaring that all in the grave shall come forth—as Job expressed it: "Thou shall call and I will answer Thee; Thou wilt have a desire to the work of Thine hands."—Job. 14:15.

Thus the Lord assures us of the deliverance of all from the Adamic death penalty, because Jesus Christ by the grace of God tasted death for every man—to be testified to in due time.

While we do find in the Scriptures a universal redemption from the universal curse or death sentence, we also find that those released from the Adamic sentence will all be required to stand trial, each on his own account. No longer will the race lie under condemnation. The individual trial which will come to each will be decisive. Those who will obey the voice of that great Teacher shall live—everlastingly under blessed conditions. Those who will neglect or refuse to avail themselves of the great privileges thus secured to them through Christ will die the second death—be annihilated, be utterly destroyed without hope, for Christ dieth no more. One redemption and one full opportunity based upon it all is all that God's word proposes. It is sufficient. Any who will not choose righteousness and hate iniquity under the favorable conditions which the Lord proposes for their trial will surely be unworthy of the gift of God, eternal life.

Those who have the ears and eyes of faith, and are blessed with ability to grasp the evidences of divine favor in Christ at the present time are especially blessed. He that hath an ear let him hear; let him not wait for the blessings of the future. We who now hear and obey may make our calling and election sure to a part in the heavenly kingdom to glory, honor and immortality as spirit beings join theirs with our Redeemer. This blessing for the world is to reach it during the millennial age, through the agency of the "little flock," the "saints," whom God is selecting during this gospel age. The general blessings of the world will be very great, indeed, but not comparable to those provided for the "elect." I urge that so many of us as have the ear and eye of faith lay aside every weight and run with patience in the race, that we may make our calling and election sure to the greatest blessings placed within our reach.

PASTOR RUSSELL'S SERMON

As will be seen in another column Pastor Russell's sermon is published as usual, and one will be published every week from now on. These are taken from our back files, and we believe we are the only paper that has them.

Also another new feature will be added next week. We have obtained permission to run in serial form Pastor Russell's "DIVINE PLAN OF THE AGES." Tell your friends about this, as we will all have to pull together until other arrangements are made.

THE PHOTO-DRAMA.

The thrd producton of the Photo-Drama of Creation was produced at the Lyceum Theater, this city, Sunday night. Like the two previous productions, the house was crowded, standing room only. Next Sunday night the fourth or last part will be produced, and we look for a large audience on that occasion.

IMPORTANT NOTICE.

Owing to the death of Pastor C. T. Russell, the weekly sermon will be discontinued for the present. The Tribune, however, will publish until further arrangements are made, a sermon delivered by Pastor Russell. These sermons will be taken from our back files and will make very interesting reading.

HIMSELF.

Once it was a blessing, now it is the Lord,
Once it was the feeling, now it is His Word,
Once His gifts I wanted, now Himself alone,
Once I sought for healing, now the Healer's own.

Once 'twas painful trying, now 'tis perfect trust.
Once a half revelation, now the uttermost.
Once 'twas ceaseless holding, now He holds me fast.
Once 'twas constant drifting, now my anchor's cast.

Once 'twas busy planning, now 'tis trustful prayer.
Once 'twas anxious caring, now He has the care.
Once 'twas what I wanted, now what Jesus says,
Once 'twas constant asking, now 'tis ceaseless praise.

Once it was my working, His is hense shall be!
Once I tried to use Him, now He uses me.
Once the Power I wanted, now the might one.
Once I worked for glory, now His will alone.
And my hopes are anchored safe within the veil. A. B.

Appreciations

Berkeley, Cal., Nov. 4.

Dear Sir:—Enclosed please find money order for which please renew my subscription for another year. Please pardon me for being a little late; the time slipped by. I see my subscription ran out Oct. 22, 1916.

Since having my money order made out the news has reached us that our dearly beloved pastor has passed beyond the veil, "His labors are ended here and his works do follow." What an incentive to be more faithful in the Lord. The Truth and the brethren how loyal, how zealous, we must be. I hope that the Tribune will continue to publish all the helps for our upbuilding in the most holy faith, praying the blessing of the Lord upon you and the efforts you are making to spread the Truth.

Sincerely yours in the Master's service.

EDITH E. A. MORROW.

Cleveland, Ohio, Nov. 11.

Words fail me when I try to express to you my deep gratitude for your ministry of service in publishing the wonderful sermons of him—'who shall long be remembered by what he hath done.' Nobly and grandly indeed have you unfurled the standards of truth and righteousness for these many years, and I know our dear, good Father—"too wise to err and too good to be unkind" shall in His own time and way, reward you abundantly. We shall miss these heart-cheering, these soul-reviving, these wonderful words of life, but on the other hand are indeed very thankful that in our Heavenly Father's Providence He saw fit to permit us to taste of these good things at all. It is the dear Lord who gave us all and it is also He who now has taken this Beloved One from our midst.

Thanking you for giving me this information at your earliest convenience I remain,

Very truly yours,
LILLIAN JONES.

Mr. George T. Nichols, of 10 South First street, Duquesne, Pa., has for sale Photos of scenes at the funeral of Pastor C. T. Russell, at 5c per copy.

A Christmas Suggestion
Cross and Crown Pins

FOR BIBLE STUDENTS
Made in Solid Gold Only With Safety Clasp

½ inch in diameter.....$1.50
⅝-inch in diameter.... ..... 1.65
¾-inch in diameter.... ..... 2.00

Sent Postpaid to any Address on Receipt of Money Order.

HEEREN BROS. & CO.,
Manufacturing Jewelers,
PENN AVE & EIGHTH ST
PITTSBURGH, PA.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

A FURNITURE CASE IN COURT.

A Jury Must Decide if Trickery Was Practised by a Purchaser.

An information was made before Alderman James J. Kirby by James Coons, representing the Globe Furniture Company. The offense complained of was "obtaining goods by trickery." It was admitted that the Globe Furniture Company had received forty dollars as a deposit on a walnut bed-room suite. It was alleged they delivered to Kirschbaum a second-hand or used bed-room suite and admitted that the leather was not genuine leather.

Kirschbaum refused to give up the furniture which he held as security until the suite he said he had bought had been delivered or his forty dollars returned to him.

The National Labor Tribune had its attorney, A. M. Lee, defend Mr. Kirschbaum. After the above facts had been testified to Attorney Lee announced that the defendant was ready to give bail for court if the Globe Furniture Company wanted Mr. Kirschbaum held. Those interested in the case expressed the opinion that no grounds had been established on which the defendant should be held for court. Mr. Coons demanded that the defendant be held and bail was immediately given. The alderman, Kirby, did not ask that bail in the sum of one thousand dollars, be furnished, as is usually required in such cases, but accepted bail in the sum of three hundred dollars.

Kirschbaum was notified that the case would be called for trial in the County Court Friday.

Much interest is being shown in this case.

VIRGINIA, Minn., Nov. 7, 1916.

National Labor Tribune,

Mr. J. H. Vitchestain, Editor:

As a writer upon industry and the human element therein, I have been requested by the Defense Committee in this locality, to give to the Tribune, the news and developments before and during trial.

The conviction last year, of John Lawson in Colorado, and numerous other cases, brings to view the importance of this present case, in which the most able attorneys the defense can procure, have promised that here will be decided the abolition or continuance, as a precedent, of the Chicago Anarchist Decision of 1887; the same precedent used in convicting Lawson, whose ultimate freedom is on appeal and will undoubtedly be affected by the breaking down of this outrageous precedent at this trial.

If you understand this, I know you will see the need for all to know of this case—a clean-cut labor case.

The big press associations are going to cover the trial and some of the leading magazines will devote space to the case.

The workers in jail accused of murder are Carlo Tresca, Joe Schmidt, Sam Scarlett, Mrs. Phil. Masonovitch, Phil. Masonovitch, Joe Nikich, Joe Cernogorovich and John Orlandich. The accuser is the U. S. Steel Trust and the trials start December 1.

We seldom consider the plights of others unless placed, in fancy at least, in their situations. Suppose, for instance, you chalk off a space in your room seven feet square, lower the ceiling to eight feet, imagine three walls and the ceiling are solid steel, the floor of reinforced concrete, the fourth side shut off from a gloomy corridor by crossed bars of steel. That you were under lock and key in this space day and night with two or three others. Thus girt round with metal you would, among other things, be impressed with the importance of steel in structural work.

When you stretched out your narrow canvas from wall to wall at night, and sleep o'er-came you, no doubt but your dream visions would reflect the hope of your waking hours; the hope of release, to walk and work again among your fellows, to be free to labor, to laugh and to love.

Such is the situation this day and hour, of seven men in the county jail at Duluth, Minnesota; under indictment for murder as result of a recent strike on the Mesaba Range. The wife of one is also indicted, but out on bail. All await trial December Fifth.

If you believe as do these men; that you were there because of your efforts to improve labor conditions by functioning in a great strike, guilty of no crime but opposing organized capital in that strike; you would doubtless like the world of labor to hear your story.

Here then in brief, is their story; as substantiated by investigators of the Industrial Relations Committee and the Minnesota Labor Commission; revealed by hundreds of affidavits and endorsed by the State Federations of labor of both Michigan and Minnesota.

The Mesaba Range produces 65 per cent of the nation's output of iron. It is controlled absolutely by the U. S. Steel Corporation, whose hostility to labor is infamous. In bygone years it imported workers from all nations to aid in keeping labor divided. Since the lost strike nine years ago, conditions grew worse day by day. Working per diem or by contract, your pay grew less and less; without you had a roll of bills, a pretty daughter or a handsome wife to turn over to the greed and lust of foremen.

A climax came. June 2nd last, a strike began at Aurora, spreading rapidly across the range. A mass of revolting workers, speaking many tongues; downed tools in every camp, without organization or spokesman. Someone among them sent for Carlo Tresca (Italian), Joe Schmidt (Slavic), and Sam Scarlet; to speak and organize. These came and worked night and day instructing the miners how to express themselves in a compact union body. They offered to leave the state when the operators would agree to confer with the men; but the operators, "had nothing to arbitrate."

Hundreds of gunmen of the usual type were imported by the Steel Trust and deputized. Over six hundred arrests were made on all sorts of pretexts. John Allar, an un-armed striker, was killed; shot in the back near his humble home. Many were beaten and wounded. All constitutional rights were revoked.

On July 3rd, four drunken deputies rushed into the home of Phillip Masonovich at Biwabik. One struck his wife, knocking her down. Her husband and three boarders, although un-armed, sprang up to defend her. In the fight that followed a deputy was killed; shot, as evidence indicates, by another in the confusion. Besides the occupants of the house, including the woman and her tiny baby; all the organizers on the range were gathered up, sent by special train to Duluth and charged with murder.

Despite discouragements the strike went on till late September, when the miners voted to resume work and devote all energy to the defense of their wrongly accused brothers.

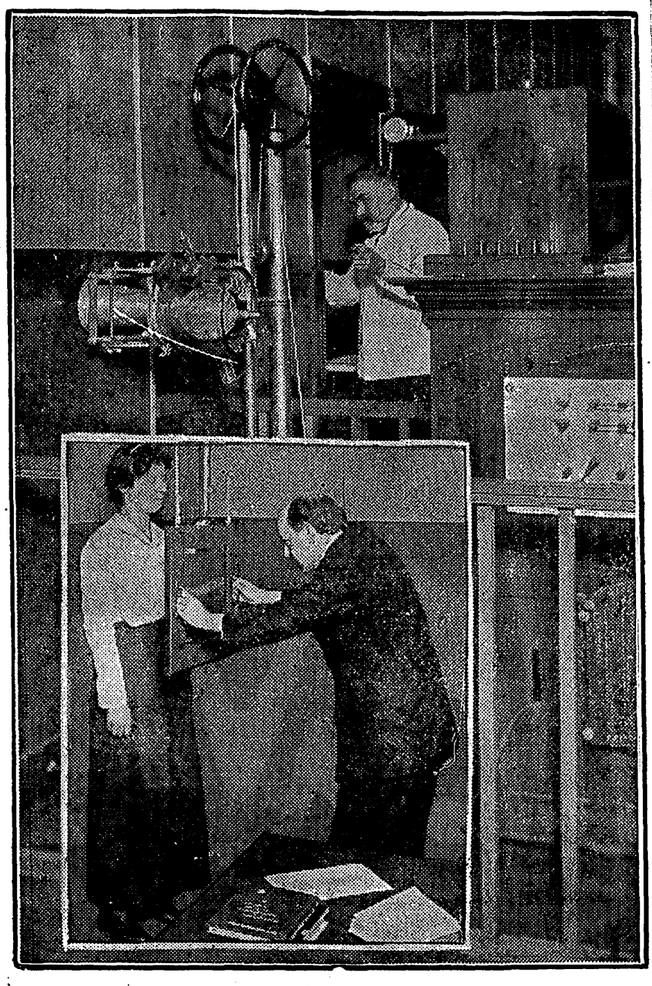
They have engaged Judge O. N. Hilton of Denver, Arthur LeSueur of Ft. Scott and John A. Keyes of Duluth to head the counsel for the defense. A most momentous legal battle will soon begin, when these clash with the vindictive power of the Steel Trust.

And, as I write; in Joe Schmidt's Pennsylvania home, a wasted baby form lies in a little coffin; a babe that never knew its father—one of those men in the small steel cells at Duluth; where the chill winds from Lake Superior whistle around the prison, the abode always provided by capital for a rebellious worker.

HARRISON GEORGE.

FAMOUS DOCTORS MAKE FREE OFFER

EXAMINATION INCLUDES FREE X-RAY, BLOOD PRESSURE TEST AND CHEMICAL ANALYSIS AT ELECTRO-MEDICAL INSTITUTE, 347-349 FIFTH AVE.



Scene at Electro-Medical Institu te, 347-349 Fifth Avenue. Actual Photograph of X Ray Examina tion Being Made Through Wall—Patient is Standing Opposite X -Ray Tube Within Consultation Room as Shown i n Small Insert Picture.

Free consultation, advice and examination, including the X-Ray Chemical Analysis and Blood Pressure Test Such is the offer made by The Electro-Medical Doctors to the sick and ailing who call upon them during the next seven days.

The Electro-Medical Doctors' object in making this offer is to give every sufferer a chance to know what can be done with the wonderful new Electro-Medical System of Treatment in his or her own particular case.

The examination is the most important part of the proceeding when a sick person calls upon The Electro-Medical Doctors. Whilst it is entirely free to those calling at the Institute during the next seven days, yet it is as accurate as if the patient had paid the regular examination charges in full. The most delicate man, woman or child need have no fear either of the X-Ray or of the electrical treatments, as they are harmless, painless and safe in the hands of experts.

The diagnostic and treatment apparatus used by The Electro-Medical Doctors are many. The machines—delicate and intricate electrical devices—find the cause of the trouble with astounding accuracy. The Electro-Medical Doctors daily prove the fact that science has so modified and tamed electricity that the weakest child or invalid can stand its force without the slightest fear or pain. The forces of electricity are sent through the body into every tissue and fibre without the patient experiencing the slightest sensation, except relief. One apparatus sprays electricity through the body, absorbing fibrous and decayed tissues, there being thousands of volts going through the body—yet the patient only experiences a sensation as of standing in a ray of sunshine. After the treatment the patient feels like a normal, healthy person on an ideal spring morning. No garments need be removed and no embarrassment is engendered.

Modern electrical treatments have no comparison with the old crude electric batteries and shocking currents. At The Electro-Medical Institute the current that lights homes and runs street cars is used and is harnessed to the wonderful machines by which every jar and jerk is removed and it is then sent through the body as softly, smoothly and pleasantly as a ray of sunshine. At this institute such treatments are given as the X-Ray, high frequency, D'Arsonval, Dia-thermic, Oudin, Tesla, Static, Induced, Morton Wave Current, Positive and Negative Crown Breeze, Galvanic, Faradic, Sinusoidal, Combined Galvanic and Faradic, Auto Induction, Auto Condensation and other currents, also Vibratory treatment, Ultra Violet Ray, Actinic light treatment, Ozone inhalation, medicated inhalation, in addition to many other treatments; the cost of which is so moderate that it is no longer the privilege of the rich only, but the poor and those in moderate circumstances as well.

While there is no sensation of the high voltage current going through the body, the patient may become aware of the force in his system by the doctor touching him and drawing out a string of sparks from any part of the body or igniting a sheet of paper from the body—or even illuminating an electric globe in his hand—all the time the patient feels nothing.

The effects of electrical treatments are marvelously rapid. Relief can be given in one or more treatments whilst often a cure is accomplished in the milder cases in the same time.

No force is so uniformly potent n relieving and eliminating human ills as electricity in the hands of experts who understand the use of the currents. It is the only remedy upon which all human beings can rely. It is positive and certain in action. If you value your life—your health—and want to keep your looks, and gain vitality and are tired of drugging, then throw away medicine bottles that may contain strong drugs or poisons and take the modern treatment used by The Electro-Medical Doctors, which is within the reach of all sufferers. The treatment that has snatched many from near death—from a life of pain and suffering. For each and every disease there is a definite electrical current which treats conditions—not symptoms. Electricity works with nature—not against it. It reaches sick spots which medicines do not reach and it causes no pain, no sickness—no bad taste. Every day you delay brings you nearer the incurable stage.

Among the ailments treated by The Electro-Medical Doctors are anemia, asthma, biliousness, bladder and blood troubles, catarrh, cystitis, constipation, dropsy, deafness, dyspepsia, epilepsy, eczema, female troubles, stomach gases, gall-stones, gastritis, goitre, heart weakness, hysteria, headaches, heartburn, intestinal troubles, insomnia, kidney trouble, liver complaints, weak lungs, nervous debility, obesity, paralysis, hemmorrhoids, psoriasis, rectal troubles, rheumatism, rupture, stomach trouble, scalp diseases and other diseases of women and men.

The office hours announced at the Institute are daily from 9 a. m. to 8 p. m., and Sundays, 10 a. m. to 4 p. m.

The Electro-Medical Institute occupies the complete second oor of the Cameraphone Theater Bldg. at 347-349 Fifth ave. (Opposite Fank & Seder's store).

Funeral of Pastor C. T. Russell

The great city of Pittsburgh has seen many funerals within the past two decades and many that actually astonished the people for the vast crowds who turned out to observe the funeral procession or view the corpse but not within the memory of the people has such a large funeral been seen as that of the late Pastor Charles T. Russell which took place Monday, November 6.

It was very apparent that Pastor Russell's fame was even unlike the prophet not only had it extended all around the world but the people of the city of his birth had been gripped by his marvelous popularity and the renown which he had earned even against those who assailed him for his teachings.

In order to supply the demands made by those who desired to join the funeral procession or follow the body to the grave almost every available automobile in the great city of Pittsburgh was brought into action, and in order to still meet the needs special arrangements had to be entered into with the Pittsburgh Railways Company to supply special cars to carry those who could not secure accommodations in carriages or automobiles. Sad as was the scene of those who came to pay their everlasting farewell as far as this mundane and benighted sphere is concerned yet it was a splendid tribute to the late Pastor Charles T. Russell, who began his career in the greatest industrial city in the world and now rests there in peace.

Funeral services were held in Carnegie Music Hall, North Side, and the interment was made in the United cemeteries, West View. A number of prominent men accompanied the body to this city, among them were the following pilgrims: V. Menta Sturgeon, J. D. Wright, P. S. L. Johnson, I. F. Hoskins, J. G. Kuehne, A. H. McMillan, E. D. Burgess and A. Bauerlein, all of New York City, and W. L. Jones, Chicago; Horace Blinn, Cincinnati, and William Hersee, Ontario, Can.

The active pall-bearers were: R. H. Bricker, Samuel McComb, W. H. Moore, E. F. Williams, Charles A. Saunders and Joseph Clarkson.

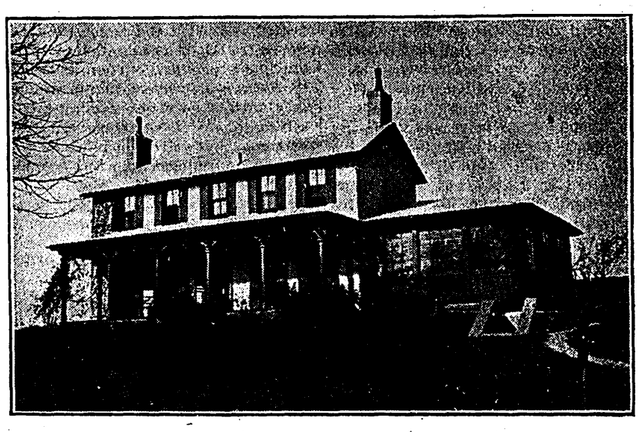
The honorary pallbearers were: Dr. W. E. Spill, J. V. Causer, Thomas Good, George Wazenegger, James Hettenbaugh, Charles H. Stewart, Edward Mauer, J. A. Bohnet, E. M. Whan, E. W. Keib, and W. E. Coates, all of whom are elders of the Pittsburgh congregation of the International Bible Students' association.

The services were conducted by Charles A. Saunders, R. H. Bricker and Dr. William E. Spill, of Pittsburgh, members of the International Bible Students' association, Pilgrim Menta Sturgeon, of New York City, and Charles H. Stewart, of Pittsburgh.

The floral emblems were many and came from almost every part of the country.

J. A. Bohnet and N. E. Nelson at Grave of Pastor Russell.

The Friends Arriving at the Grave Before the Funeral. Small Girl with Checkered Coat Margaret E. Nelson, Mrs. Nelson Just Beyond.



Farm House where Pilgrim J. A. Bohnet Lives in Cemetery where Pastor Russell is Buried.

"TOM TRACY" IS DEAD.

WASHINGTON, Nov. 13.—Thomas F. Tracy, secretary of the Union Label Trades department, A. F. of L., and vice president of the Cigarmakers' International union, died at his home in this city, last Saturday, after an illness covering several months.

The remains were interred Wednesday. The A. F. of L. building was closed during the day. The funeral services were attended by all the resident officials of the A. F. of L. and its departments and a large number of trade union officials from the east and middle west.

The active pallbearers were President Perkins of the International Cigarmakers' union and the following executives of the Union Label Trades department: Secretary-Treasurer Hays International Typographical union; International Secretary Proebstle, International Union of the United Brewery Workmen; President Thomas Ricket, United Garment Workers of America; President McAndrews, Tobacco Workers' International union, and Secretary-Treasurer Fisher, Journeymen Barbers' International union.

Members of Washington Lodge No. 15, Benevolent and Protective Order or Elks acted as honorary pallbearers.

Standing beside the grave, President Gompers said the last farewell to this lifelong trade unionist and his friend and intimate who had remained true to a plighted faith. "No man of my acquaintance had a more penetrating mind, was more devoted to a principle, more unflinching in his courage than Thomas F. Tracy," said President Gompers.

Deceased was president of Boston Cigarmakers' union, vice president of the International Cigarmakers' union for over 15 years; legislative committeeman of the A. F. of L.; general organizer of the A. F. of L. and the first secretary of the Union Label Trades department. His wife died two years ago. Four children survive.

Thomas F. Tracy was a Spartan in his adherence to the cause of trade unionism and was numbered among the early pioneers who builded the present trade union structure. While others might waver when the ship occasionally reeled under attacks from within and without, "Tom" Tracy's loyalty was never questioned. He was a trade unionist, first and last, and was uncompromising in his belief that the trade union movement was the only hope for better conditions and a fuller life for those who toil.

WON SHORTER HOURS.

HAMILTON, Ontario, Nov. 3.—The strike of the structural iron workers at the Hamilton Bridge Works has been satisfactorily adjusted. A nine-hour day was involved and the company after considerable negotiation granted the demand. The men have been out since the first of September.

FROM MELITA TO ROME

Acts 28:11-24, 30, 31.—November 19.

The Journey to Rome Accomplished. Meeting With the Brethren—Fresh Evidences of Brotherly Love—St. Paul Calls Together the Leaders Amongst the Jews at Rome—The Gospel Proclaimed and Expounded.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

EARLY in the following spring Centurion Julius and his soldiers sailed from Melita with St. Paul and the other prisoners, Luke and Aristarchus accompanying the Apostle. The voyage was effected without special incident, the landing being made at Puteoli, the seaport of Rome, which is one hundred and fifty miles inland. Here they tarried seven days, the centurion awaiting orders from Rome respecting the disposal of his prisoners.

The delay afforded St. Paul an opportunity to meet with a little band of Christians residing at Puteoli. Doubtless he sent word to the Christians residing at Rome, whom he repeatedly declared that he longed to meet and whom the Lord promised that he should meet. The journey to Rome was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of these met him at Appii Forum, forty-three miles distant from Rome; and another delegation met him at The Three Taverns, thirty miles from the great city. Doubtless the brethren came on the journey for their own refreshment and joy, not realizing, perhaps, that the Apostle needed this evidence of love.

En Route to Rome.

"In His Own Hired House."

The fact that there were no charges of an evil character against St. Paul, and the further fact that the centurion who had him in charge during the voyage became his friend, were quite sufficient reasons why he should not be treated as an ordinary prisoner, but should be permitted to live in his own hired house under the care of a soldier to whom he was lightly chained. However, although not permitted to go at liberty, nevertheless he was able to receive his friends and others who called upon him.

It is difficult to estimate how much Divine providence had to do with these arrangements. Moreover, the soldier on guard was changed every few hours, so that probably the Apostle came into close contact with at least six soldiers daily. Thus gradually he probably had contact with the entire imperial guard. Thus many were brought into contact with Christian teaching and example. It is claimed that through some of these soldiers the Gospel was carried to France, Germany and even Great Britain. St. Paul must have had some financial means. It is assumed that by this time he had come into his patrimony. The Scriptures intimate that Felix held him captive at Caesarea in hope of receiving a bribe for his release, evidently having some information respecting St. Paul's finances.

The Lord's servant was not slow in using his God-given privileges. First of all he met the Christian brethren. But, as early as the third day after his arrival, he sent for the Jewish leaders and officers of the synagogues, of which there were seven in Rome. He desired to give them information at first-hand respecting his presence there as a prisoner and to preach to them the Gospel. He explained that, although a prisoner at the instance of the Jews in Palestine, he was not disloyal to his nation or its customs. He had been pronounced innocent at the Roman Court there, but had been compelled to appeal to Caesar for his safety, although even then he was making no accusation against his countrymen. He then proposed that gladly would he explain to them the good news that the long-expected Messiah had come.

The response was that the Jewish leaders at Rome had received no communication injurious to the Apostle. Then they expressed a desire to hear for themselves what he had to say; for they had heard of this sect and knew that everywhere it was denounced as evil. If he could say anything favorable to it, they would hear him.

"Preaching the Kingdom of God."

On the appointed day the Jews came to hear the Apostle's Message. From morning until evening he demonstrated from the Law and the Prophets that Jesus of Nazareth is the Messiah; that He is now gathering a Spiritual Seed of Abraham to be His joint-heirs in the Kingdom; and that when this company is complete, they will be glorified in the First Resurrection and then will begin the work of blessing all.

Preaching the Kingdom.

When some refused the Message, the Apostle sought to influence the believing ones by quoting from the Prophet Isaiah, showing that God had foretold that the majority of the Jews would reject the Message when it should come to them. He did not mean that those deaf to the Gospel would be eternally tormented, but that they would lose the wonderful privilege of becoming joint-heirs with Jesus in His Millennial Kingdom.

GIVEN A NINE-HOUR DAY.

ST. LOUIS, Nov. 13.—The Brown Shoe company today notified its 6,000 employes that, effective next Monday, their work day would be nine hours with the present ten-hour pay.

LABOR NATIONAL TRIBUNE

ESTABLISHED 1872—No. 51 | PITTSBURGH, PA., THURSDAY, NOVEMBER 23, 1916. | FIVE CENTS A COPY

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THE EMPLOYERS' LABOR BUREAU GETTING JOBS

Unions Refuse to Let the Employer Help So as to Keep the Business Agent in a Job and Make Him the Master of the Slave.

By A. J. ALLEN

Secretary Associated Employers of Indianapolis before the National Association of Employment Managers.

Local employment bureaus are of mutual advantage to employer and employee and are the shortest cut between supply and demand.

Employers found they could not obtain competent help through "private pay agencies." Workers of the higher class are not inclined to pay for the privilege of hunting work. The "agencies" which are not under State supervision merely promise to "assist" the applicant; they do not guarantee to get him a job. If he succeeds in finding work himself, this does not secure for him the return of his fee.

Newspaper advertising for help wanted did not secure the desired results. Of those laborers who answered such advertisements many were perhaps unsuited in various ways for the work offered, resulting in a waste of time and effort on the part of foremen or others in giving unnecessary interviews to a conglomeration of more or less unqualified applicants.

This led employers to conceive the idea of establishing their own employment bureaus in connection with the numerous trade, civic, and other business organizations throughout the country. These bureaus are all in charge of regularly paid secretaries of the various associations, who may be considered as direct personal representatives of association members.

In discussing the operative policies of local employment offices, let us take for example the two bureaus which for the past 10 years have been conducted in conjunction with each other in the same office by the Associated Employers of Indianapolis and the Indianapolis branch of the National Metal Trades Association, respectively.

By way of explanation, let me state that the Associated Employers of Indianapolis is an organization local in its scope, including in its membership several hundred employers, representing widely diversified interests and practically every branch of commercial and industrial activity in the city. The National Metal Trades Association, as its name implies, is national in scope and comprises a membership of almost 1,000 representative employers in the metal manufacturing line.

The National Metal Trades Association has 14 branches in various large industrial centers. These branches conduct local employment bureaus in the following cities: Springfield, Worcester, and Boston, Mass.; Hartford and New Haven, Conn.; Cleveland and Cincinnati, Ohio; Chicago and Moline, Ill.; Providence, R. I.; Pittsburgh, Pa.; St. Louis, Mo., New York, N. Y., and Indianapolis, Ind.

These bureaus charge no fee to employer or applicant. Their combined registration of several hundred thousand workers would practically be impossible of duplication by any individual manufacturer without extraordinary expense and painstaking labor. This registration is largely dependent upon the power of the bureaus to place their applicants. In order to make them popular institutions, places must be found for those who apply.

Applicants come to these bureaus either in response to advertisements or upon the recommendation of employers, or by reason of their having been referred to the office by workmen whom the bureaus have assisted, and from whom many letters of thanks and appreciation have been received. Many of the association members have assisted in making the bureau efficient by posting in conspicuous places about their establishments large placards stating that preference would be given to applicants who present cards of introduction from the employment bureau maintained by the association.

Several of the largest association members hire practically all their help through these bureaus. One of them recently stated that during a given period of time only five workers, out of a total of 1,200 who applied at the shop, were employed without coming from the bureau. This indicates the value of a bureau registration card to the man in quest of work. The place it holds in the workers' estimation is indicated by the frequent requests made at the office for these introduction cards by applicants who state that, at this or that place, they have noticed that persons presenting these cards are given employment, while those standing in the same line who do not have them are told to step aside. This is because the employer feels reasonably sure that the worker with the card is more or less suited for the job and hence no lengthy interview is necessary. The capabilities of the man who does not present a card are doubtful and he must await the employer's opportunity to interview him.

Thus the wage earners are taught that instead of trusting to

(Continued on Eighth Page.)

WARNING.

The City of Pittsburgh is infested with all kinds of fakirs doing business in the roll of ligitimate business houses and people are warned to be guarded in the purchase of Jewelry, Furs, Furniture, and look out for articles offered at auction.

Never was the city visited by a more cunning, thieving aggregation than the fake jeweler, the fake fur dealer, the fake furniture man and the fake auctioneer. The purchasers in the auction houses are what the police call "Cappers." They bid up the article to a certain price and when it gets beyond that price the "Sucker" gets it. When the price is not high enough the article is knocked down to the "Capper." The bell sheep of the crooks. Beware! Beware! They all play their game very successfully. Keep out of these traps which are on every street. Watch next week's Tribune for the expose of the fakir.

MACHINISTS' STRIKE AT MILWAUKEE NOW OFF

Employers of a Large Number of Plants Vote to Return to Work--Other Plants Working at Normal Capacity

The machinists' strike at Milwaukee is practically over. A large number of men have lost work and nobody has benefitted but the agitators who stirred up the trouble. No concessions were made by the firms. The men returned under the same conditions as existed before the strike. An official investigation showed these conditions to be fair and equitable.

The strike was called July 18th, and for three weeks the men were drawn out in different shops, one at a time. The first actual break, so far as the men returning is concerned, occurred on September 12, when the employes of one of the largest shops voted to go back to work. A week later the employes of two other large shops did likewise, and within another week, eight other concerns followed suit.

In some ten shops the strike still technically exists. Two of these are operating to 100 per cent capacity. The other eight are at practically normal capacity.

In attempting to coerce the proprietors and the independent workmen, the union resorted to the usual violence and intimidation. There have been about fifty arrests for assault and battery, most of the cases being still in the courts.

Under the Riot Statute the county is liable for damages inflicted by a riotous gathering if the sheriff or other county officers cannot disperse the mob. As a consequence, Henry Ratajski, a 17-year-old boy, has sued the county under this statute for $5,000 for injuries received during one of these disturbances. The complaint alleges that through an attack by a mob, the boy lost three teeth, and suffered numerous cuts and bruises.

MORE VIOLENCE.

The chauffeur's union, in its attempt to force the closed shop the Atlas Motor Company of Chicago, is pursuing the orthodox closed shop union methods. The daily press reports two recent instances where women riding in Atlas cabs have been badly injured by missiles thrown through the windows. In one of the cases, Mrs. Charles Wadsworth, a bride on her wedding journey, was knocked unconscious by a stone hurled through the cab window. Another favorite method employed by the union drivers in their misionary work is to throw lighted bombs beneath taxicabs driven by independent chauffeurs.

A GOOD APPOINTMENT.

Walter W. Lower, former chief cost accountant of the Pittsburgh Crucible Steel Co., Pittsburgh, has been appointed secretary of the National Association of Sheet and Tin Plate Manufacturers, recently organized by virtually all the independent sheet and tin plate manufacturers in the country. Before becoming identified with the Pittsburgh Crucible company, Mr. Lower was connected with the Lackawanna Steel Co., Buffalo. Officers of the National Asociation of Sheet and Tin Plate Manufacturers are: President, W. S. Horner, Pittsburgh representative of the American Rolling Mill Co., Middletown, O.; vice president, Joseph B. Andrews, Newport Rolling Mill Co., Newport, Ky.; secretary, Mr. Lower, who has offices in the Oliver building, Pittsburgh.

Women Munition Workers' Schools.

Thomas Reece, Staff Correspondent.

LONDON, Nov. 9.—On several occasions recently I have mentioned the great influx of women into industry. Now I hear that the Munitions Department is very shortly going to open a large training school for women munition workers not very far from London, and that this will be devoted to making metal parts of aircraft. This is, I believe, new work for women, who have hitherto in aircraft factories chiefly worked on wood fabrics, but it is now realized that they are quite able to do the delicate accurate work of making the queerly shaped fittings of the metal body. They will be wanted immediately in all the factories from which large numbers of men are being drawn off and I understand that the existing training schools for women munitioners in London—there are very few of them—are also going to train for aircraft works.

These schools have passed a large number of women through their classes since they were first started early in 1915, but they find that, while the demand is greater than ever the supply is decreasing, because women are now engaged in the manufacture of practically every sort of army equipment, from saddles to mess-tins. They have done very well in the schools, and, curiously enough, it has been found that women who have never done anything but housework before have taken to the lathes as successfully as women who have previously had some handicraft, and that elderly women often pick it up as quickly as young girls. In fact one class reckoned among its star pupils a woman of nearly fifty, whose whole care had hitherto been to look after her home and her eight children.

The new war time spirit of labor revealed in the Trades Union Congress at Birmingham early in September—the spirit of repugnance towards industrial strife and readiness to negotiate a treaty of peace with capital—has found practical expression in the opening of communications between the Parliamentary Committee of the Congress and the Employers' Parliamentary Committee with a view to the joint discussion of the problems of industrial readjustment after the war. The Congress Committee, I am informed, have asked the Employers' Committee to meet them the next time the latter Committee, which has its headquarters in Manchester, finds itself in London, in order to consider the resolutions on post-war problems passed by the Birmingham Congress. The employers' committee have agreed to the meeting, but no date for holding it has been fixed.

The leaders of the organized labor movement have taken this important step in obedience to a direct mandate from 600 delegates representing upwards of 2,850,000 trade unionists who attended the Congress. One of the numerous resolutions passed by the Congress contained the following declarations:

"In view of the importance of maintaining the trade and commerce of the country in the period immediately following the declaration of peace, when industrial adjustments of all kinds will require to be made, this Congress is of the opinion that every effort should be put forth to preserve industrial peace, and thereby assist to secure the material prosperity of the nation after the war. That, for the purpose of removing causes of friction likely to lead to industrial disturbances, the Parliamentary Committee is hereby instructed to approach Government and the Employers' Parliamentary Committee with the object of discussing terms that will secure the end in view for a period of three years."

The resolution went on to specify certain proposals, among them a 48-hour working week, compulsory membership of trade unions, and a $7.50 minimum wage for all adult workers, which should be accepted as part of the terms of peace; but it was explained by the sponsor of the resolution (T. E. Naylor, of the London Society of Compositors) that these proposals were really put forward to serve as a basis of negotiation and not as irreducible demands. The resolution quoted, it will be noticed directed the Congress Committee to approach the Government as well as the Employers' Committee, and it may be anticipated that they will carry out that part of the instructions also, if they have not already done so.

Neil Primrose, writing from the Ministry of Munitions under date of October 27 says:

"I hope you will allow me to correct an impression that the Clyde workers are now working overtime because

(Continued on Page Four.)

COLLEGE PROFESSOR ON THE RAILROAD CRISIS

We Should Not Grant the Demands of Any Set of Men Merely Because They Threaten Great Damage if We Refuse.

The following letter from Professor Taussig and the editorial reference to it are reprinted from the New York "Evening Post" of September 2, 1916. Mr. Taussig is professor of economics at Harvard University and Editor of the Quarterly Journal of Economics.

To comment on it would be superfluous. Its points are simple, direct, and vital. They deal not with the sinuosities of a special situation, nor with the perplexities of a particular economic problem, but with principles as broad and as fundamental as democratic government itself. To the force which inherently belong to what Professor Taussig says in his letter must be added all the weight which attaches to his eminent position as an economist and to his almost unique reputation as an impartial, mature and human thinker on the great question of industrial society. When the present flurry is over and men's minds settle down to a clear and sober judgment of what has been taking place, the view expressed in Professor Taussig's letter will be registered as the general verdict of the nation."

To the Editor of The Evening Post:—

With profound regret and disappointment, I enter a protest against the way in which President Wilson, and apparently Congress, following the President's lead, dealt with the railroad strike situation.

I protest because the policy is one of surrender. We are told the business of the country must go on, that arbitration has failed, that such a situation must not be allowed to develop again, but that now we are helpless. What does this mean? That a body of men may call on society to stand and deliver, and that society must submit. This is a cowardly attitude, and moreover one that invites contiued recurrence of the same fatality. The men will naturally smother or put off the measures designed to prevent recurrence; they will keep themselves in the same dominating position. A machinery for arbitration is in existence now. It has been very lately remodelled in accordance with the very wishes of the railroad brotherhoods. But they will not allow it to be used nor will they agree to any other that is suggested. The same attitude is sure to be taken in the future. If we submit to the threat of ruin now, we may be certain that the same threat under the same essential conditions will be enforced again and again; and not only by these men but by any and every body of men who happen to be stationed at vital industrial points.

The justice of the men's demands is not material in such an emergency as the present. Nobody pretends that there is any obvious crying injustice, any intolerable evil which cannot be endured for a moment. My general sympathy is with the eight-hour movement. Whether this particular demand for an eight hour day, for these men under these proposed conditions, ought to be granted, I do not undertake to say. It is precisely the matter on which impartial investigation is needed. But one's attitude on the eight-hour movement is not material. The essential question is: Shall any body of men be permitted to secure their demands by threatening society with a complete breakdown of industry.

I say permitted—shall they be encouraged? The attitude of the Government has been one to encourage the policy of rule or ruin. We are told that a crisis of this kind must not be allowed to come again, which is an admission that it ought not to be allowed to come now. President Wilson's wise course would have been to urge the men, as well as the railroads to get together; to tell the brotherhood leaders, not that the country was helpless before them, but that he would publicly urge their members to remain at work, and would call on the entire community to stand by them in fulfilling their duties, and that a board of arbitration, or a Congressional commission, or Congress itself, could and should be trusted to consider their demands with equity. No one can predict with certainty what effect such a course would have had in heading off a strike, or in preventing it from strangling the country if not headed off; but something of this sort would alone have been consistent with the principle of arbitration to which such unqualified adhesion is given. We are told—that the eight hour principle is one which "society itself or any arbitrators who represented public sentiment" would be likely to approve. Then why not urge it on the men that they should leave it for society or the arbitrators to approve and enforce, with deliberation and with careful consideration of the method of its application to the particular case.

Any organized body of men is likely to press for its own advantage, regardless or perhaps ignorant, of what its selfish action entails on the community. No body of men can be trusted to act as judges on their own demands. I hold no brief for the railroads, and would not be supposed to endorse all that their representatives have said on this controversy. But they stand now for a sound principle, and the men stand for an unsound principle. And that principle, stripped of all inessentials is: We should not grant the demands of any set of men merely because they threaten great damage if we refuse.

Cambridge, Mass., September 1. F. W. TAUSSIG.

The Great Delusion of Our Time

(Continued from last week.)

EVEN HUXLEY HEDGED.

Now Mr. Husley long ago discovered the blunder that had been made in applying the theory of Natural Selection to Social Evolution. He saw that the cosmis light had failed at this point, and he introduced a variation as follows: "There is another fallacy which seems to me to prevade the so-called "Ethics of Evolution". It is the notion that, because, on the whole, animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent survival of the fittest, therefore men in society men as ethical beings, must look to the same process to help them toward perfection. Social progress which may be called the ethical process. What we call goodness or virtue involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existencee.

"In place of ruthless self-assertion it demands self-restraint: in place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect, but shall help his fellows. Its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates what we call the gladiatorial theory of existence. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and interest of which he owes, if not existence itself, at least the life of something better than a brutal savage."

Mr. Huxley made this discovery just as any one of us might, by a simple common-sense of observation of human nature as it works practically. He did not however, sympathetically observe all the phenomena involved and he excluded some of them for this reason. So that his theory of Social Evolution never could claim magisterial authority, simply because it is incomplete. It is no doubt a profound discovery that the altruistic principle conserves and builds up human society, while antagonism disintegrates it; that love conquers, over-rules, and fructifies the lower competitive forces, as animal life conquers, over-rules and fructifies chemical affinity or gravitation in organic development.

But it was not original with Mr. Huxley; thousands of people had seen and applied it before he was born. Jesus was the real discoverer (revealer); He first mastered the social or etheical principle. He found it to be universal good neighborhood or brotherhood, traced it to its source in God's fatherhood flooded it with Divine affection, put it into his own self-sacrificing life, and showed us how we might practically attain to it through his self. Since then the idea has been symbolized by the Cross of Christ, and has for eighteen centuries been regarded as the Christian solution,—though Christendom has too often been antagonistic to it.

Mr. Huxley asserted that this ethical process must be substituted for the cosmic process. Jesus and Paul declared it to be the supreme force in the cosmic process itself. Mr. Huxley's trouble was that he, too, fell under the great delusion of fancying that this philosophic form of truth was the final and ultimate one, and, therefore, he identified Natural Selection with the cosmic process itself; but when he followed his new light he lost his magisterial authority over the high church evolutionists; and they are, today barking at the same old tree up which they suppose their truth has climbed, though it has gone out of sight.

INTELLECTUAL MAGISTRACY WRONG.

But, whichever theory is correct, could there be a greater delusion than this sense of magistracy? Have we anything to back it up? Have we any theory on any subject which is universally accepted or can be reckoned as a final and absolute form of knowledge? Philosophy is surely an enormous help to both intellectual and moral perception, but is it possible to have a philosophy that can take the place of perception. And if it were possible, what would become of perception and of individuality and of genius, and of inventive discovery under such a predetermining influence? I would not be understood for a moment as holding these writers whom I have quoted as responsible for this tendency. We are all infected. We all take turns at it. Let us say that it is the Zeitgeist that has done it, and shake hands all round.

It ws Count Ito who said that when he was preparing the Japanese Constitution he tried to think how Buddha would look at the matter, and he added, "I think that I did succeed fairly well in getting into his skin." . . . It might be worth while if some of us would occasionally try to get outside the epidermis of our so-called modern thought, and take a straight look at the age from an exterior point of view: it need not be so far off as Buddha, but sufficiently remote to afford a good perspective. It is quite possible that from such a clear, cool height of vision our generation might seem to be, like Nebuchadnezzar, a little touched in the head.

I have selected these writers because they are strictly lobical, and, unlike some of us they do not straddle. They take the most authoritative type of Evolution, the one which most deserves to be regarded as Nature's decree, the one which Mr. Huxley styles the cosmic process, the only type of philosophy which could at the present day by any possibility be exalted to the rank of a final standard, and they think it out to the bitter end. If we have any clear cosmic torch, this is the one. They hold it high and wave it wide. By its illumination we see the column of humanity with reversed arms turning its back on all the great ideals toward which it has crawled upward in the space of hundred thousand years or so, cheapening the moral nature, and marching back without conviction of sin toward the original homunculus. This is a dark picture, certainly.

True, if we remove this cosmic torch things do not look so dark. There are at least as many people today as ever working for the interests of righteousness and peace and human brotherhood. They make fewer practical blunders, they keep the issues clearer, they utilize the results of science, they bring to the task a broader scientific knowledge, a profounder sympathy for human conditions, a greater willingness to look at all sides. Witness President Eliot'es noble contribution to a better understanding between labor and capitol. These people are putting up a stout fight for the moral nature, and they meet with much success among the plain folk. They vitalize character, for the moral nature feeds upon revelations and ideals as the body feeds upon bread.

BLIND LEADERS OF THE BLIND.

But the great difficulty with these people is that they are all fools. This does not mean that they are obliged to have guardians appointed over them; in reality, many of them are guardians of the commonwealth or community to which they belong. They are not dull in practical affairs; their foolishness consists in the fact that all their highest ideals and inspirations rest upon a so-called semi-mythical or subliminal basis which they cannot prove before this infallible tribunal that has indorsed our friend the Troglodyte. They cannot make their articles of faith square with any specific type of evolutionary dostrine, or prove their revelations to the latest type of scholarship. Our magisterial authorities are withholding a verdict on their case until the Society of Psychical Research has finished its investigations.

This lack of intellectual status gives them a phantasmal appearance, which probably caused Mr. London and Mr. Adams to overlook them altogether. Indeed, one frequently hears in intellectual circles the statement that no one today believes in such articles of faith. But it is the fools who bring practical light to the social question.

(Continued next week.)

Anecdotes of Pastor Russell

The class at Sharon, Pa., held a Pastor Russell memorial service on Sunday afternoon, November 12, Mr. A. C. Wise of West Middlesex, Pa., who has been intimate with him for thirty years gave a discourse on his life and character and I report some personal anecdotes he related in describing our great leader.

About thirty years ago Brother Wise received a copy of "Food for Thinking Christians". He was a minister in the United Brethern Church, but the Truth made such an impression on him that he left the ministry and became one of the earliest and most successful colporteurs, being the means of bringing many persons into the Truth. Soon after receiving the above named booklet, he made a visit to Pastor Russell and spent from Saturday to Monday with him at his home, the Bible House family not having been started then. Before leaving Brother Wise said, "Brother Russell how did you come to discover this great system of truth?" Pastor Russell replied, using the large bay window of his parlor as a back ground for his illustration, "I found one link here, another here, another there and there. Then the thought came to me that there must be other links to fill up the gaps and make a complete chain. So I searched until I found them." He said he found two of these links by going to hear a discourse by an Adventist, namely, that man is not inherently immortal, and does not have a soul, but is a soul, and that the wages of sin is death and not eternal torment.

In describing Pastor Russell's personal traits, Brother Wise referred to his general and ready wit. Like all men with brilliant minds he liked a joke and appreciated the humerous aspect of things. Once Brother Wise called at the Bible House in Allegheny and found Pastor Russell and assistantsengaged over a large pile of letters. Brother Wise remarked, "Brother Russell you get a great many letters." "Yes," was the reply, "we even have a letter here from heaven"; of course, meaning the Bible. In the colporteur work Brother Wise had a custom of saying "Sir, are you a lover of good books," in order to introduce his subject. Pastor Russell learned of this and sometimes when he met Brother Wise his greeting as he shook hands would be, "Brother Wise are you a lover of good books?"

During the anti-slavery agitation beforethe war the slave-holders had much to say on the question 'Does a negro have a soul?" They endeavored to excuse their injustice to the Negro by trying to make out that he was not a human being. In his books Pastor Russell had demonstrated that no human being has a soul but that every human being is a soul. Once when riding on a street car a Negro boarded the car, whereupon Pastor Russell whispered, "Brother Wise, do you believe a Negro has a soul?" This was a joke that only a reader of Pastor Russell's books could understand, but it was a very witty pun upon an idea, a much higher pun of wit than a pun upon a word.

His dying request for a "Roman toga" ashe called the sheets in which he wished to be wrapped, may have been the last scintillation of his kindly, wholesome humor; his object being to lighten the burdened spirit of Brother Sturgeon, his faithful Luke, 2dTim. 4:11. He may have thought of the Roman Senators, who, when the northern barbarians took and burned the city of Rome and massacred many of the inhabitants, prepared for death by donning this white and flowing garment of office. Taking their seats in the forum they calmly awaited their fate. The barbarians were awed by the sight, thinking that perhaps they were gods. Finally overcome by curiosity a barbarian touched one of the Senators. This was an insult to his dignity and he struck the offender. Filled with rage and perceiving that they were men, the barbarians slew them all.

In illustration of the humility and graciousness of this great man, Brother Wise, related that when the trouble with Mrs. Russell came to a climax a private meeting of 150 of the brethern met by special invitation to consider the matter. Brother Wise was one of the number and went to Allegheny. Mrs. Russell had left her husband and had dismissed the help leaving them without a housekeeper and the Bible House force had to take their meals at a restaurant. Brother Wise and two others stayed over night with Pastor Russell. In the morning he arose before them and cooked them a nice breakfast with his own hands. Great man as he was, and fully convinced as he was that the Lord had called him to lead the greatest work of the Time of the End, he was ready to do a menial service for the brethern and become their cook and waiter.

A young brother in an Ohio town was very active in the harvest work. The strain became too great for his brain and while conducting a meeting he became insane. His mental derangement was quite serious. Pastor Russell's work had not become so great as it did later but he was then a very busy man with great cares on his shoulders, yet he left his work, traveled to the young man's home, stayed with him a couple of days, sleeping with him and taking care of him at night in an endeavor to clear his mind of its delusions andmania. The young brother subsequently recovered his mental health.

His zeal in preaching the Truth in those early years of the harvest is shown by the following incident. Brother Wise was once dining with him in a restaurant, Brother Russell commenced talking to Brother Wise about certain points loud and distant enough to be heard by the other diners and gave quite a little discourse. The diners listened and remained sitting after finishing their meal. When they had left he said, "I was talking to you in order to reach them."

Pastor Russell's countenance and bearing showed plainly that he was no ordinary man. About twenty years ago he gave a discourse in the Court House at Youngstown, Ohio. A man who was present afterwards said to the writer, "When Mr. Russell entered the Court room and walked down the aisle it made me feel queer; he looked so much lake Jesus Christ." A United Presbyterian minister told me that when he was a student in the Theological Seminary he once met Pastor Russell passing through the park, not then knowing who he was. So striking was his appearance that this minister turned around and watched him until he had passed out of sight.

The earthly house of his tabernacle has been dissolved. He has received the uncorruptible crown which fadeth not away, "A prince and a great man has fallen in Isreal;" but he was one of the people and kept close to them. These little anecdotes, preserved in the memory of a friend who shared the heat and burden of the early harvest day with him will help us to know him as he was.

DAVID P. JACKSON, M. D.,
Nov. 15. 1916. Burghill, Ohio.

Questions and Answers.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune.

What Scripture evidence have we that we are in the Laodicean Age, thereby proving that the Church referred to in Revelation 3, 14-8, is the system of our day?

CHARLES K. WAGNER
Minersville, Pa.

Answer:—There is very strong Scriptural proof that we are living in the Laodicean period of the church's history. We learn from Bible chronology that we are at the end of "Gentile Times." The time when the Kingdoms were to be given to "Him whose right it is," and that could not take place until the last stage of the church had done its part in developing the saints, who are to be joint heirs with Christ in His Kingdom.

The condition of the church today corresponds with the description of the church at Laodicea, as given in Revelation; just as the description of each period given in the letters to the Seven Churches in Rev. 2:3 corresponds to the condition of the church at each of those periods, as we find it on the pages of history.

First we have the message of the angel of the Church at Ephesus—angel meaning messenger, or special representative. The word Ephesus means first, or desirable, and covers the period during the lives of the Apostles.

After being commended for their works, their labors and their patience, and because they could not bear those who were evil; and tried those who said they were Apostles, and were not, but were liars; yet they were rebuked because they had left their first love.

Even at that early date a falling away was beginning to take place, as the Apostle explains, the spirit of Anti-Christ was already working. Yet they were further commended because they hated the deeds of the Nicolaitanes, which the Lord also hated.

"Unto the angel of the Church in Smyrna write: these things saith the first and the last, which was dead, and is alive; I know thy works and tribulations and poverty, (but thou art rich); and I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan. Behold the Devil shall cast some of you into prison, and ye shall have tribulation. Be thou faithful unto death, and I will give thee a Crown of Life."

The word Smyrna means bitter and refers to the second age of the church, covering the terrible pagan persecutions, ending with the reign of Constantine.

"Unto the angel of the church in Pergamas write: These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, where satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth."

But I have a few things against thee, because thou hast them there that hold the doctrine of Balaam, and also them that hold the doctrine of the Nicolaitanes, which thing I hate."

The word Pergamas means "earthly elevation," and covers the period in which the Papal system had its rise. "Antipas," one who protests against the pope. "Doctrine of Balaam," teaching error for profit. "Nicolitanes" those who lord it over God's people. The word "Nicolans" means "a conqueror of the people." At the first period of the church they hated this doctrine, remembering that the Master said, "One is your Master, even Christ, all ye are brethren." But now they were beginning to vie with one another for the honor of "lording it over God's heritage."

"Unto the angel of the Church in Thyatira write: these things saith the Son of God, I know thy works and charity, service and faith and patience. Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel, which callest herself a prophetess, to teach and seduce my servants to commit fornications, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit fornication with her into great tribulation, except they repent of their deeds. And I will kill her children, and all the Churches shall know that I am he which searcheth the reins of the hearts. But unto you I say, and unto the rest in Thyaritra, as many as have not this doctrine, and which have not known the depths of satan, I will put upon you none other burden. But that which ye hold hold fast till I come."

Thyatira means "The sweet perfume of a sacrifice," and refers to the period in which the true church was enduring hardships in the wilderness while the Apostate Church was reveling in her royal paramours.

"That woman Jezebel," the Apostate Church, Papacy. "Gave her space to repent," 360 years from the beginning of the Reformation to the beginning of the Harvest in 1878." "Fornication," worldly affiliation; "Her Children," daughters, Protestant sects. "The depth of Satan," modern no-Ransom theories, Evolution, Christian Science, Spiritism, etc. Satan posing as "an angel of light."

"Unto the angel of the Church in Sardist write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that then livest, and art dead. But be watchful and strong, then the things which remain, that are ready to die, for I have not found thy works perfect before God.

"Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white for they are worthy."

The word Sardis means "That which remains," and refers to a brief period just before the Reformation.

"Have not defiled their garments," by unfaithfulness. "In white raiment," actual righteousness. "Fine linen is the righteousness of the Saints."

"Unto the angel of the Church in Philadelphia write: these things saith he that is holy, he that is true, and so on, and because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which is to try all them that dwell upon the earth. Behold I come quickly; hold fast that which thou hast, that no man take thy Crown."

The word "Philadelphia" means "Brotherly Love," and this is supposed to cover that period from the Reformation until recent times, probably about the year 1874.

All know that during that period there was much love and zeal, and a spirit of self-sacrifice in all churches.

"The word of my patience," cheerful, constant endurance. "The hour of temptation," the special trials of the harvest time, due to the prevalence of deceptive influences and teachings which would, if possible, "deceive the very elect." "Behold I come quickly." He is coming soon now.

"Unto the angel of the Church of Laodicea write: these things saith the Amen, the faithful and true witness, the beginning of the Creation of God. I know thy works, that thou art neither hot nor cold; I would that thou were cold or hot. So then because thou art neither hot nor cold; I would that thou were cold or hot. So then because thou art lukewarm, I will spew thee out of my mouth. Because thou sayest I am rich and increased in goods, and have need of nothing, and knowest not thou art wretched, and miserable and poor, and blind and naked.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see.

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and him with me." The word Laodicea means "Justice for the people."

The description given here fits perfectly the condition of Nominal Christendom for the last forty or more years. Any middle aged or elderly person who has been taking notice of those things can remember when the change came. Previous to that time the Churches were filled with earnest saintly souls who went for no other purpose than to worship God. Fairs, festivals and shows were unheard of. The ministers were quiet and dignified, and did not use baseball slang. They did not "hit trails," nor make "home runs for God."

But alas, when the Philadelphia period quietly changed into the Laodicean period, all was changed. Then the world and the Church walked hand in hand. "Rich fairs and shows in the halls were held, and the world and his children were there. Laughter and music, and feasts were heard in the place that was meant for prayer. Then the sons of the World, and the Sons of the Church, walked closely hand and heart, and only the Master who knoweth all, could tell the two apart."

They were "lukewarm," neither cold nor hot; were "spewed out," and became cold. They boasted of being rich in numbers and prosperity, but they were poor in the spirit of the Truth. "Blind," could not see the Plan of Salvation for the Church and for the world. "Naked," stripped of the Robe of Christ's Righteousness by the Clergy in the name of Higher Criticism, Evolution, etc.

"Behold, I stand at the door and knock;" yes, He has come now, and is present, though invisible. "If any man will open unto me," showing that the dealing is with the individual now, instead of the Organization. And here is where our Lord commands us to "come out of her my people, that ye be not partakers of her sins, and receive not of her plagues," "For her sins have reached unto heaven," "and strong is the Lord God who judgeth her."

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$60.00
Amount received	1.00
Total	$61.00
Paid out	$65.00

The United States in Prophecy

By Elder J. A. Oppy,
of Siloam Springs, Ark.

(Continued from last week.)

This we find to be the facts in the case. For "The dragon was wroth with the woman (the true consecrated church) and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The Remnant church is yet to come into direct conflict with the beast, his image, his mark, and the number of his name. It is to stand victor over all four of these specifications, whatever they may be. Subsequent fulfilled prophecy, no doubt will reveal more plainly the practical meaning of those terms. To our understanding the Remnant church will not, can not be delivered, or meet with its change to heavenly conditions, before it comes into deadly conflict, with all the above specifications. To our understanding, it has been Providentially overruled, that the symbol applying to this the grandest nation on earth, has been ignored by so many Bible expositors, or to say the least passed by in silence. To the writer it fully explains why the Remnant did not meet with its change in 1914, when the lease of Gentile rule expired. The grand confederacy of all the sects and creeds, and the rolling together of the "scroll," Catholics and Protestants, had not yet taken place in 1914. Our dear Pastor Russell has a number of times noted the fact, that the church confederacy movement has not developed as fast as he had expected, and assigns this as a reason that it was rather doubtful, if the church would be delivered in 1914. To the writer its Providential that the symbol applying to this Nation in prophecy, has been applied to another great power; for had it been otherwise the harvest work might have been greatly handicapped. We have not yet been able to see that the United States is one of the ten divisions of the Roman kingdom. It most surely is not one of the ten horns, for they are symbolized with crowns, indicating monarchy. As the cleansing of the sanctuary was not fully accomplished in 1846, so the ecclesiastical image of the beast was not fully developed. But the ecclesiastical feature fully developed is not the full development of the image to the beast, but as it were only a half development. To our mind it requires the union of the ecclesiatical with the civil, with the civil subordinated to the ecclesiastical, and used as agency to enforce by law, the doctrines and dogmas, of the image to the beast. This Nation, the United States, stands alone in its federating church and state movement as the champion of that false system of worship, indicated by the title it has chosen, known as "The Great American Catholic (universal) Church." Its sole purpose and undying ambition, is to change the Constitution of these United States, and place all christian institutions, and usages, on an undeniable legal basis fundamental law of the land." Feb. 29, 1892, the United States Supreme Court, in the case of the Trinity Church, decided that this is a Christian nation. Then what is left for the Federated Churches to do but to raise the tide of popular sentiment in favor of that false idea, and take control of the nation and run it on the so-called Christion principle This decision of the Supreme Court is concerned, settles the long disputed principle, that Christianity is a "Part of the common law," instead of bein separate and distinct from it. These federated churches have decided, that the Bible shall be the standard of their reform of the nation. But dear people, please bear in mind, that it will not be the Bible, but their exposition of it that will be the standard. And woe to all discenters who oppose it. But this woe can have no terrors for the Remnant for they have consecrated their flesh to death any way. They are forewarned, and fore armed, with the following scripture: "Forasmuch then as Christ hath suffered in the flesh are ye yourselves with the same mind, for he hath suffered in the flesh hath ceased from sin." He has consecrated his flesh to death, and it does not matter what the dragon may do with it, he will not be false to his vow—he will not sin against his soul to save his flesh from any penalty inflicted by law, though it may be the death penalty. Bible students will now see it was a great mistake to suppose that the church would be delivered in 1914, but God will overrule it for His glory and the good of His people.

THE FINAL DECREE.

More than 2000 years ago, the prophet gave us the following pen picture of it: "Gather yourselves together, yea, gather together, O, nation (the Royal Priesthood, Remnant church) not desired; Before the Decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept His ordinances, seek righteousness, seek meekness, it may be ye will be hid, in the day of Jehovah's anger." Zeph. 2:1-3. As we see it, this final decree will have the full measure of its power when the Papal Hierarchy, and apostate Protestantism unite together, or are "rolled together." As we see it these great religious elements will not "depart as a scroll" till after it is rolled together. Here is what the Protestant end of the scroll proposes to the Papal Hierarchy, "Whenever they (Roman Catholics) are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them." Here is the reply of the Papal end of the scroll, "There are many Christian issues, to which Catholics could come together with non-Catholics, and shape civil legislation for the puplic weal."

It will be noticed that the "decree" brings forth, just before the day passes as the "chaff"—the ending of the great "time of trouble." The Revelator gives us another vivid pen picture of the same decree, couched in a little different language, as follows: "And he (the two horned beast, the United States) maketh the earth and them that dwell therein, to worship the first beast, whose death-stroke was healed." If the worship here specified were in the jurisdiction of the first beast, the Papal beast, that beast would enforce its own worship. Most evidently then, this enforced worship is in a non-Catholic country, and can apply to no other country than the United States. There is little or no doubt, in the mind of the writer, but that some visible mark, sign, or badge, will be given to all worshippers of the beast or his image, to be worn in the closing scenes of the "time of trouble," as a personal protection, and all who do not have this badge, will be subjects of vengence—death. In fact such a badge is now worn by Papal subjects, on the flap of the vest, bearing the number 666, derived from the Latin numerals, which have a numerical value, inscribed on the ancient tripple crown of the popes. Similar badges, in the form of "Pax-pins," cross and crown, are now worn by International Bible Students, which has served as a personal protection in time of the late European wars.

WHAT IS THE POWER OF THE PROTESTANT END OF THE SCROLL?

The answer is easy. "The National Reform Association," with its auxiliaries, are the powers engaged in rolling the scroll toward the Papal Hierarchy. We here enumerate a few of its many auxilliaries. The "World-wide Revival Movement," the W. N. C. T. Union, the W. C. T. Union, the Y. M. C. A Association, the Y. M. C. Association, the Y. M. C. Endeavor Association, the Epworth League, and many other rivulet helps. All of these are under the supervision of "the federated churches of Christ in America," and pushing up the Protest (?) end of the scroll. We here subjoin a short paragraph from the W. N. C. T. Union as it shows the spirit and purpose which actuates them all. "The Woman's C. T. Union, local, state, national and world-wide, has one vital organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this World's King, yea, verily, this World's King, in its realm of cause and effect, king of its courts, its camps, its camps, its commerce, king of its colleges and cloysters, king of its customs and its Constitutions. The kingdom of Christ must enter the realm of law, through the gate-way of politics. We pray heaven to give them (political parties) no rest, till they swear an oath of allegiance to Christ in politics, and march up in one great army to the polls to worship God. If this does not show the contemplated Union of Church and State, an image to the Papal beast, what could show it?

We submit a statement from Rev. E. B. Graham, one of the vice presidents of "The National Reform Association," showing the dragon spirit, and venom manifested toward dissenters who will not fawn on their pet dragon. "We might add, in all justice, if the opponents of the Bible (their exposition of it) do not like our government, and its Christian features, let them go to some wild desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own, on infidel and atheistic ideas, and then if they can stand it stay there till they die." This zealous Doctor of Divinity, (one of the prophets "dumb dogs") rises to the climax of his subject and cries out in the frenzy of his soul, "Tolerate theism sir? There is nothing out of hell that I would not tolerate as soon." So then Jews, S. D. Advents, S. D. Baptists and International Bible Students, especially and all non-conformists in general, are to be coerced, into image worship, or be disfranchised and banished to some wild and desolate land. This is self evident for a little further on in this same speech he exclaims: "They cannot dwell together on the same continent."

WHAT IS THE POWER AT THE PAPAL END OF THE SCROLL?

The Papal end of the scroll will only appear to roll toward the Protestant end. It plans carefully for further apostasy on the part of the Protestant end. It plans carefully for further apostasy on the part of the Protestants, bides its time, and lets the Protestants do the rolling. Protestants do not want the Catholic "Steam Roller" to go

(Continued on Third Page.

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WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

CHRISTENDOM IN GREAT DANGER

The following sermon was delivered by Pastor Russell in Buffalo, N. Y., on January 22, 1905:—Editor.

Pastor Russell of Allegheny, Pa., delivered two addresses in Buffalo, N. Y., Sunday to intelligent audiences. His afternoon topic was "God's Oath-Bound Covenant to Abraham and His Seed." His evening discourse on "Christendom in Great Danger, but the Very Elect are Protected," we transmit in full. The text was: "God shall send them stcrong delusions that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness."—II. Thes. ii., 11, 12.

The statement of the Apostal James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's first advent. There our Lord's presentation of Himself in the flesh to the covenanted nation Isreal, as the long promised Savior, Deliverer and King became to that people as a whole a test, separating the Isrealites indeed from the mass of the nation—separating the wheat from the chaff. Our text tells of the end or harvest time of the gospel age, and how the Lord will now permit or "send" strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this harvest period and that the sifting of the wheat from the tares has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

The Scriptures bring to our attention a class of spirit beings which fell from divine favor before the blood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angles is briefly stated three times—in Genesis, vi.: 2; I. Peter iii: 20; II. Peter, ii:4; Jude, i:6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of scriptures, both of the Old and New Testaments, which refer to these fallen angels as "demons"—unfortunately mistranslated as "devils" in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle's statement regarding this matter, to the effect that God's people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshipping God, are really deceived by these demons; their religious theories and practices are really demonology instead of theology.—Eph. vi:12; II. Cor. ii:II.

The human family is in great distress through the fall; mental, moral and physical imperfections are manifest everywhere; "there is none righteous, no, not one." As a consequence, all are agreed to the Apostle's broad statement, "the whole creation groaneth and travaileth in pain together waiting." (Rom. viii:88). Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The Bible sets forth as the cause of all earth's woes and sorrows the brief statement, "By one man sin, entered the world and death by sin, and thus death passed upon all men, for all are sinners." It sets forth the remedy also, namely: "Christ died for our sins, according to the Scriptures," and at His second advent he will institute times of restitution of all things which God has spoken by the mouth of all the holy prephets since the world began." (Acts iii.:21; v:12, I. Cor. xv.:3.) This, in brief, is the gospel of Christ.

The gospel of the demons contradict this from first to last. It denies that man ever was created in God's image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; just a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form. This demon reaching is to be found among all the heathen peoples and in all their religious writings, but it is not at all sanctioned in the Scriptures. They reach to the contrary, as we have shown, that death is the penalty for sin; that it is a real penalty, a real death; that the dead are really dead, and that there is neither wisdom, nor device nor knowledge in the grave (sheol), whither all go, and that the hope of the race dies in a resurrection, and that the hope of a resurrection lies in the redemptive work of our Lord's first advent and in nation of the divine Word, assured which He will exercise at His second advent.

A pertinent question for each of us dear friends, at this moment is this: To which of these teachings do we give adherence. Are we holding fast, "the faithful Word of God," or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or are we to an extent drawing in the original falsehood told by Satin and perpetuated by the lying spirits the falsehood that death is not death, that our dead friends are more alive than ever before, etc.? If this be the case let us at once begin a thorough examination of the divine word, assured that error sanctifies, but it always injurious, and that our Lord was right when He prayed for His disciples, "Sanctify them through Thy Truth, Thy Word is Truth."

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction; the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answers respecting their whereabouts. No wonder the confiding sheep are preplexed. Oh, that they would look to the Word of the Lord that they would remember "the Lord is my Shepherd," that they would seek from the inspired sources the knowledge which their souls crave! Oh, that they might learn that the hope set before us in the gospel of Christ is the hope of the ressurrection of the dead! Mark the clearness of the Apostle's statement on this subject—"If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished." I. Cor. xv.:17, 18.

The reason for sending the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the divine plan of the ages; it is necessary to see that the Lord's work throughout this gospel age has not been as many suppose an attempt to convert the world, but, as the Scriptures declare. He has been merely selecting out from the world the people for His name—to be the Bride of Christ. (Acts 15:14.) We must see too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecreation become followers of the Lord Jesus in truth, and receive the spirit of adoption from the Father. These, through the trials and difficulties of this life shall be proved overcomers of the world and its spirit and accepted as joint-heirs with Christ, as His Bride of the Kingdom. This class, the Scriptures distinctly tell us, it but a little flock. Our Lord's words are, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The Apostles declare also, "Not many wise, not many mighty, not many noble hath God chosen."—"Has not God chosen the poor of this world, rich in faith, heirs of the kingdom."—I. Cor. 1:26; James 2:5.

After we once see that only the overcomers of kingdom class are being selected during this Gospel age, we are ready to see that God's great time for dealing with the majority of our race is in the future—after the second coming of Christ—during His millenial kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

We are not of those who expect this world to be burned up. Quite the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the paradise of God, the everlasting home of the majority of the human family—of all except the truly consecrated Church of the Gospel age and those who shall ultimately die the second death. We have no sympathy of thought, for those who are looking for the destruction of the earth, but we nevertheless believe, as the Scriptures teach, that the present age of aion will cease and a new age of aion begin. In error the translators have rendered the word aion "world" and given a misimpression.

More than this, we believe that the Scriptures clearly indicate that the Scriptures age is now ending and the age, lapping with it, is beginning. It is at this particular junction that all the New Testament writings as well as our Lord's great prophesy of Mathew 24, center, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the next dispension and the reign of the kingdom of righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also point out the same thing, calling it a separation of wheat from tares in the harvest or close of this age.—Matt. 13:30.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are his, could easily separate them from the other, but he has chosen to make a separation publicly to demonstrate his own justice in the matter. Hence in this harvest time—at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of truth to gather the wheat but he also sends the strong delusion to gather the tares.

PASTOR RUSSELL'S SERMON

As will be seen in another column Pastor Russell's sermon is published as usual, and one will be published every week from now on. These are taken from our back files, and we believe we are the only paper that has them.

Also another new feature will be added next week. We have obtained permission to run in serial form Pastor Russell's **"DIVINE PLAN OF THE AGES."** Tell your friends about this, as we will all have to pull together until other arrangements are made.

GONE HOME.

Gone Home! To be forever with the Lord,
White-robed and clothed with Immortality;
Beholding face to face Jehovah God!
Gone Home! All sorrow, pain and anguish left
Behind. 'Tis finished, all the sacrifice,
And faithful unto death he hears,"Well done,

Come, enter thou into the promised joy!"
What message would "our shepherd" send to us?
To us who wait this side the parting vail?
"Be brave, be strong, weep not, have faith in God,
The fields are white to Harvest, go ye forth,
And, even as our Master said: 'Lo, I
Am with you always, even to the end,'
So shall my loving presence go with you,
Until ye too shall hear His sweet 'Well done'
So shall there be one shepherd and one flock
And all rejoice together with the Lord."

—GERTRUDE W. SEIBERT.

Wrentham, Mass., Nov. 13.

Enclosed youwill please find money order for one dollar for subscription to your excellent paper for the past year. When my subscription expired November, 1915, we had sickness and I did not attend to it and have let it run on till November, 1916, and must now discontinue the paper, reluctantly, I have always greatly enjoyed the different features of the paper, especially the sermons of our beloved pastor; the fine print of same, the stand you take for Truth and reghteousness, right dealing with our fellow men. would love to continue it and pray God's blessing on all your efforts for the betterment of mankind.

Sincerely yours,
MRS. LOMBARD.

Papla Bluff, Mo., Nov 16.

I was so glad to note you were going to go with those blessed sermons even though the dear pastor is now on the other side the vail. Indeed I feel shure that all the Lord's dear ones will love you for your thoughtfulness and care of the Lord's sheep. I would love to see our pastor's sermons published again and especially the one entitled, "There is a wideness in God's Mercy like the wideness of the Sea."

Your sister by his grace,
MRS. W. C. BEARD.

Letter from Headquarters.

Brooklyn, Nov. 13, 1916.

Dearly Beloved Co-Laborers in the Harvest Field:—

The great shock of our Beloved Pastor's death has undoubtedly affected you in the field as much as it did those of us here in the Bethel and Tabernacle.

We received the news on Tuesday evening through the Associated Press dispatches sent all over the country. However, no confirmation was received from Brother Sturgeon, who accompanied him as his secretary, and we were not inclined to believe the report until we heard from him. A number of the family remained up all night, waiting until 6:30 in the morning, when Brother Steugeon's wire came announcing our dear Pastor's death and that he would arrive home Friday morning with the body. So we waited patiently for his arrival! These two days of waiting were days of great anxiety to us, during which time our minds were filled with a continued series of conflicting emotions. We were solemn and sad, yet happy and glad, for we realized that our dear Pastor was with the Lord and that his work would continue.

An Friday morning Brother Sturgeon arrived with the remains, which were immediately taken to the undertaker's rooms, and later, on Saturday, brought to the Bethel, where they lay in state until Sunday morning and were then taken to the Temple, where the funeral services were held.

Brother Sturgeon told us about his experiences on the last trip, which, according to the Tower announcement, was to include Lansing, Mich.; Springfield, Ill.; Wichita, Kans.; Dallas, Galveston, Houston and San Antonio, Texas; San Diego, Cal.; Topeka, Kas.; Tulsa, Okla.; Lincoln, Neb., and New York City Temple, November 5. All appointments were filled enroute save Springfield, Ill., a train wreck having occurred, causing a delay of several hours. He arrived at Dallas, Texas, in time to serve at the Convention there. The next day he served at Galveston in the afternoon, Houston at night, proceeding to San Antonio for what proved to be his last public meeting. He was suffering so much at San Antonio that it was necessary for him to leave the platform on three different occasions for a period of from five to ten minutes. Just as he left the platform on each occasion, Brother Sturgeon took up the thread of his discourse and carried it on until his return. After the meeting they boarded the train for California. Upon arrival there he was too weak to fill his appointment Sunday afternoon at San Diego. Instead, he remained in his hotel at Los Angeles, and at four o'clock addressed the Church there while seated upon a chair on the platform. This was his last message to the church. From the hall he went to the train, where a drawing room was provided for the use of himself and Brother Sturgeon on the journey East. He gradually grew worse, and although apparently suffering a great deal made no complaint, being true to the "Morning Resolve." He was too weak to carry on any conversation with Brother Sturgeon aside from indicating the little things he wanted done for his comfort. However, a few expressions were made by him from time to time.

When asked about the Seventh Volume, he said, "Someone else can write that." Later he said that others would smite the waters of Jordan. A rather remarkable thing occurred on Monday morning—the day before his death, when he asked Brother Sturgeon to make a Roman Toga for him, which consisted of two sheets folded about 12 inches on the top, one in front and one on the back, pinned on either shoulder. After this was arranged he laid down on the couch in the drawing room and closed his eyes. Immediately Brother Sturgeon understood this to mean that death was near. It is interesting to note that the Toga was worn by those who had kept their vows and finished their work in triumph. At 2:30 Tuesday afternoon he peacefully breathed his last. The body was taken from the train and prepared for burial and placed aboard the next train coming east.

A Memorial issue of The Tower is now being prepared, which will give a detailed account of the funeral arrangements and other interesting items connected with our Pastor's life and work. This will reach you in due time. Therefore we will not enter into the various details in this letter.

Undoubtedly many of you are wondering what will be done by those left in charge of the work here. We assure you that everything will continue as before, for Brother Russell left detailed arrangements to have the work carried on after he was taken away. Just before his departure on the last trip, he did something we have never before know him to do—write a personal letter to the head of each department, outlining his duties and the arrangements he had made for carrying on the work in general. Further, in his will provision was made to continue THE TOWER. He named an editorial staff of five brethren and left sufficient matter prepared by him to last an indefinite period.

Shorely before he started on his last trip, he placed an order with the Conkey Printing Company for over a hundred thousand copies of STUDIES IN THE SCRIPTURES, which are now in process of preparation. He also wrote a very interesting preface for each of the Six Volumes, which will appeear in the new edition. From these facts and many others, we are all convinced that our beloved Brother was aware that his work in the flesh was about finished and that the end would come soon.

Many letters of greetings and sympathy and many donations of flowers and money to purchase flowers were received. For all of these we desire here to express our deep appreciation. We recognize that you all sorrow with us; and we also are sure that the same Holy Spirit which sustained the Bethel Family in such a remarkable manner also sustained each and all of you. While we have many things in the past to remind us of our Beloved Brother's presence with us and his untiring zeal on behelf of all the household of faith, and while such will be fond memories, yet we believe that all of the Lord's people will do as our Beloved Pastor so often recommended—"forgetting the things behind, and pressing forward to the mark of the prize of the high calling of God in Christ Jesus." Jesus, our Forerunner, has entered into the holiest of all; and we believe our Beloved Brother is there also in the joys of the Lord. We pray for each of you the Lord's blessing and sustaining grace. May the Truth shine brighter into your lives! May the things of the present life become less and less attractive to you, and the things of the Kingdom become more and more your treasure!

With much Christian love, we remain,

Your brethren in the Master's service,

WATCH TOWER B. & T. SOCIETY.

PASTOR RUSSELL'S GRAVE.

Tribune readers will appreciate a mental vision of our pastor's grave. About 1200 people were present at the interment that sunny afternoon, and just as the sun touched the horizon and the curtain of night was being drawn, the shadows of evening merged into the dusk of twilight, the funeral cartage entered the gateway of the city of the deal, and the remains of the departed encircled the Rosemont Hill to a point directly above the grave of the servant of God who had laid down his life in the service of his Lord. Thhe grave is located in the middle of the upper row of grave spaces in the Bethel lot in section T of Rosemont division. This lot has room for 192 adult graves, no one can be buried directly above our brother, but upon either side and below. His is the grave of honor. The burial case with its casket is embedded in a solid encasement of cement five inches thick beneath, top, ends and sides, there to repose indefinitely without decay.

At Brother Russell's instance the cemetery rule prohibits the making of grave mounds in this section, the highest priced of the cemetery. Graves are marked in Bethel lot by a small marble slab which stands five inches above the lawn surfaceand has only the name of the deceased, this also the arrangement of our brother. He left instruction for the erection of a pyramid shape granite monument with nine-foot base and seven-foot apex in the center of the lot. Upon its four sloping sides an openBible on which will be the burial record of all the family members buried there. The cross and crown to embellish the four sides above the Bibles with suitable scripture texts between all of which has had his careful attention.

The grave is adorned with a closely set row of hardy echeveria around the sodding, and on the grave center are the words "OUR PASTOR" in echeveria lettering, above the grave and along the sides we have arranged the floral tributes in semicircle formation. Hundreds have visited the grave and many have taken from it mementos of fernand leaves. Some of these we took to our auditorium for sending to distant friends. Many pictures have been taken and are on sale by Brother Carl Dorst of 225 Sample street, Millvale, Pa., and by Brother William D. Soper of 144f W. 112th street, Cleveland, O., at 10 cents each unmounted, or 15 cents mounted on fine cardboard. Brother Soper also has a large size view of Carnegie interior at 50 cents. I merely mention this to guard me against letters of inquiry here. I took three views myself, and these are turned over to Brother Carl Dorst. Brother N. E. Nelson of Duquesne, Pa., has upwards of 25 kodak views, postcard size, securable at a nominal sum. His card might well appear in the ribune columns as to price, etc. His auto was at our service several days during the rush of this occasion. To him was allowed the privilege of supplying the Tribune with data re the interment of our pastor's body.

Faithfully,
J. A. BOHNET.

Digging Pastor Russell's Grave.—From left to right, W. B. Hurst, J. M. Gillespie and Joseph Levene.

THE PHOTO-DRAMA.

The fourth and last production of the Photo-Drama of Creation, which was being shown in the Lyceum Theatre, this city, was as big a success as the three previous productions. Many people were unable to get in at some of the evenings and there is some talk of a reproduction.

The United States in Prophecy

(Continued From Second Page.)

over the fair institutions of this great nation, but they are anxious that their self-made Protestant "Steam Roller", shall thunder down over the people, and that the wheels of their Jaugernaut shall crush out all "heretics". And the beast that was (the Papal beast. He was till 1799) and is not (because of his death stroke in 1799) is himself also an eighth, (because of the temporal power he is yet to exercise, after the kingsdoms of Europe, have failed to settle the world's great war trouble) and goeth into perdition." Rev. 17; 11. It is the thought of the writer that after the kingdoms of this world have failed to restore peace to the world, that the pope, through diplomacy, will step forward and ask that they all give the matter into his hands for a time, and he can demonstrate to them that peace will very soon come back, and its cooing dove brood over all the world. As we see it not till then will the Papal beast go into "perdition." As proof of these thoughts we offer the following scripture, "And the ten horns which thou sawest, are ten kings (the ten kingdoms of Europe) who have received no kingdom as yet, (this cannot now be said of the ten horns) but they receive authority as kings (at some future date) with the beast, for "one hour," vs. 11. We understand this "one hour" to be symbolic time. One hour is the 24th part of a year in symbolic time, and is equal to 15 days of litteral time. Our thought in brief is this: All the affairs of this old world will finally be given into the power of the Papal beast and his image. Every principle of so-called Protestantism will then be repudiated, and when this hour of symbolic time has expired, the beast and his image, will go into the symbolic lake of fire to be destroyed. As we see it universal anarchy will reign for 15 litteral days—and that will be long enough to make the world deathly sick and prepare it for the everlasting kingdom of our Lord and Savior Jesus Christ. The whole world will then be in a great hurry to hail the King of Kings and Lord of Lords. To the writer this position is corroberated by the following scripture: "These have one mind, (the ten kingdoms of Europe) and they give their power and authority, unto the beast." During the great world-war now in progress, the kings of earth exercise their own authority and power, but when they have made an absolute failure, then they will say to the beast, Now take our authority and power and do what you please with it and we will work with you as for us we have had all we want of it by ourselves. It will then be a short, sharp, dark struggle, but the Light of Millennial Day will break through it and the King of Peace will then take full control. Listen: "These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of Lords, and King of Kings and they also shall overcome that are with Him, called and chosen and faithful." Our thought is that not till this final crisis is precipitated will the Remnant be "Overcomers," meet with final change, and be glorified with their Head beyond the "Veil." True Protestantism, sets the religious conscience above the civil power, with certain limitations, such as life, liberty and the pursuit of happiness. These God-given endowments, no one may invade, be he king or pope. Again true Protestanism sets the Bible in fallible Word of the living God, above the militant church, and this divine order of things no king or pope may invade. The Papal beast and his image deny both of these propositions. This makes the High Call to the Kingdom, and to kingdom honors, a narrow way to travel in, for it is a path of suffering with the Master, but it leads to Eeternal Glory. In conclusion a word of comfort, "And that God of all favor who has called you to His aionian, Glory, by the Anointed One, when you have suffered a short time, will Himself complete, confirm, strengthen you. To Him be the glory, and the power, for the Ages. Amen." 1 Pe. 5:10-11. Diaglott.

Mr. George T. Nichols, of 10 South First street, Duquesne, Pa., has for sale Photos of scenes at the funeral of Pastor C. T. Russell, at 5c per copy.

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The 45th Year

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ESTABLISHED 1872—No. 52. PITTSBURGH, PA., THURSDAY, NOVEMBER 30, 1916. FIVE CENTS A COPY

THE NEW MARKET HOUSES FINEST IN THE WORLD

The General Public Invited to Inspect the World's Most Modern Improved Market Houses--Honesty and Fair Dealing Backed by Big Business Men---Protective Association Behind Every Purchase.

The Pittsburgh Diamond Market Houses, located at the Market Square, Market and Diamond Streets, Pittsburgh, are receiving the final touches of the master hand and they are regarded as the last word in modern market house construction in which is embodied the latest modern improvements.

Nothing has been left out that would go to lift the market place of Pittsburgh upon the highest pinacle of modern structures and Pittsburgh now takes her place at the head in the world's march of progress when market house equipment with all its modern phases are taken into consideration.

No market house or market place in the universe where the great buying public goes shopping can offer anything like this which the Somber City presents and all hats are off and in the air to the Officers and Directors as well as the members of the Diamond Market Protective Association.

To this organization with its indefatigable Officers and Directors goes the credit for the most modern improved market houses in the world and the sanitary conditions as well as the modern refrigerating appliances are not surpassed or even equalled in any market house or market place on the globe.

It was left to the greatest industrial centre in the World to lead in this march of progress and she has done it, but in this she has only unfurled, on another pinacle her pennant, that "Pittsburgh Promotes Progress," and while thus flaunting itself to the breezes it suggests this message, "the world is welcome to fall in behind."

Of course Mayor Joseph G. Armstrong was essentially the leader in making possible the construction of this exceptionally modern market place and to him goes much credit for his valuable aid and executive ability. His assistance in making possible the appropriations and the executive signature of approval were essential to the start and next came the late Director of the Department of Public Works Robert Swan with his valuable assistants, Superintendent of City Property Henry Townsend, Chief Clerk M. F. Phillips and Market Clerk Louis C. Haehn.

Superintendent Townsend was tireless in his efforts to meet the wishes of the buying public and patiently did he take up the details which were presented by the Officers and Directors of the Diamond Market Protective Association.

Then, too, Market Clerk Haehn, who has had charge of the Pittsburgh Diamond Market Houses for nine years was a valuable acquisition when the new buildings were planned and his market house experience was essential to realizing the necessity of practical ideas in the installation of modern facilities. With Superintendent Townsend and Market Clerk Haehn working in harmony with Officers and Directors of the Diamond Market Protective Association and these in turn conferring with Director Swan, the Architects in charge of the building, and Mayor Armstrong something of importance was surely to develop.

The work was not planned in a day and visits to other cities were necessary in seeking the latest improvements and the most modern ideas. Nothing was to be overlooked and every device of value sought at any cost. Thus with complete unity and absolute harmony the world's most modern market houses were worked out and developed into two magnificent buildings. None should lose an opportunity of visiting these buildings and making a complete inspection of what is regarded as the most complete, the most modern and finest equipped sanitary market houses with complete refrigerating plant ever installed in any market house in this or any other country.

These modern facilities are the highest ideals of the Officers and Directors of the Diamond Market Protective Association and well might the buying public be exceptionally proud of the market houses that are practically completed and now open to the general public.

The Officers and Directors of the Diamond Market Protective Association is not made up of men seeking political offices nor are they politicians. The entire membership is composed of hard headed practical businessmen, whose honesty of purpose cannot be questioned and whose valuable experience in the commercial and financial world means much in placing the market conditions of this city in the front ranks.

The representatives of this remarkable association had no one to serve except the patrons of the market houses and a visit will soon convince the citizens and the buying public how well they have been served. It is to these men more than to any single individual that the new Diamond market houses in Diamond street, Pittsburgh, have been built and to their credit be it said the latest improved facilities have been installed.

Of course the new market is not what the Officers of the Association desired or what they fought for, but it is a long step in the direction of perfection which could not be attained at this time owing to a lack of sufficient appropriation to meet the necessary requirements for which the officers of the Association fought so valiantly. In this they were supported by Superintendent Townsend, Market Clerk Haehn as well as Mayor Armstrong but the previous administration had loaded down the taxpayers with a bonded indebtedness that must be met and the present administration feared additional millage may bring the wrath of an aroused public down upon it not because the money had gone toward the market houses but because of the burden of higher taxation. The Association, however, is to be congratulated for the great work accomplished and their names will naturally enough go down in history for the indefatigable energy and the exhaustless efforts displayed in persuading the Administration and Council to do what has already been done in building the present Houses, and improving the conditions that even though they do not measure up to the demands of the Officers and the Directors of the Association are far superior and greatly in advance of any market houses in this country or abroad.

The above group of Officers and Directors represent Pittsburgh's Leading Business men who have formed the Diamond Market Protective Association to guarantee honesty and fair dealing in supplying the demands of a tremendous buying public who patronize Pittsburgh's leading Market Houses in Diamond Square, Market and Diamond Streets, Pittsburgh. All members of the Association are standholders and are therefore vitally interested in the patrons of these Market Houses.

THE NEW MARKET HOUSES FINEST IN THE WORLD

(Continued)

The members of the Diamond Market Protective Association are to be complimented on the men whom they selected to represent them as the Officers and Directors of the Association. These men have demonstrated their worth and used their splendid executive ability as well as their valuable business experience in bringing about the completion of the new Market Houses and this was a monumental task. It was these men who time after time met with Superintendent Townsend, Market Clerk Haehn, the late Director Robert Swan and Mayor Armstrong as well as the architects and details were at times nerve racking. Certainly many discouraging incidents occurred and valuable suggestions were set aside to lack of sufficient appropriation but the final finishing touches are being put on and the thousands who are patronizing the markets are loud in their praise of the great work accomplished by the Officers and Directors of the Diamond Market Protective Association.

There are people all over the city who have never heard of the Diamond Market Protective Association and this association whose members are made up of those holding stands in the market houses supply a marvelous shopping public who from time to time make purchases at the Diamond Market Houses located at Diamond and Market streets which is practically the heart of the great City of Pittsburgh.

This association has for its officers some of Pittsburgh's leading businessmen and men whose sterling qualities have done much for this greatest of industrial centres. They are worthy of a place in the life and history of our city and their very presence in the market places assures honesty in dealing and the highest integrity in all business transactions. With such men it is a pleasure to trade as every assurance is given that the best quality is furnished and every purchaser may feel absolutely confident that articles purchased have full value and that every transaction not only bears the guarantee of being value received but it stands with the seal of the Diamond Market Protective Association upon it and this backed by the City of Pittsburgh gives ample guarantee that not only is the buying public protected but that the quality is of the highest standard and the best the country can afford.

This guarantee stands for purity of quality, thoroughly inspected and that every pound contains full 16 ounces.

This guarantee is not given when dealing elsewhere even with the vigilance of the officers of the Bureau of Weights and Measures and this guarantee is not given when the buying public patronize the cheap meat stores now located on the principle streets and side streets in the heart of the city as well as the residece sections.

Fraud practiced in the "bargain" meat shops as well as in other lines and the bargain meat shops are buying the lightest and cheapest meats. Defective meat is sold at the cheap bargain shops and

(Continued on Page Five.)

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

Mr. C. T. Smith ("B. Arp") Associate Editor of the Atlanta Constitution, said of this wonderful book when it was first issued:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvanism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * *

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

The title of this series of Studies—"The Divine Plan of the Ages," suggests a progression in the Divine arrangement, foreknown to our God and orderly. We believe the teachings of Divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other. The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by the Messiah,who, as the Son of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in in which the groaning creation has been so long. "Weeping may endure for a night, but joy cometh in the morning."—Psa. 30:5.

As though by insight the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the day, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purpose. But their highest conception of such an age fall far short of what the reality will be. The Great Creator is preparing a "feast of fat things," which will astound his creatures, and be exceedingly, abundantly beyond what they could reasonably ask or expect. And to his wondering creatures, looking at the length and breadth, the height and depth of the love of God, surpassing all expectation, he explains: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9.

Though in this work we shall endeavor, and we trust with success, to set before the interested and unbiased reader the plan of God as it relates to and explains the past, the present and the future of his dealings, in a way more harmoious, beautiful and reasonable than is generally understood, yet that is the result of extraordinary wisdom or ability on the part of the writer is positively disclaimed. It is the light from the Son of Righteousness in this dawning of the Millennial Day that reveals these things as "present truth," now due to be appreciated by the sincere—the pure in heart.

Since skepticsm is rife, the very foundation of true religion, and the foundation of truth, is questioned often, even by the sincere. We have endeavored to uncover enough of the foundation upon which all faith should be built—the Word of God—to give confidence and assurance in its testimony, even to the unbeliever. And we have endeavored to do this in a manner that will appeal to and can be accepted by reason as a foundation. Then we have endeavored to build upon that foundation the teachings of Scripture, in such a manner that, so far as possible, purely human judgment may try its squares and angles by the most exacting rules of justice which it can command.

Believing that the Scriptures reveal a consistent and harmonious plan, which, when seen, must commend itself to every sanctified conscience, this work is published in the hope of assisting students of the Word of God, by suggesting lines of thought which harmonize with each other and with the inspired Word. Those who recognize the Bible as the revelation of Gods plan—and such we specially address—will doubtless agree that, if inspired of God, its teachings must, when taken as a whole, reveal a plan harmonious and consistent with itself, and with the character of its Divine Author. Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed plan; and this, as God's children, we have reason to expect, since it is promised that the spirit of truth shall guide us into all truth.—John 16:13.

As inquirers, we have two methods open to us. One is to seek among all the views suggested by the various sects of the church, and to take from each that element which we might consider truth—an endless task. A difficulty which we should meet by this method would be, that if our judgment were warped and twisted, or our prejudices bent in any direction—and whose are not?—these difficulties would prevent our correct solution, and we might choose the error and reject the truth. Again, if we should adopt this as our method we should lose much, because the truth is progressive, shining more and more unto the perfect day, to those who search for it and walk in the light of it, while the various creeds of the various sects are fixed and stationary, and were made so centuries ago. And each of them must contain a large proportion of error, since each in some important respects contradicts the others. This method would lead into a labyrinth of bewilderment and confusion. The other method is to divest our minds of all prejudice, and to remember that none can know more about the plans of God than he has revealed in his Word, and that it was given to the meek and lowly of heart; and, as such, earnestly and sincerely seeking its guidance and instruction only, we shall by its great Author be guided to an understanding of it, as it becomes due to be understood, by making use of the various helps divinely provided. See Eph. 4:11-16.

As an aid to this class of students, this work is specially designed. It will be noticed that its references are to Scripture only, except where secular history may be called in to prove the fulfillment of Scripture statements. The testimony of modern theologians has been given no weight, and that of the so-called Early Fathers has been omitted. Many of them have testified in harmony with thoughts herein expressed, but we believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience. (Acts 26:9.) Truth-seekers should empty their vessels of the muddy waters of tradition and fill them at the fountain of truth—God's Word. And no religious teaching should have weight except as it guides the truth-seeker to that fountain.

For even a general and hasty examination of the whole Bible and its teaching, this work is too small; but, recognizing the haste of our day, we have endeavored to be as brief as the importance of the subjects seem to permit.

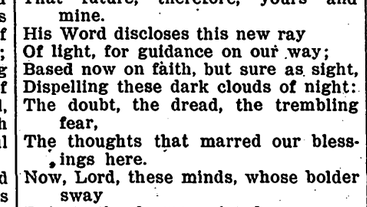
To the interested student we would suggest that it will be useless for him merely to skim over this work, and hope to obtain the force and harmony of the plan suggested, and the Scripture evidences herein presented. We have endeavored throughout to present the various fragments of truth, not only in such language, but also in such order, as would best enable all classes of readers to grasp the subject and general plan clearly. While thorough and orderly study is necessary to the appreciation of any of the sciences, it is specially so in the science of Divine revelation. And in this work it is doubly necessary, from the fact that in addition to its being a treatise on divinely revealed truths, it is an examination of the subject from, so far as we know, an altogether different standpoint from that of any other work. We have no apology to offer for treating many subjects usually neglected by Christians—among others, the coming of our Lord, and the prophecies and symbolism of the Old and New Testaments. No system of theology should be presented, or accepted, which overlooks or omits the most prominent features of Scripture teaching. We trust, however, that a wide distinction will be recognized between the earnest, sober and reverent study of prophecy and other scriptures, in the light of accomplished historic facts, to obtain conclusions which sanctified commonsense can approve, and a too common practice of general speculation, which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.

No work is more noble and ennobling than the reverent study of the revealed purposes of God—"which things the angels desire to look into." (1 Pet. 1:12.) The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of his children, who have excused their ignorance and neglect of the study of His Word by saying: "There is enough in the fifth chapter of Matthew to save any man." Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evidently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and with the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness.

In ignorance of God's plan for the recovery of the world from sin and its consequences, and under the false idea that the nominal church, in its present condition, is the sole agency for its accomplishment, the condition of the world today, after the Gospel has been preached for nearly nineteen centuries, is such as to awaken serious doubts in every thoughtful mind so misinformed. And such doubts are not easily surmounted with anything short of the truth. In fact, to every thoughtful observer, one of two things must be apparent: either the church has made a great mistake in supposing that the present age, and in her present condition, her office has been to convert the world, or else God's plan has been a miserable failure. Which horn of the dilemma shall we accept? Many have accepted, and many more doubtless will accept, the latter, and swell the ranks of infidelity, either covertly or openly. To assist such as are honestly falling thus, is one of the objects of this volume.

We here present a diagram, published by the "London Missionary Society" and afterwards in the United States by the "Women's Presbyterian Board of Missions." It is termed "A Mute Appeal on Behalf of Foreign Missions." It tells a sad tale of darkness and ignorance of the only name given under heaven, or among men, whereby we must be saved.

Heathen	896 million
Mohammadians	175 million
Roman Catholics	190 million
Protestants	116 million
Greek Catholics	84 million
Jews	8 million



The Watchman—the "Y. M. C. A." journal of Chicago—published this same diagram, and commenting on it said:

"The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to its spread and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated today that the world's population is 1,424,000,000, and by studying the diagram we will see that considerably more than one-half—nearly two-thirds—are still totally heathen, and the remainder are mostly either followers of Mohammed or members of those great apostate churches whose religion is practically a Christian idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity—a darkness deeper, if possible, than even that of heathenism—and how many are blinded by superstition, or buried in extreme ignorance; so that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who bear his name have apostatized from his faith, 170 millions more bow before Mohammed, and the vast remainder of mankind are to this day worshipers of stocks and stones, of their own ancestors, of dead heroes or of the devil himself; all in one way or other worshiping and serving the creature instead of the Creator, who is God over all, blessed forever. Is there not enough here to sadden the heart of thoughtful Christians?"

Truly this is a sad picture. And though the diagram represents shades of difference between Heathens, Mohammedans and Jews, all are alike in total ignorance of Christ. Some might at first suppose that this view with reference to the proportion of Christians is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestant is far in excess of the true number. Sixteen millions would, we believe, more nearly express the number of professing church members of adult years, and one million would, we fear, be far too liberal an estimate of the "little flock," the "sanctified in Christ Jesus," who "walk not after the flesh, but after the Spirit." It should be borne in mind that a large proportion of church members, always numbered in the reckoning, are young children and infants. Specially is this the case in the countries of Europe. In many of these, children are reckoned church members from earliest infancy.

But dark as this picture appears, it is not the darkest picture that fallen humanity presents. This represents only the present living generations. When we consider the fact that century after century of the six thousand years past has swept away other vast multitudes, nearly all of whom were enveloped in the same ignorance and sin, how dark is the scene! Viewed from the popular standpoint, it is truly an awful picture.

The various creeds of today teach that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to everlasting torment; and not only so, but that all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder, then, that those who believe such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises—the wonder is that they are not frenzied by it. Really to believe thus, and to appreciate such conclusions, would rob life of every pleasure, and shroud in gloom every bright prospect of nature.

To show that we have not misstated "Orthodoxy" on the subject of the fate of the heathen, we quote from the pamphlet—"A Mute Appeal on Behalf of Foreign Missions"—in which the diagram was published. Its concluding sentence is: "Evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day."

But though this is the gloomy outlook from the standpoint of human creeds, the Scriptures present a higher view, which it is the purpose of these pages to point out. Instructed by the Word, we cannot believe that God's great plan of salvation was ever intended to be, or ever will be, such a failure. It will be a relief to the perplexed child of God to notice that the Prophet Isaiah foretells this very condition of things, and its remedy, saying: "Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles (heathen) shall come to thy light." (Isa. 6:2, 3.) In this prophecy, the gross darkness is lighted by the bow of promise: "The Gentiles (the nations of earth in general) shall come to thy light."

Not only have the continued misery and darkness of the world, and the slow progress of truth, been a mystery to the Church, but the world itself has known and felt its condition. Like that which enveloped Egypt, it has been a darkness that could be felt. In evidence of this, note the spirit of the following lines, clipped from a Philadelphia journal. The doubt and gloom, intensified by the clashing creeds of the various schools, has not yet been dispelled from the writer's mind by the rays of divine truth direct from the Word of God:—

"Life! great mystery! Who shall say
What need hath God for this poor clay?
Formed by his hand with poetnt skill
Mind, matter, soul and stubborn will;
Born but to die; sure destiny—death.
Then where, oh! where this fleeting breath?
Not one of all the countless throng,
Who lived and died and suffered long,
Returns to tell the great design—
That future, which is yours and mine.
We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here.
This restless mind, with bolder sway,
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as thou art—
Our place with Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Lift up this veil obscuring sight;
Command again: 'Let there be light!'
Reveal this secret of Thy throne;
We search in darkness the unknown."

To this we reply:—

Life's unsealed mystery soon shall say
What joy hath God in this poor clay,
Formed by his hand with potent skill,
Stamped with his image—mind and will;
Born not to die—no, a second birth
Succeeds the sentence—"earth to earth."
For One of all the mighty host,
Who lived and died and suffered most,
Arose, and proved God's great design—
That future, therefore, yours and mine.
His Word discloses this new ray
Of light, for guidance on our way;
Based now on faith, but sure as sight,
Dispelling these dark clouds of night:
The doubt, the dread, the trembling fear,
The thoughts that marred our blessings here.
Now, Lord, these minds, whose bolder sway
Rejects the dogmas of today,
Taught by jarring sects and schools,
Fettering reason with their rules,
May seek, and know Thee as Thou art,
Our place with Thee, and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Uplifts the veil, revealing quite
To those who walk in heaven's light
The glorious mystery of His throne
Hidden from ages, now made known.

Such a blessing is now coming to the world through the unfolding of the divine purpose and the opening of the divine Word, of which blessing and revealing this volume we trust is a part.

Those who will turn away from the mere speculations of men, and devote time to researching the Scriptures, not excluding reason, which God invites us to use (Isa. 1:18), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist says, "Light (truth) is sown for the righteous." (Psa. 97:11.) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18.) Actually, there is none just, "none righteous, no, not one" (Rom. 3:10); the class referred to is "justified by faith.' It is the privilege only of this class to walk in the pathway that shines more and more—to see not only the present unfoldings of God's plan, but also things to come. While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase beyond the present—"unto the perfect day." It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, "Rejoice in the Lord, ye righteous," expecting the fulfilment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light.

The Spirit, of God, given to guide the Church into truth, will take of the things written and show them unto us; but beyond what is written we need nothing, for the Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus.—2 Tim. 3:15.

While it is still true that "darkness covers the earth and gross darkness the people," the world is not always to remain in this condition. We are assured that "the morning cometh." (Isa. 21:12.) As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the Millennial day, shine for the benefit of all the world, and "bring to light the hidden things of darkness." (1 Cor. 4:5) It will dispel the noxious vapors of evil, and bring life, health, peace and joy.

Looking into the past we find that then the light shone but feebly. Dim and obscure were the promises of past ages. The promises made to Abraham and others, and typically represented in the law and ceremonies of fleshly Israel, were only shadows and gave but a vague idea of God's wonderful and gracious designs. As we reach the days of Jesus the light increases. The height of expectancy, until then, had been that God would bring a relliverer to save Israel from their enemies, and to exalt them as the chief nation of the earth, in which position of power and influence God would use them as his agency for blessing all the families of the earth. The offer given them of heirship in the kingdom of God was so different, in the conditions demanded, from what they had expected, and the prospects of the class being selected ever attaining the greatness promised were, outwardly and humanly considered, so improbable, that all but the few were thereby blinded to the message. And their blindness and hostility to it were naturally increased when, in the process of God's plan, the due time came for extending the message, and making the invitation to share in the promised Kingdom applicable to every creature under heaven who should by the exercise of faith be reckoned a child of faithful Abraham and an heir of the promise made to him.

(To be Continued.)

The Great Delusion of Our Time

(Continued from last week)

VIEWED FROM THE WATCH TOWER.

We devote considerable space to the foregoing because it treats an important subject from a standpoint with which we agree—although it differs from our own in that it ignores the divine revelation on which we build everything. We added sub-headings to assist the elucidations. From the Scripture standpoint alone is this subject perfectly clear. From God himself we get "the white light" of absolute truth on these matters. From this our standpoint all is much more plain. Ours is the true "magisterial" or decisive view which alone can speak with authority and silence criticism. "Let God be true though it make every man a liar."

The fall of our race from the divine likeness, through disobedience explains why all men have a basis for moral sense and higher attainments, which for a time have been dwarfed by the over-cultivation of the selfish propensities. The tendency of Sin is ever downward, its offspring is death, its husband is selfishness. Righteousness has for her husband Love, and the offspring by divine arrangement is Life-everlasting.

Many are the voices and influences favoring degeneracy through sin, appealing to the powerful selfish desires. One voice from on high appeals for righteousness to our higher qualities of mind, weak and impaired by the fall and atrophied through lack of exercise.

The great appeal of the Law Covenant was made only to the Jewish nation, and its influences was beneficial not to the Hebrews only, but also to neighboring nations who took knowledge of Israel's hopes and aims. Other appeals were through the Prophets to Israel, and they too were partially effective. But the great appeal of God to men was made in due time through his Son, the Voice from Heaven. The message was not merely a law showing our woe-begone condition, but additionally it spoke peace with God, the forgiveness of sins, through our Lord's great sacrifice for our sins. This was God's true voice or message of love and mercy.

"He that hath an ear, Let him hear."

But alas, only a few hear at all, and still fewer hear the voice distinctly. The ears of moral and religious perception are dulled by the fall, and additionally by the confusing sin of selfishness and necessity aggravated by the god of this world. Those who hear also see things invisible to others—see with the eye of faith. The opening of the eyes of their understanding comes to them as a result of their hearing and accepting the Voice and being begotten again to a newness of life. These are "the very elect," now being called and prepared for the Kingdom honors and services.

From these "elect" even now radiates an influence which affects many favorably—many who see not the heavenly vision open to the "elect" and who hear not the voice from heaven. These are the civilized whose moral perceptions are quickened, and amongst whom arise many of the moral reformers who battle nobly against the degenerate conditions common to the entire race.

Shortly, as soon as "the very elect" the Church, the "Bride" of Christ, shall have been selected and prepared by the trials and disciplines of this present evil world, and been glorified and united to her Lord, the Redeemer—then the next great step in the divine program for the uplift of the world will begin. Then, for the thousand years of Christ's Messianic reign, He and his "elect" bride will bless the world of mankind by restraining Satan and every form of sin, and by inculcating Righteousness and uplifting to the lost image of God all who then, knowing righteousness, shall will to follow its dictates.

"THE WORLD KNOWETH US NOT"

Meantime, however, the Lord's plan is seen clearly only by the "elect." The worldly wise, although benefited by its influences, wander into labyrinths of their own confusing notions, and attribute the progress in the world not to the voice from heaven but to evolutionary progress. Framing a theory accordingly, they are ignoring the work of God's grace and claiming "the survival of the fittest." The foregoing article explodes again the error of this theory—criticising it from its own level of human reason.

A little while—a very little while—and the world will witness an exemplification of its God-ignoring theory, when Anarchy will prevail and anarchists will claim that they are the "fittest" type of the human family. Ah! that will be a rude shock to these philosophers and their dreams. Thank God for his Word instructing us that he has so timed matters that at that very juncture the "elect" will be glorified and take the control of earth's affairs—at the very point where otherwise selfishness would so run riot that "no flesh would be saved."

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$61.00
Amount received	3.00
Total	$64.00
Paid out	$68.00

Appreciations

Cleveland, Ohio, Nov. 24.

Enclosed please find P. O. money order for which plase renew my subscription for another year. I see by my label that my paper is overdue, please pardon me. I thank you for continuing it. I am also glad and appreciate the fact that you will continue to publish our dear beloved Pastor's sermons and helps. We truly can say in his case, "His labors are ended here, but his works do follow." May the precious words of life and Truth sink deep into our hearts and bring forth fruit, to the Lord's honor and glory. The dear Lord will surely reward you in due time for the part you are doing in spreading the wonderful words of life.

Yours truly,
MRS. GEO. SMITH.

Pittsburgh, Pa.,N. S., Nov. 23.

I write to note an exception to the interpretation of Scripture by elder J. A. Oppy of Siloam Springs, Ark. re the "United States in Prophecy" as set forth in his article in your issue of Nov. 16.

During the three years of my service to Pastor Russell as his stenographer he made confidential reply to a brother's inquiry regarding the two horned beast of Revalation 13, a copy of which reply I have kept. In that reply Rev. Russell clearly showed that the two horned beast is England and the United States. To say that Democracy and Republicanism represent the two horns of a beast would be to say that this beast had first one horn and then another horn alternately, because both parties are not in power at the same time. Oppy's interpretation throughout lacks the logic contained in Brother Russell's explanation of both the twelfth and thirteenth chapters of the Book of Revalation. In my judgment, brethern, writting for publication would best confine their expressions to testimony rather than the presentation of Scripture doctrine, which may and may not be correct, and is so apt to mislead and confuse the reader. I do not feel privileged to publish Rev. Russell's reply as a whole.

Faithfully yours,
J. A. BOHNET.

Brooklyn, N. Y., Nov. 25.

I am writing to express appreciation of your managment and of the many admirable features of your liberal journal. It was with intense satisfaction that I found a sermon from Pastor Russell's pen on its usual page. I feared it might be otherwise occupied now that this great and noble man has been called to his reward. I shall be glad to renew my subscription shortly through the W. T. B. & T. Society. If anything ever was worthy of repetition, surely Pastor Russell's sermons are so!

With best wishes, very truly yours,
E. GILLETH.

GET BACK TO NATURE

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them or constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

A $1.00 size package of Bulgarian Blood Tea lasts 5 months.

Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

Wheeling, W. Va., Nov. 16.

We are this day renewing our subscription to the National Labor Tribune through the office of the Watch Tower Bible and Tract Society. We wish to thank you for continuing our paper which is overdue since September this year.

We think the Tribune is imporving day by day in the interest of its many readers and we have long enjoyed the many good items contained therein. We think the weekly sermon of Pastor Russell one of the very best features and we are very pleased that you are going to continue to print in the columns of the Tribune past sermons and thus have our minds refreshed by again reading that which has been so interesting and soul refreshing.

We are also glad of having an opportunity of seeing explained therein many questions that has been puzzling our minds for a number of years. May the good work go on that the many hungry hearts may be refreshed from week to week.

Very truly yours,
W. H. SCATTERDAY.

Chattanooga, Tenn., Nov. 24.

This mail carries my renewal subscription to the Tribune through the Watch Tower Bible and Tract Society, Brooklyn, N.Y. I very much appreciate the arrangements which you have made to publish some of Pastor Russell's sermons delivered in the past and also the Plan of the Ages.

With due appreciation of your efforts to present the truth to those who have the privilege of reading the Tribune, I am

Yours in the King's service
H. A. ter MUELEN.

Washington, D. C., Nov. 25.

Christian love and greetings in our dear Redeemer's name.

Please accept our thanks for the continued publication of the writings of Pastor Russell, whom we believe to have been a true servant of God.

May the Lord's blesing continue on your efforts to serve His cause.

Sincerely yours,
A. L. SMITH.

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

THE RIGHT AND WRONG VIEWS OF WAR.

The following sermon was delivered by Pastor Russell on January 29, 1905.—Editor.

Pastor Russell of Allegheny gave two addresses at Dorona on Sunday. In the afternoon he spoke on "God's Oathbound Covenant to Abraham and His seed." His evenings discourse was on "The Right and Wrong Views of War." His text was: "Blesed be the Lord, my strength, which teaches my hands to war and my fingers to fight." Psalms cxliv., I. We report the discourse in full, as follows:

To what extent war is either excusable or justifiable is a question which has long perplexed many of the ablest minds. The thought that was is never justifiable under any circumstances finds few suporters; yet, as we should expect, the best and bravest of mankind deplore war and advocate peace on the reasonable and proper terms. How comes it, then, that we find the pages of history covered with war records and find also among the warriors the names of many of the wisest and greatest of men of nations?

We reply that the difficulty lies not so much in the fact that the fall has depraved and brutalized our race, but in the fact that it has so impaired human judgment that the course of wisdom and justice is more or less obscured to all, causing the wrong to appear right. One of the chief results of the fall has been maintenance of large selfishness, while other qualities of the kind have decreased or shrunk Thus selfishness, having come to be a prominent factor in the reasoning of the natural mind, wraps and twists the judgment of men and nations and leads to courses of action which otherwise would be disapproved.

As an illustration of this principle note how every man's ways are apt to seem right in his own eyes and as the poet Burns suggests, he fails to see himself as others see him. He can reason more soundly in respect to the affairs of others than in regard to his own because of the twist, the bias, set up in his own mind by his selfishness. We all recognize that the same thing is true of nations. Thus in the recent Boer war our British friends felt sure that they were wholly in the right; others, even their friends, thought them selfishly blinded to the rights of the Boers. Similarily today the Russians and Japanese are warring because of difference of opinion—both urged on largely by selfish motives—both deploring war while prosecuting it and suffering to it.

However, these very same reasoners, using the very same mental powers and reasoning along similar lines, if they were Russians, would have approved the course of the Czar's government in gradually establishing itself in the far east and gradually entrenching itself in the military and financial control of the Chinese empire, this appropriating to itself the vast resources and energy of a people numbering nearly one-fourth of the population of the whole world. The reasoning of the Russians on this subject no doubt was that they were crying civilization and business methods and strong government to a heathen people, and that they had a right thus to exploit the heathen to heir own advantage. In justification of their course they doubtless thought of the similar procedure of Great Britain in India. Doubtless, also, pride told the Russians that their selfish desire to give the Chinese good government.

Indeed we find that the excuse of all the conquerers of the world has been that they were capable of giving the conquered better laws and regulations than they were able to provide for themselves. Thus the spirit of pride, which is an element of silfishness in the fallen nature, has combined and co-operated with general selfishness in the prosecution of nearly all the wars of conquest, and been the excuse of a very large proportion indeed of man's inhumanity to man.

How does God view the matter? Why does not He interfere to establish and prosper the right and overthrow the wrong? Why is it that the meek do not inherit the earth, but raher the rapacious, the combative, the grasping? Why is it hat for now 6,000 years sin and selfishness havt reigned among men, resulting in wars and rumors of wars? Why is it that even during the nerly ten centuries since the angles sang at our Lord's birth, "Peace on earth, good will to men," there has been no peace? Why is it the, notwithstanding the introduction of peace conferences among mighty nations of the world, beginning with that of Geneva on September 14, 1872, and its successor at The Hague; and the fact that another is proposed, still the world witnesses today its greatest armies, most impregnable fortesses and most powerful navies and most wonderful munitions? Why is it that the dove of peace seems more alarmed than ever, and that the whole world while crying peace, realizes that warfare is more than ever its spirit, not only among kingdoms and armies but between financiers and between capital and labor and in the home and family—war, contention, strife? What about the Prince of Peace, and when will he inaugurate his reign?

Many conjectural replies to these questions might be obtained from "many men of many minds", and they would be discordant—no two exactly alike. We would best, therefore appeal the questions to the Lord Himself, asking His explanation and then hearkening to the message of His word. We can hear but one answer, and it is a satisfactory one, which meets all the requirements and conditions of the case.

The Bible not only explains the fallen condition of humanity as slaves of Sin and Death, but it tells us, too, tha tthe Lord has in a general sense, given over the earth to the control of the children of men, and that while holding a general supervision of the affairs of nations to hinder them from interfering with his fixed plans for eventually blessing the world through the Kingdom of Christ, he permits them within these limits to take their course and to exercise their ingenuity in various methods of self-government, etc.

They are thus demonstrating two things, (1) Their lack of wisdom and justice and love. (2) The hopelessness of the world as respects ever reading perfecting under such conditions, and hence the necessity in the world's interest for the establishment of the Kingdom of God's dear Son for which we have been taught to pray, "Thy Kingdom come, Thy, will be done, on earth as it is in Heaven." Many do not yet realize the hopelessness of trusting in the arm of flesh, but are hoping that the increase in education will surely lift the whole world of mankind to that plane of intelligence where all will concede the wisdom of righteousness, the unwisdom of iniquity. Then, they say, we will have the millenium.

Not so we reply. The millenium could never come, never be established on those lines; but as the Scriptures teach, it will be introduced by force.—Scriptural propecy fully concurs with what we see about us in the unrest brought about by our higher civilization and more general education of the head. The unregentrated heart is sure to be able to make more trouble in proportion to its dgree of education. The prime movers in all great affairs, personal and national, are great men. We do not say that at heart they are worse than many if they had not had the education. For six thousand years the ploughshare of selfishness has been doing its work in breaking the fallow ground of the natural heart, and preparing it for the glorious spring time, the seed time of grace and truth under our Lord's millenial reign.

We have been considering the views of the worldly wise respecting the necessities of war, but now let us take the Christian's viewpoint as set forth by our Lord and the apostles to be the guide of all the soldiers of the cross. We can concede all the wisdom to the world's captains of industry and finance and sociology and armies. We must hearken to the Captain of our Salvation, the Lord Jesus. What does He councel us, must be our inquiry? A difficulty which stumbles many in the fact that they do not recognize the difference between the Church and the world under our present civilized conditions.

Indeed the church nominal, includes the whole world, though the Church genuine composed only of the fully consecreated followers of the Lord is still, as the Scripture declare, a "little flock", comprised not many great, not many wise, not many learned, not many noble, but chiefly the poor of this world, rich in faith, heirs to the Kingdom. These are so few and so insignificant, numerically, politically, socially and financially that their peculiar views respecting war effect little or nothing. They may safely pursue the counsel of their Master, assured that the world's course will not be particularly influenced by them except along general lines. Begotten again of the holy spirit of love for their friends and neighbors yea, for their enemies also, to take pleasure in injuring others either in life of limb. Rather they should bind up the broken hearted, heal the sick and comfort the troubled. This was the Master's course, it was His spirit, and it must be the spirit of all who are His in proportion to their consecration to Him.

From the standpoint of the true Christian, therefore, war is reprehensible, particularily aggressive warfare. Love for the neighbors and for the enemy will surely lead to the application of the Golden Rule to both, and the Golden Rule will surely stop all aggressive warfare because it would eliminate the land, hunger and thirst for power that induces such warfare. The Christian view of Russia's course would have been that she would not have coveted China, should have attempted that extension of her territory and power. such a course would have averted the present war with Japan. On the other hand, the Christian in Japan's position should have followed the disposition injunction to follow peace with all men and should have relied upon the results being overruled by the Lord for good. In other words, the Christian's standard for deciding as to Japans course would have been accorded with our text for the present year, "The wisdom that cometh from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits."

A part of the Church's testing is along this very line—to walk with the Lord and comply with his arrangements and views and theories of the world, the flesh and the devil. Those who prove their faithfulness to the divine arrangement now are said in the Scriptures to be "overcomers." It is their faith in the promise of God's Word that enables them to live thus separate from the world and its ideas and schemes. Thus the Scriptures declare, "this is the victory which overcometh the world, even your faith."

These overcomers are the ones who, following their Lord's example and the hopes and promises of the Scriptures are separate from the world now, will be the politicians of the future of the millenial age. We use the term politician in its true sense are referring to those well versed in the principle of civil government and the conduct of State affairs in the administration of public business in the interest of peace, prosperity and safety of the public.

From the Scriptural standpoint the whole world is mentally as well as morally and physically deranged, and this accounts for many of the idosyncrasies. One has abnormal selfishness for money, another an equally abnormal hunger for influence and power, another is carried away to unreasonable lengths in pursuit of pleasure. All these extravagances indicate lack of soundness of mind, and thus viewed the whole world is mentally unsound, some affected with one hobby and some with another. The Lord's Word presents this view and exhorts the little flock, the "soldiers of the cross", "let your moderation be known unto all men," and declare that those who have the wisdom from above have a spirit of a sound mind, placing estimation upon the really valuable things rather than fame, joys and wealth, whose beauty and pleasure vanish as they are neared.

We recommend the heavenly riches and beauties and joys and additionally the heavenly glory and power promised to the faithful, "overcomers", in the life to come, to all who have ears to hear and hearts to appreciate them. Those who pass the present period of testing, developing characters in harmony with the divine, are presently to have of honor and glory and power and dominion such grand measures as "eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for those who love Him" live Him more than they love houses or lands, name or fame, self or others.

What we have been saying is in full harmony with the spirit of our text, for although David lived before the time of the begetting of the Spirit, he was a prophet, and his language was guided of the Lord accordingly, so that his words are adapted to the spirit begotten followers of Jesus during this gospel age, as describing the Scriptural warfare and battles of the Lord's followers.

The spirit of warfare is not wholly bad; its evil consists in its misdirection. Combativeness lies at the foundation of all warfare, and however, much harm it has done in the world, without it mankind would be in a pitiable condition today. The grandest endeavors and enterprises would fail of execution were it not for the assistance of combativeness the world would be without power to overcome the obstacles and perils in life's pathway, and would therefore be without character.

In view of this self-evident truth we are surprised that the Scriptures represent our Heavenly Father and Our Lord Jesus as mighty overcomers, conquerors, as victories in conflicts, etc. Respecting Our Lord Jesus are distinctly told that in due time He shall take His great power and reign, and that then the nations of the earth shall be dashed to shovers, as potters vessels would be wrecked with an iron rod. We are assured again that "He must reign until He hath put all enemies under His feet—the last enemy to be destroyed is death.

What is it that we now fight with and overcome? We answer that we are, as new creatures, begotten of the Holy Spirit, creatures, out of accord with our former selves and with the whole course of the world as we see it all about us, and our good fight consists in our resistance of the world, the flesh and Adversary, and our vanquishing of them from bearing rule in our heart and lives and bringing forth evil fruit. More than this, it means such a battle with self as implies the putting down of every high ambiion and fond desire, and the bringing of our hearts wholly and completely into subjection to the will of God.

It is a daily, yea, an hourly battle, and as one of old has stated the matter, "There is no discharge in this war." As the people expresses it, the flesh and the spirit are contrary to each other. Our victory means the survival of the spirit, then new nature, and this means, the overcoming of the human-nature with its affections and desires, so that we allow them not to entrap us into consent to sin, allow them not to hinder us from endeavoring to do whatsoever our hands find to do in the service of Him who hath called us out of darkness into His marvelous light.

Let us not waste our time in putting down and destroying our enemies; let us not engage in the world's warfare for wealth, for name or fame or land-grabbing; but on the contrary let us fight the good fight, and we will have plenty opportunity to engage every atom of our combativeness thoroughly in fighting against the spirit of the Adversary and the world as well as against our own weaknesses of heredity. Blessed be God who teaches His people how to war against every foe of righteousness and to fight against all the allurements and ensnarements of the world and the Adversary!

IMPORTANT NOTICE TO SUBSCRIBERS.

Owing to the tremendous scarcity of paper, we are compelled to revise our mailing list. We wish all subscribers would consult the mailing tab on their paper and if in arrears kindly forward the amount at once. The regular price of the Tribune is $2, but under a special arrangement with the Watch Tower, subscribers interested in the Truth have been paying only $1 for an eight page paper. The paper house from which we buy our paper have notified us that the supply for our next contract must be reduced to the lowest quantity on account of the shortage of supply. Much as we would like to we cannot afford at this time, on account of shortage of supply, to carry any subscribers who are in arrears. This request has been made also upon the Tribune by the publishers who are cutting off every paper not paid for and every subscriber in arrears. Won't you please consult your tab and send in your money at once if you are in arrears.

Owing to the scarcity of white paper, the leading papers in all the large cities are either cutting down the size or are raising the price in order that they may continue publication, and the Tribune may have to do likewise.

NATIONAL LABOR TRIBUNE,
M. S. VITCHESTAIN, Treas.

APPRECIATIONS.

Long Branch, N. J., Nov. 24.

I will in due time renew my subscription for Natioal Labor Tribune through the Tower Bible and Tract Society. We very much appreciate your good paper for the space devoted to Truth and the humble boldness in which those precious principles are presented also I can commend the general labor information published in your paper which we consider a model of cleanliness.

Sincerely yours for the Truth as set forth by I. B. S. A.
EDWARD T. BRAND.

Malden, Mass., Nov. 24.

I have taken your paper for three years because of Pastor Russell's sermons and assure you I shall continue to take it for the good work it has done for Pastor Russell.
MRS. J. W. PHALEN.

Alligator Pond, B. W. I., Nov. 19.

Please find one dollar for my subscription to the Labor Tribune. I thank you much for sending the paper. I like the Tribune very much for the sake of Pastor Russell's sermon. My great interest in in this part of the paper.

May God's blessing continue with you while you still publish the Truth.
I remain yours in the Truth,
LOWRIE HOWELL.

Lebanon, Ind., Nov. 16.

I want to thank you again for publishing my request for back Towers, and tell you that a sister in Santa Paula, Cal., sends me word that she will send me those I asked for, so will you please let the friends know about it so they will not come twice.

I want to thank you for the many cups of cold water you have been permitted to hand to God's little ones, and even if the sermons no longer appear in your paper that God will reward you for what you have done for His children and give you an opportunity to help in some other way.

Sincerely yours in the Master's name,
MRS. HARRY McMANIS.

Casey, Ill., Nov. 17.

I am today renewing through the W. T. & T. Society my subscription to your valuable paper.

Wishing you continued success and a desire to always see Pastor Russell's sermons is a main feature of your paper.

Yours very truly,
W. W. ABRAHAM.

Everett, Mass., Nov. 25.

I see by the tag on the Labor Tribune that I am to continue to receive it for another year. I don't know to whom I am indebted for this kindness, but I thank them just the same. I enjoy the paper very much, and hope to be able to pay for it before the year is up.

I am so glad you are going to print the back sermons of our dear Pastor (now deceased). They are all so good they will bear reading many times, and it will seem like having his dear voice speaking to us again. We surely need all the true christian counsel we can get in the evil days, when we have error on every side and so few seeking "God's Truth". I for one am glad that for some time your very good paper will be spreading the truth amongst many readers.

Very truly yours,
ELIZABETH ESTLIN.

A GOOD OFFER.

To all those who wish to have the Tribune sent to a NEW ADDRESS for 1917, the Tribune makes this offer. We will send the Tribune to any address from now until January 1918 for One Dollar. This means thirteen months instead of twelve. Send in all subscribers with this proviso.

Another thing—it is not necessary for our friends to send their money to the Watch Tower, Brooklyn. Send your renewals and new subs to us direct and thus save time and trouble.

The price of the Tribune to all Truth friends is ONE DOLLAR a year, paid in advance, all other reports to the contrary.

"JACK."

The night was dark and stormy,
And the winds blew howling wild,
As an aged mother gazed upon,
The portrait of her child.

Chorus.
Your mother still prays for you Jack,
Your mother still prays for you,
In a home far away o'er the ocean,
Your mother still prays for you.
Far away from home and mother,
Far away in a distant land.

Some comrades says come along, Jack,
There goes the army band,
They went to a rough, old barrack,
Where the meeting had just begun,
There something touched that wild boy's heart,
As sweetly the soldiers sang.

The stony heart was broken,
As he thought of his mother dear,
In spite of comrades laughing,
Jack could not keep back a tear,
In spite of fierce temptations
Those words in his ears stil rang,
And he started for heaven that evening
As sweetly the soldiers sang.

At last there came a letter came a letter,
Came deeply edged in black,
From comrades long forgotten,
But remembered Jack.
They have laid your dear old mother
In a grave so dark and cold
And she wants her boy that's roaming
To meet her on the streets of gold.

Your mother's last prayer was for you, Jack,
Your mother's last prayer was for you.
In a home far away o'er the ocean
Your mother's last prayer was for you.

Atlanta, Ga. J. D. GOULD.

Pittsburgh, N. S., Nov. 25, 1916.

Through your kind favor as a reader of your paper for many years and out of respect for our departed Pastor Russell and on behalf of the many readers of your paper, I would like to answer the following question that has been asked by the questioner below. To answer him through your paper:

"Beth Eden, Chateau and Juniata streets, Rev. James E. Darby—11 A. M., sermon by the Rev. Charles E. Stanton; 7:45 P. M., "'Spiritualism—Will Pastor Russell Have Another Chance?'"

It is the fool who says in his heart there is no God. (Psa. 14:1) "Will Pastor Russell have another chance?" you ask. Well as one of the many who has the same light and knowledge as he—I would answer, No, neither does he expect it or do those who believe with Him, it is those who have the greater light who stand in the most responsible place before God, their Judge and whose consecration through light and knowledge and exceptance by God through Christ is vitalized which when so tried means life eternal or death eternal to such in this age of foreknowledge who through Christ and His Ransom Sacrifice and in harmony with Him has layed down their human all gained through Him as for the flesh. (Rome 12:1) and this has came into covenant relationship to God and through this they have their first individual chance granted through Christ before the vast majority who have lost out through Adam for himself and seed in him, the whole world, some whoes eye of understanding who hate sin and love righteousness and who seek God in spirit and truth in this gospel age under light and knowledge, get their first individual chance now, some chosen from among men from pentecost till the end of this harvest and tested for the Heavenly or spiritual garner only, but the vast majority as yet blinded by the God of this world. (2 Cor. 4:4). Will in God's due time and way get their eyes open to the Heavenly or vitalizing light and knowledge (Isa. 35:8-10) and then get their first individual chance which Adam lost for them as a whole, then through Christ in the coming age, yet not to the spiritual nature or privil ages of this age, or its station with Christ. Paul says of them, "Do ye not know (when so changed to be with Christ as now is) ye shall (then) judge Angels (the fallen Angel) (Jude 6) do you not know ye shall judge the world." (1 Cor. 6:2-3) Many think or dream they have the true light, yet they have not, the God given light, yet their blindness is often a blessing in disguise that when they do get the pure light and knowledge of the incoming age they will then get their first individual chance under true light and knowledge. (Isa. 35 chap.) which Adam lost for us as a whole race. (Ezek. 18:2-4. Jer. 31:29-31. John 5:28-29). Yet many with the measure of the light of our day will certainly merit stripes if not second death according to their violation to their conscience, for God is not to be mocked. Oh! no, Pastor Russell does not need any more chances, he has had his first and only individual chance, thank God by being brought into covenant relationship with God through Christ in this age through the Heavenly light and knowledge which brings the vital responsibility that but few as yet have. His full share of grace in Christ of God, which few know the way, for as the Master stated of this age conditions, straight is the gate and narrow the way and few find it (Matt. 7:14) also many are called and few are chosen (Matt. 22:14) to such a high calling. (Cor. 1:26-28. Gal. 3:29). Vow with Christ, but thank God, this is to only open up the highway of holliness in the incoming age for the many (Isa. 35:8) and not the God dishonoring eternal torture theory. God will soon step forth through the Christ of God and grant the needed light and knowledge that is to bless this poor benighted world mistaught by the God of this world. (Cor. 4:4) for God is love. Then the world in general will get their first individual chance through light and knowledge, and He whose right it will then be will try or judge them on equal bases by that which He shall supply. (Psalm 2, Acts 17:31). Ah! surely God is love, and it is the fool who saith in his heart there is no God. (Psa. 14:1) An intelligent first cause, for who has been his councellor? (Rome 11:34.

Appreciatively yours,
ROBERT J. CRAIG.

A Christmas Suggestion
Cross and Crown Pins

FOR BIBLE STUDENTS
Made in Solid Gold Only With Safety Clasp
½ inch in diameter.....$1.50
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BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

FAKE HORSE DEALERS FOUND GUILTY BY JURY

Captain Arch Mackrell and His Shrewd Detectives Land the Fakirs and Secure a Conviction--Prominent Politicians as Character Witnesses--Great Work by Assistant District Attorney

The beginning of the end has arrived for the fakirs, the fake furniture dealers, the fake jewelers, the fake horse dealer and all the other business fakirs big and little. The Pittsburgh Bureau of Detectives won a notable victory last week when they secured the conviction of William Davis, the head of the big fake horse dealing ring; Charles H. Bates his chief assistant and Elisha Bates, better known as Lusher Bates, another of his assistants, on a charge of conspiracy to defraud.

For more than a half score of years Davis has been growing fat and rich off the profits of a chain of stables where innocent purchasers of horses were swindled in the most brazen manner. Davis came to Pittsburgh from Philadelphia where he carried on the fake horse business until an enterprising newspaper, with a desire to serve and protect its readers conducted an investigation and drove him out of the city. The Pittsburgh papers however with more of a desire to share in the ill gotten gains of Davis through the money they get for his advertisements, have taken no part in the prosecution of Davis but have even suppressed all but the merest mention of his trial and conviction.

Davis is reported to be worth $150,000, secured largely from the profits of his fake horse sales. He lives in a good neighborhood on the North side, belongs to clubs and lodges and at his trial bankers, real estate dealers, hotel keepers, business men and even the congressman from his district were in court testifying to his good reputation among his neighbors. His neighbors presumably had never bought horses from him.

A different story of Davis's character and dealings was told on the witness stand by John W. Fitch, an honest farmer of Nottingham, Washington county, and his son who had bought a team of Belgian mares from Davis in April 1916, also by S. G. Steele, an undertaker from Wierton, W. Va., who had bought the same team from Davis in December 1915. Neither of them had anything to show for money which had gone to fatten Davis's bank account.

Early in 1915 Davis added the stable at 107 Park Way to his chain of fake sales stables in Allegheny. Charles H. Davis, a big husky "Gyp" as the fake horse dealers are known to the police and the other honest horse dealers, was put in charge of the place, on a commission basis. Davis said he was a partner. Bates only claimed to be a salesman on a commission. Lusher Bates, father of Charlie Bates was also employed about the place as a salesman.

December 5 and December 12, 1915 there appeared in the classified columns of the Sunday Gazette Times an ad. reading:

$225 Belgian Mares.

Black (half sisters) 7 and 9 years old, one in foal, weigh 2700; cost $410. In number one condition, guaranteed single line leaders. Reason for selling lost lease on farm."

S. G. Steele, at that time living in Chester, W. Va., saw the ad. and with implicit faith in anything he saw in the Gazette Times, a faith which has since been badly shattered, came to the city to purchase this team for use in his business. He was shown the team by Charley Bates, but one of the mares was lame and the other being in foal they would not suit. He was next shown a black horse with a white stripe in its face and after a considerable time another big black horse was found to match it. They were shown and suited Mr. Steele. After some dickering and a pretended telephone conversation a price of $210 was agreed upon and the money paid. As Mr. Steele was going away "Bones" Garrigan, a hanger on at the stable, quietly suggested to Mr. Steele that he had better have the team hitched. This was thought to be a good idea and the team was hitched to a wagon. They were perfectly gentle, could be handled in any way by any one. Charley Bates drove the team around the block and when he returned and stopped the horses they were frothing at the mouth, striking and kicking so that it was difficult to get near them. With difficulty they were unhitched and led into the stable. Of course Mr. Steele did not want that kind of a team to drive in a hearse. When the money was paid Charley Bates said if the team was not satisfactory the money would be refunded. Steele has not received his money yet. He got a team however that turned out to be worthless and after a suit received another which was worse. An appeal was made to the police and Detectives E. T. McGough and V. F. Porter were assigned to make an investigation.

In April 1916 John W. Fitch came into the Detective Bureau and reported to Archibald Mackrell, Civilian Aide in charge of the bureau, that he had been dealing with Davis for a team. According to Fitch he had seen an advertisement in the Pittsburgh Sunday Press for a team of Belgian Mares for sale, and the address was given as 107 Parkway. He had gone to the stable and there met Charles Bates. The Belgian mares were shown him but one was lame and he rejected her. Then a black horse with a stripe in its face was mated with the mare, a bargain was struck and $240 was paid by Fitch into the hands of Charley Bates. Then Fitch, his son and Charley Bates went out to a hotel. When they returned to the stable Bones Garrigan and "Lusher" Bates were hitching the team to a wagon. "Lusher" Bates drove the team around the block and when they returned the horses were frothing at the mouth, striking and kicking and it was with difficulty any one could approach them to get them unhitched. The team would not do. There were no others that would suit. Bates refused to return the money and Mr. Fitch feeling that he had been beaten applied to the police. Mr. Mackrell after hearing the story ordered McGough and Porter to conduct an investigation. This they did with the result that informations were made charging Davis, Charley Bates and Lusher Bates with obtaining money under false pretense, conspiracy to defraud and larceny by trick and device. Warrants were issued and Davis and the Bates were arrested.

At the hearing before Magistrate J. J. Sweeney, they were represented by Richard Martin, formerly assistant district attorney, who is employed by the year as counsel for Davis. They were bound over to the grand jury in spite of all Martin could do to convince the magistrate that no offence had been committed. Steele heard of the arrest and came to the city and made similar informations and more arrests followed.

Richard A. Briggs, superintendent of the newsboys home had also purchased a horse from Bates and all he received was a cancelled check. He also joined the growing army of information makers. Charles Portner, a coal hauler in the Hill district of Pittsburgh, had parted with $110 which had gone to increase Davis's wealth and respectibility and he made an information. A young man from West Newton had also purchased the Belgian mares, only to see them perform after being hitched and doped and had parted with $165 to pay for the exhibition. He also made an information and Attorney Martin was busy earning his annual retainer.

Magistrate Sweeney permitted a settlement in the Portner case and Davis paid $75 and for more than four months has failed to pay the balance. A settlement was allowed in the West Newton case but the money has never been paid and the prosecutions in these cases will be revived. Davis has friends among them politicians and efforts were made to have the prosecutions stopped. Mayor Armstrong was appealed to but refused to interfere. An appeal was made to District Attorney R. H. Jackson but he let the cases go on. The grand jury found true bills and after a number of postponements the cases were brought to trial November 13. Assistant District Attorney Peter Cancilliere was assigned to try the cases and it was largely to his masterly presentation of the case that the verdict was won. The cases were assigned to Judge Sloan of Clearfield county who is assisting the Allegheny county courts but Attorney Martin objected. He did not want them before a country judge and they were transferred to Judge Ambrose Reed's room. From the first Attorney Martin attempted to take advantage of the laws technicalities but he was met at every point by Cancilliere, who presented his case and his law points so clearly that the judge sustained him on all points. The proof showed that the advertisement seen by Fitch in April of 1915 was identical with that seen by Steele in December 1915. In spite of vigorous objections by Attorney Martin Mr. Steele was allowed to go on the stand and tell his experience in purchasing the Belgian mares. Fitch told his story and they agreed. Dr. George H. Dunn a veterinary surgeon of long experience testified the conditions of the horses after they had been driven could only have been caused by the application of some local irritant. Davis's ownership in the stable was proven by his own admissions and his array of character witnesses, who had never bought horses from him, were unable to save him. The trial lasted three days and the jury was out less than 15 minutes when it returned with a verdict of guilty of conspiracy. The beginning of the end has come for Davis's activity in Pittsburgh. The Belgian mares have retired from the market and their price is no longer quoted in the daily papers. The day of the swindlers in horses, furniture, jewelry or furs is drawing to a close. Captain Mackrell, Cancilliere, McGough and Porter are putting the fear of God and the law in their hearts.

The case of Davis will be followed as a precedent in the other trials against him and in prosecutions against the furniture fakirs, the jewelry fakirs, the fur fakirs, the cheap clothing fakir and the whole swindling crew will be driven from the city. It was a notable victory. The National Labor Tribune will aid the Detective Bureau and it will give ample space in bringing, to the attention of the general public the base frauds practiced on the buying public and how tremendous influence is brought to bear upon the Courts through character witnesses who are well meaning but who are ignorant of true facts.

The New Market Houses Finest in the World

(Continued from Page One.)

meat that in some way escapes the inspectors. This fraud would not be tolerated by the Officers and members of the Diamond Market Protective Association nor by Superintendent Townsend or Market Clerk Hachn. Thus the buyers take no chances and honesty and fair dealing are the watchwords and anything that savors to sharp and cunning practices are not to be found in Pittsburgh's leading market houses.

The officers and Directors of the Diamond Market Protective Association are Benjamin Kalchthaler, President, E. A. Kimmich, Vice President, Harry Riester, Secretary, James W. Fisher, Treasurer. The Directors ae as follows: A. Englhardt, Frank V. Ganter, John A. Ganter, Wm. F. Fried, Wm. Mall, George Gledhill, Ad Riested.

The Association was organized in 1910 for the protection of the standholders as well as the buying public and this organization has developed into one of the most powerful in the interest of the buyers.

No fraud is tolerated and the short weight standholder has been eliminated long ago. He went with the standholder who wished to handle inferior goods and this aggregation is now doing business in the bargain meat stores and in corners where he can best evade the inspectors and the officers, who are protecting the buying public. He is not in the market houses at Market and Diamond Streets.

The police are there and the members of the Association have no room for him. Neither is the bellowing faking huxter there; he too has been cleaned out and the patrons of the market have nothing to fear. Every purchase has the endorsement of men of sterling qualities and whose reputation is much more to them than a paltry sum that could be pointed to as ill gotten gain.

The land upon which the new market houses stand is valued at $1,662,570
The buildings are valued at..... 570,000

Total Valuation $2,232,570

The first market house was erected in conjunction with the court house in 1791. This was abandoned in 1841 and torn down in 1853. The second market house was erected in 1853 and the building was then considered one of the most modern in the city. This market is well remembered by those of the present generation and was long the foremost meeting hall in Pittsburgh. Here it was that nearly every President of the United States in the last quarter of a century first presented himself and the party which he represented before he was elected to that exalted office.

The first section of this market house was torn down in 1914 and the second in 1916. Both buildings were replaced with the present buildings. The present new market houses are heralded as the best and most perfect sanitary market houses in the United States and that means the world over. Thus Pittsburgh, the greatest industrial centre in the world boasts of the most advanced market houses ever built and with their present modern facilities and latest improved sanitary refrigerating plants and other modern devices lead the march of progress in this present generation which is regarded as the most enlightened since the days of Babylonia or the culture and refinement of Greece and Rome to which modern civilization sometimes points with pride.

Talk About Orders - War Profits--War Stocks, After the War--What?

If You Have Money to Investigate--- Investigate This Proposition.

Place your money where it is absolutely safe and where it will bring you the largest returns. Invest in the stock of the Pennsylvania Gasoline Company—now selling at par $1.00 per share. The Gasoline Industry is the livest and most talked of industry in the country today. It will continue to be the most important industry for the next twenty years to come.

When you purchase shares in the Pennsylvania Gasoline Company you are purchasing an interest in a company with an established business and on an absolutely safe and sound financial basis. The immense property controlled by the Pennsylvania Gasoline Company is in an old established oil and gas field—the best territory in the world for obtaining WET GAS, the kind of gas from which the Highest Grade of Gasoline is produced. The territory is ABSOLUTELY PROVEN by the drilling of 31 wells—all producers. The supply of gas is practically inexhaustible. The property is less than 5% developed, yet the company can show daily gross earnings in excess of $600.00 and is producing approximately 7,500 gallons of gasoline per day and over 1,000,000 cubic feet of refined gas.

Such a Splendid Showing clearly indicates that the proposition IS NOT A PROSPECT OR IN AN UNDEVELOPED STAGE. The future possibilities are most remarkable for the reason that there are drilling locations for at least 800 additional wells. If you want QUICK AND LARGE RETURNS on your investment—then place your order AT ONCE for a substantial block of the stock of the Pennsylvania Gasoline Company.

After the war—what? The bottom as well as the Profits will drop out of the WAR SECURITIES—but the business of the Pennsylvania Gasoline Company will go on as usual and the profits will be greater than ever—because the consumption of gasoline will be greater than ever, and also the price.

By the first of the year the management of the Pennsylvania Gasoline Company estimates that the company will be producing about 20,000 gallons of gasoline per day. Increased production means increased earnings. Do you suppose that at that time you will be able to purchase the stock at par $1.00 per share? It is not at all likely. In all probability by that time the stock will be quoted on the New York Curb around $2.00 or possibly $3.00 per share. Do not delay, but PLACE YOUR ORDER NOW for a substantial block of the stock. All indications point to the fact that the stock will be placed on a DIVIDEND PAYING BASIS at an early date. If you want any of this stock you will have to ACT QUICKLY. The allotment at our disposal is limited. It is being rapidly exhausted. If a proposition has MERIT back of it you do not have to be offering it for sale indefinitely. Such propositions are quickly taken up. The very best and most intelligent class of investors are purchasing the stock of the Pennsylvania Gasoline Company. They realize the unusual conditions surrounding this industry, and furthermore they are familiar with the Tremendous Profits already made—and they are fully aware of the fact THIS IS THE FIRST OPPORTUNITY THE GENERAL PUBLIC HAVE EVER HAD TO SHARE IN THE PROFITS. You can find plenty of opportunities prenested to you for investing—but we believe we are safe in saying—that this is the first opportunity the public have ever had to invest in a company producing Gasoline in Large, Paying Quantities and safe and sound in every way.

Immediate action on your part is necessary if you want to secure any of this stock. The whole proposition will stand the closest investigation. Orders by wire will receive our prompt attention. Booklet and other interesting data furnished on application. Bank and commercial references.

Industrial Securities Company

703 Bank for Savings Bldg.,

PITTSBURGH, PA.

NOTE—We handle nothing but the very best class of Securities of concerns whose business is thoroughly established and on a safe and sound financial basis.

MEN WHO BELIEVE IN PITTSBURGH

Are working for the success of the campaign undertaken by the **Chamber of Commerce** to more than double its present membership. Every man of good standing who has the best interests of his community at heart is eligible to join. No initiation fee; dues, $40 a year. Call Grant 1000.

CHAMBER OF COMMERCE

OF PITTSBURGH

"JESUS CHRIST, THE FIRST AND LAST"

Revelation 1:1-8, 17-20. December 3.

The Message of the Risen Christ—In a Trance the Apostle John Saw a Series of Visions Foretelling the Leading Events of the Gospel Age, the Seven Stages of the Development of the Gospel Church and the Setting Up of the Messianic Kingdom.

"Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore."—Verses 17, 18. R. V.

THE VISIONS granted St. John, recorded in the Revelation, are in no sense to be understood as realities; and this is the significance of his statement, "I was in the spirit on the Lord's day"—Sunday.

There are many reasons for concluding that while the messages were given to the seven churches specified, and were applicable to them, nevertheless these messages should have a wider application to the whole Church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church at the time of the writing of the message; while the Laodicean Church would represent the Church in the end of the Gospel Age—today. The other churches would correspondingly represent different epochs between then and now. The thought that the number seven signifies completeness is emphasized in the other symbolical representations—the seven spirits, the seven golden candlesticks, the seven stars, etc.

Among the Candlesticks.

Verse 5 teaches what is in direct antagonism to the creeds of Christendom—that the risen Christ was "the first begotten from the dead." That is, our Lord was the first to experience a resurrection in the full sense of the word. Although some before Him were temporarily awakened, they relapsed into death; for they were only partial illustrations of resurrection, to assure men of the Divine Power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at our Lord's Second Advent the world will be far from converted to God. Some Scriptures taken disconnectedly seem to teach that the world will be converted before His return; but when God's Word is viewed as a whole, there will be found to favor the opposite view—that Christ comes for the very purpose of converting the world, and that the glorified Church of the Gospel Age will share with their Lord in His Messianic Reign.

Christ and the glorified Church will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and glory, not to their natural sight, but to their eyes of understanding. His presence and His authority will be recognized in the punishments and the blessings flowing to mankind from His Reign. Some will discern the new Ruler sooner than will others. But ultimately "every eye shall see [Greek, *horao*—discern] Him." "He cometh with clouds"; and while these clouds of trouble will hang heavy and dark, when the mountains—kingdoms—are trembling and falling, when the earth—organized society—is disintegrating, some will realize that Jehovah's Anointed is beginning His Reign.

What the Beloved Disciple Saw.

St. John's attention was first attracted by a trumpet-like voice behind him. Turning, he saw in symbol what the Lord's people may now see with the eye of faith and understanding—One clothed like a priest, walking amongst seven golden candlesticks. We are not to regard the word-picture of Verses 13-16 as our Lord's portrait; for it is merely symbolic. The countenance of the glorified Lord was so splendid that St. John fell as dead. But our Lord touched him gently, raising him up and speaking words of comfort and love.

This same message the Father has sent to us through the Son. We must recognize that our Lord Jesus was the Beginning and the End of the creation of God, through whom God made all things else, and who is next to Jehovah, representing the Father in everything. (Revelation 3:14; Colossians 1:15; John 1:1-3; 1 Corinthians 8:6.) We must recognize our Lord as the One who really died for our sins, but who was raised from death by the Divine Power, and who is alive for evermore. We must recognize that He has the key, the power over Hades—the tomb—to deliver all therein imprisoned; and that He has the key, the power over death, to liberate all mankind from the dominion of Sin and Death into the full liberty and life of sons of God.

"In His Right Hand Seven Stars."

We are also to recognize that in His hand—His power—are the "seven stars," angels, messengers, of the seven Churches. Apparently the stars represent special servants through whom the Lord would send the appropriate message for each epoch in the Church's experience; for the messages to the various Churches are addressed to these "stars."

CHRISTMAS.

Give a Cross and Crown Embosser. Only 68c postpaid. $6.00 a dozen. Satisfaction guaranteed.

STANDARD SUPPLY CO.
Reading, Pa.

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 1. PITTSBURGH, PA., THURSDAY, DECEMBER 7, 1916. FIVE CENTS A COPY

New York Public Library 476 Fifth Ave.

THE FAKE PICTURE MAN IN THE LIGHT

The Furniture Man With the Picture Man and the Horse Fakir Closely Watched by the Police.

The furniture and the fake horse dealers are being dragged into court at a lively rate and the fake photograph collector who wrings an extortionate price for the frame is coming into the lime light. The latter species was introduced to the Tribune through Mrs. Oliver Corwin, 318 Seventeenth avenue, Homestead, when an effort was made to hold her up for a frame she did not order but her refusal meant the keeping of a photograph, which she valued very highly, or the coming across with an extortionate amount.

Mrs. Corwin was subjected to insults and she was told she would have to settle although she said she was unable to meet the unwarranted demands. The work the Tribune was doing got to her in some way and she enclosed in her letter her troubles. No sooner had the letter been received than the matter was transferrd to the legal department of the Tribune and Attorney A. M. Lee, head of the department, got to work. Within a few days a letter was received from Mrs. Corwin that her photograph had been returned. Here is her letter:

Mr. Alfred M. Lee, Attorney for National Labor Tribune,
Pittsburgh, Pa.

Dear Sir:—

I thought that I would write you a few lines to let you know that I have received the photograph from ————. I was very glad to get it and I assure you I am thankful to the National Labor Tribune for the wonderful work you are doing in protecting those who are unable to pay attorney's fees and who have no one to take care of their interests when they innocently fall into the hands of men who would take from them everything they have in this world. I am telling my neighbors of the great work you are doing.

Again I thank you, and I am ever your friend.

MRS. OLIVER CORWIN,

318 Seventeenth Ave., Homestead, Pa.

The name of the "picture" concern is withheld because as soon as the attorneys representing the company were informed of the methods employed by the company whom they represented they immediately demanded the return of the photograph.

The fake horse dealers are attempting to secure a new trial, but there is but little hope for their transactions were so foul and base and their knavery so obvious.

The furniture men and the fake jeweler are next on the list. Shoppers should not enter auction stores. Guard against this set who are practicing all the cheap tricks of the shark. The Tribune will continue to wage war against the fakirs and hopes t oeventually exterminate them.

Keep away from the fur fakir, the town is crowded with them.

BIGELOW, THE PEOPLE'S CHOICE, IN OFFICE

THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS R 1918 L

Bungling and Blundering Bill and Pennsylvania's Corrupt Governor Before the Calcium--Magee's Hopes Blasted.

The appointment of Edward Manning Bigelow to the office of Director of the Department of Public Works, an office so long held by him under previous administrations, brings general satisfaction to the taxpayers of Pittsburgh, as well as the citizens in general and the wisdom of Mayor Armstrong in this selection is applauded by every one.

There is no use hiding the fact that public sentiment was repidly crystalizing against Mayor Armstrong and his cabinet and there was great need of some strengthening influence by which confidence might be inspired and new life injected. The defeat of Congressman A. J. Barchfeld and Congressman William Coleman is regarded by the opposing Republican faction as a direct rebuke to Mayor Armstrong and his lieutenant Coroner Samuel Jamison as well as a bad omen foreboding destruction to E. V. Babcock and the complete routing of the element represented by the latter. This of course means the hurling of the judicial boom of the Honorable Charles Kline into the jaws of the enemy to be horribly mangled and bruised. There is no apology to be offered for the bungling, blundering campaign conducted by the lamentable and incongruous Bill Kirker. Bill is now everywhere being congratulated by the Democrats for the marvelous success he achieved in pulling off such a grand and glorious, and never to be forgotten Democratic victory. Representative laboring men were scarce on the Republican side and when representative men were willing to make a sacrifice their services were rejected. Men who knew the labor movement from childhood, capable men, who were thoroughly competent to discuss all phases of the labor questions before the public and men who could meet any argument advanced, actually pleaded for an opportunity to talk but they were rejected.

EDWARD M. BIGELOW.

The New Director of Public Works of Pittsburgh.

Men capable of delivering at least hundreds of votes and men whose influence was much in excess of that, pleaded for an opportunity to go to the mill gates and talk, were merely insulted and humiliated when they begged the privilege. These men cared nothing for Congressman Barchfeld but they sought only to aid the Republican party as a whole and they looked only to success of the principles in which they had implicit faith. The eight-hour law was a fine farce. The law was passed and why talk about a law that already existed. Fifty thousand miners, a large number of whom are in Barchfeld's district have been enjoying the eight-hour law for 19 years and nearly every man in the mills has been working on a tonnage basis while Jones & Laughlin's men have been working three eight-hour shifts for years. The only question at issue was that of a few railroad men who never refused to pull the cars from scab mines or scab plants at any time there was a strike and no man knew this better than Samuel Gompers, President of the American Federation of Labor. But why fight this battle over? Wilson is President and every loyal American falls in behind.

However, Bigelow is the next Director of the Department of Public Works and Director Bigelow is not only the most efficient but he is the best organizer and the most economical man for the place that could be found. His very presence inspires confidence. His ability is a beacon of hope; he know what the people want and he is capable of surmounting the greatest obstacles. There is no sham about him; he

(Continued on Eighth Page.)

HAS HIS FACE TO THE PAST.

WASHINGTON, Nov. 27.—Charles R. Van Hise, president of the University of Wisconsin, has evidently not heard of the Clayton law, which declares that "the labor of a human being is not a commodity or article of commerce."

This act removed labor from the Sherman anti-trust law and notifies federal judges that they can no longer issue injunctions against workers on the theory that labor is a commodity.

President Hise, however, ignores this forward-looking legislation and insists that if the federal government has the right to regulate freight rates for a car load of sewer pipe it should also be employed to regulate the wages of employes.

He told the Chamber of Commerce of the United States, in session in this city, that "there could be a set of experts and statisticians at work all the time, considering the expenses of the railroads, wages, the cost of living, and a comparison of these with other lines of industry, in determining what is a just wage and working hour."

The educator did not include living costs for railroad presidents and bondholders of these properties. According to his theory, only working men should be investigated by "experts and statisticians, and the opinion of these latter would be the basis for wages and hours.

FARMERS ARE NON-PARTISAN.

PALATKA, Fla., Nov. 27.—The American Federation of Labor is not the only organization that "rewards its friends and punishes its enemies," and refuses to be engulfed in partisan politics.

"The Farmers' union will stand by its friends wherever it finds them," said President Charles S. Barrett in his opening address to the annual convention of the Farmers' Educational and Co-operative Union of America.

"The union has never been in partisan politics and will not be," he said. "Yet right here you may take it from me that no amount of partisan lashing shall drive the union from the support of its friends nor force it to sustain its political enemies. Knowing itself, its powers and limitations, the union is determined to control itself. This simply means that the union is not going to take its orders and directions from the outside."

STRIKE INJUNCTIONS SHOULD BE IGNORED.

BALTIMORE, Nov. 27.—"Disregard strike injunctions, let the consequences be what they may," was the unanimous declaration of the convention of the American Federation of Labor, last Monday.

This position was taken mainly because of a recent decision by the Massachusetts supreme court which has been considered by the A. F. of L. executive council and which was reported to the convention. The court reversed a state law prohibiting strike injunctions. The law declared that the right to labor is a personal right and not a property right.

The convention sustained the report of its committee that the executive council "further pursue the investigation of the case, and if there be any opportunity for a rehearing on appeal, that that procedure be authorized by the convention.

"Your committee would further recommend that it be true sense of this convention that it seems to be the settled purpose of interests antagonistic to the freedom of men and women who labor to persuade and then use the judiciary to misconstrue constitutional guarantees, and thereby nullify legislative enactments so as to leave but one remedy, and we, therefore, recommend that any injunctions dealing with the relationship of employer and employe, and bused upon the dictum, 'Labor is Property,' be wholly and absolutely treated as usurpation and disregarded, let the consequences be what they may.

"Such a decision as that rendered by the supreme court of the state of Massachusetts has its roots in class interests; it is usurpation and tyranny.

"Freedom came to man because he believed that resistance to tyranny is obedience to God; as it came so it must be maintained.

"Kings could be and were disobeyed, and sometimes deposed. In cases of this kind judges must be disobeyed, and should be impeached."

EASTERN WIRE MEN STRIKE.

WATERBURY, Conn., Nov. 27.—Electrical Workers' union is winning its demand for an eight-hour day, increased pay and the union shop. The New England Engineering company, which does business throughout the state, is opposing the union and strikes are on in this city, New Haven, New London and Bridgeport.

HORSESHOERS ORGANIZE.

DANVILLE, Ill., Nov. 27.—Journeymen horseshoers in this city have organized after months of persistent work on the part of a few active spirits who refused to get discouraged.

CHAIRMAN WM. E. CROW THANKS TRIBUNE

The State Committee, Through Its Chairman, Gives Tribune Praise for Its Republican Stand.

Republican State Committee of Pennsylvania, 506 South Broad St.
Philadelphia, Pa., Nov. 15, 1916.

Mr. J. H. Vitchestain, Editor National Labor Tribune, Pittsburgh, Pa.

My dear Editor:—

To fail to express to you my appreciation of the splendid support given to the Republican Party by the National Labor Tribune during the campaign just closed, would be an act of ingratitude on my part.

Our records of the 1916 campaign would not be complete without a memorandum that thanks were returned by the Republican State Committee to the National Labor Tribune for the extraordinary efforts displayed in writing and publishing the most effective industrial and labor articles in the interest of the Republican Party that appeared during the campaign.

There were but few labor papers in the country who supported the Republican Standard Bearers, Hughes and Fairbanks, and your forcible articles, coming as they did, from the oldest and most conservative Labor paper in the country gave ample reason for great Republican rejoicing.

The practicle lessons you drew and the convincing arguments you advanced in the reproduction of articles from your back numbers of the National Labor Tribune in which were recalled most vividly the industrial paralysis and privation and want during that period of Democracy prior to the election of McKinley and the repeal of the Wilson and Gorman Tariff Bill, brought home with striking conviction what we may expect. Your articles showing that the eight-hour law had been granted the miners in January 1898, nineteen years ago, during the administration of McKinley and further that advance after advance in wages had followed in addition to the establishment of the Department of Mines and Mining and the Test Stations with mining conditions improved a thousand per cent and all during Republican Administrations, sent home the truth with mighty force.

The facts you produced showing the advances and general improvements in all industrial communities under Republican administrations were indisputable and coming ts they did from the greatest industrial center of the world were reproduced with remarkable effect throughout the country.

Candidly speaking I was of the opinion the Republican vote throughout the great state of Pennsylvania would be reduced by reason of the false issues raised by the enemies.

Your work is worthy of special commendation, and I, therefore, express to you the thanks of the Republican State Committee, to which I desire to add my own sense of obligation, as well as the personal appreciation of those elected on the state ticket.

Again with kind regards and best wishes for your inestimable support and unswerving loyalty, I am,

Very sincerely yours,

W. HARRY BAKER, Sec. W. E. CROW, Chairman.

SAYS PACKERS NOT TRUTHFUL.

SYRACUSE, N. Y.—Nov. 27.—At the annual convention of the American Meat Packers' association, the president declared that the numerous strikes in this industry were not justified, as the employes have been satisfied and "there is absolutely no need for such disturbances."

These statements are denied by Secretary-Treasurer Homer B. Call writing in The Butcher Workman, official newspaper of the Amalgamated Meat Cutters and Butchers Workmen. He says:

"To find the men in the large meat industries who are satisfied you will be compelled to go into the offices, for the conditions of the men working in the plants are now, and have been for many years, worse than African slavery. Under the present system the workman is not considered ar a human being, but is known as a unit and a cog in the machinery. He is not allowed to look up nor speak, but is compelled to bend over his work, making one continuous motion, until, in some instances, he goes insane, and that for the paltry sum of less than an average of $7 per week."

WANT LIVING COST PROBED.

BALTIMORE, Nov. 27.—The A. F. of L. convention has declared in favor of the appointment of a federal commission to investigate the high cost of living and recommend to congress measures designed to remedy this situation and to prevent its recurrence. The resolution was submitted by Secretary Green of the United Mine Workers of America. It is declared that "the prices of all necessaries of life have increased and are continuing to increase so rapidly as to constitute a menace to the standard of living of the American wage earner," and that "the enormous profits amassed by grain speculators meat packers, mine owners, many manufacturers, and by jobbers and dealers in food and other commodities, as well as by the railroads, express companies and other public service corporations, indicate that these prices are to a large extent artificial and unjustifiable."

EIGHT-HOUR LAW VOID SAYS FEDERAL COURT

KANSAS CITY, Mo., Nov. 27.—Last Wednesday Judge Wm. C. Hook of the United States Circuit Court held that the Adamson railroad eight-hour law is unconstitutional and denied the government's plea that an injunction suit started by the Missouri, Oklahoma and Gulf railroad be dismissed.

This road is in the hands of receivers, who were appointed by Judge Hook.

The case was presented to the court the day previous and Judge Hook acknowledged "it is far from being an agreeable duty for a judge to record a judicial conclusion to a conviction that he would stand to in every circumstance."

"Upon a consideration of the Adamson law and of what is said of its practical effect, and what was intended to be accomplished by it, the judgment is that, as the court construes the terms of the law, it cannot be sustained"

Judge Hook stated while the government is not entitled to special consideration, its department of justice is entitled to every consideration in its plea for haste in settling the controversy. The court, therefore, issued the order in such form that an appeal goes direct to the United States Supreme court, which convenes December 4 next. The government immediately notified Judge Hook that it would appeal from his decision.

The Adamson law reads that same shall take effect January 1 next.

DEATHS IN INDUSTRY APPALL.

HARRISBURG, Pa., Nov. 27.—In calling attention to the fourth annual industrial, welfare and efficiency conference, held in this city this week, Commissioner Jackson of the state department of labor and industy says:

"The industrial accident list this year in Pennsylvania has already passed the 200,000 mark, with over 2,000 deaths, and will, I believe, approach 300,000 by the end of the year with the corresponding number of deaths. It will take earnest and sustained action on the part of all to stop this enormous economic loss.

"In this country as in most other countries but little distinct attention has been given to the problem of employment by the community as a whole. The financial waste to the state, the employer, and the employe, by reason of this haphazard method of dealing with this most important problem is worthy of very immediate and energetic attention."

ANOTHER STRIKE "SOLUTION."

WASHINGTON, Nov. 27.—Henry R. Towne, president of the Yale & Towne Manufacturing company, urged the Chamber of Commerce of the United States to accept his plan of avoiding strikes. It involves a system of contract between the railroad and their employes with the establishment of funds by both parties from which penalties will be paid for breach of contract. The plan further involves contracts which are individual between the railroad and each employe and not with a railroad employes' union.

The latter plan caused the New York street car strike of last September, which is still on. The Canadian industrial disputes act prohibits a strike or lockout in a public utility until after a commission investigates. Dominion trade unionists show that it is impossible to convict an employer of enforcing a lockout, while the contrary is true when workers strike.

Mr. Towne's "solution" of industrial disputes would have the same ending.

HIGH WAGES; GREATER OUTPUT.

CHICAGO, Nov. 27.—Van H. Manning, director of the federal bureau of mines, told the convention of the American Mining Congress that American wages are compensated by the greater value of the output per man and that American industries have overcome foreign competition "by reason of abundance of our natural resources, ingenuity of our inventors and improved machinery."

He protested against the too little regard for the health and safety of the men who labor and declared that "we have become involved in an orgy of hasty exploitation and we are nearing the maximum production of some of the minerals, though the original supply, if wisely mined and utilized, would have lasted many years longer and brought us ten times the wealth."

R. R. PAYS FOR DELAY.

WASHINGTON, Nov. 27.—The United States Supreme court has affirmed a judgment for $16,500 in favor of Nathaniel Stringer, brakeman, against the Vandalia railroad for injuries in 1905 when he jumped from a speeding locomotive in fear of a boiler explosion. The court added an additional $590 on the verdict under a federal law permitting such an allowance when cases are appealed for apparently no other purpose than to delay final settlement.

The Divine Plan of the Ages

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

But when the gospel which Jesus taught came to be understood after Pentecost, it was seen by the Church that the blessings for the world were to be of an enduring character, and that for the accomplishment of this purpose the Kingdom would be spiritual, and composed of Israelites indeed, a "little flock" selected from among both Jews and Gentiles to be exalted to spiritual nature and power. Hence we read that Jesus brought life and immortality to light through the gospel. (2 Tim. 1:10) And since Jesus' day yet more light shines, as he foretold it would, saying, "I have many things to say unto you, but ye cannot bear them now: howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will show you things to come."—John 16: 12. 13.

There came a time, however, after the apostles fell asleep when the majority of the Church began to neglect the lamp, and to look to human teachers for leading: and the teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's hritage. Then by degrees there came into existence a special class called "the clergy," who regarded themselves, and were regarded by others, as the proper guides to faith and practice, aside from the Word of God. Thus in time the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

Serious indeed have been the evil results brought about by this neglect of truth. As all know, both the church and the civilized world were almost wholly enslaved by that system, and led to worship the traditions and creeds of men. From this slavery a bold and blessed strike for liberty and the Bible was made, in what is known as The Reformation. God raised up bold champions for his Word, among whom were Luther, Zwingli, Melanchthon, Wycliffe, Knox and others. These called attention to the fact that Papacy had laid aside the Bible and substituted the decrees and dogmas of the church, and pointed out a few of its erroneous teachings and practices, showing that they were built upon tradition, contrary to truth, and opposed to God's Word. These reformers and their adherents were called Protestants, because they protested against Papacy, and claimed the Word of God as the only correct rule of faith and practice. Many faithful souls in the days of the Reformation walked in the light, so far as it was then shining. But since their day Protestants have made little progress, because, instead of walking in the light, they have halted around their favorite leaders, willing to see as much as they saw but nothing more. They set boundaries to their progress in the way of truth, hedging in, with the little truth they had, a great deal of error brought along from the "mother" church. For the creeds thus formulated many years ago, the majority of Christians have a superstitious reverence, supposing that no more can be known of God's plans now than was known by the Reformers.

This mistake has been an expensive one; for, aside from the fact that but few great principles of truth were then recovered from the rubbish of error, there are special features of truth constantly becoming due, and of these Christians have been deprived by their creed fences. To illustrate: It was a truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching truth now to preach of coming flood, but there are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness.

God's word is a great storehouse of food for hungry pilgrims on the shining pathway. There is milk for babies, and strong meat for those more developed (1 Pet. 2:3; Heb. 5:14); and not only so, but it contains food adapted to the different seasons and conditions; and Jesus said the faithful servant should bring forth meat in due season for the household of faith—"things new and old," from the storehouse. (Luke 12:42; Matt. 13:52) It would be impossible to bring forth such things from any sectarian creed or storehouse. We might bring forth some things old and good from each, but nothing new. The truth contained in the creeds of the various sects is so covered and mixed with error that its inherent beauty and real value are not discernable. The various creeds continually conflict and clash; and as each claims a Bible basis, the confusion of thought, and evident discord, are charged to God's Word. This has given rise to the common proverb: "The Bible is an old fiddle, upon which any tune can be played."

How expressive is this of the infidlity of our times, occasioned by misrepresentations of God's Word and character by human traditions, together with the growth of intelligence which will no longer bow in blind and superstitious reverence to the opinions of fellow-men, but dmands a reason for the hope that is in us. The faithful student of the Word shauld be able always to give a reason for his hope. The Word of God alone is able to make wise, and is profitable for doctrine, instruction, etc., "that the man of God may be perfect, thoroughly furnished." (1 Pet. 3:15; 2 Tim. 3: 15-17.) Only this one storehouse contains an exhaustless supply of things both new and old—meat in due season for the household. Surely no one who believes the Scripture statement that "the path of the just shineth more and more unto the perfect day" will claim that the perfect day came in Luther's time; and if not, we do well that we take heed to our lamp as unto "a light that shineth in a dark place until the day dawn."—2 Pet. 1:19.

Nor is it sufficient that we find ourselves now in the path of light; we must "walk in the light," continue to make progress, else the light, which does not stop, will pass on and leave us in darkness. The difficulty with many is that they sit down, and do not follow on in the path of light. Take a concordance and examine the texts under the words sit and stand, then compare these with those found under the words walk and run, and you will find a great contrast: Men "sit in darkness," and with "the scornful," and stand among the ungodly, but "walk in the light," and "run for the prize."—Isa. 42:7; Psa. 1:1; Heb. 12:1.

Perfection of knowledge is not a thing of the past, but of the future—the very future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan. True, we still go back to th words of the prophets and apostles for all knowledge of the present and the future; not, however, because they always understood God's plans and purposes better than we, but because God used them as his mouthpieces to communicate to us, and to all the Church throughout the Christian Age, truth relative to his plans, as fast as it becomes due. This fact is abundantly proven by the apostles. Paul tells us that God has made known to the Christian Church the mystery (secret) of his will which he had purposed in himself, and had never before revealed, though he had it recorded in dark sayings which could not be understood until due, in order that the eyes of our understanding should be opened to appreciate the "high calling" designed exclusively for believers of the Christian Age. (Eph. 1:9, 10, 17, 18; 3:4-6.) This shows us clearly that neither the prophets nor the angels understood the meaning of the prophecies uttered. Peter says that when they inquired anxiously to know their meaning, God told them that the truths covered up in their prophecies were not for themselves, but for us of the Christian Age. And he exhorts the Church to hape fo still further grace (favor, blessing) in this direction—yet more knowledge of God's plans.—1 Pet. 1:10-13.

It is evident that though Jesus promised that the Church should be guided into all truth, it was to be a gradual unfolding. While the Church, in the days of the apostles, was free from many of the errors which sprang up under and in Papacy, yet we cannot suppose that the early church saw as deeply or as clearly into God's plan as it is possible to see today. It is evident, too, that the different apostles had different degrees of insight into God's plan, thoug all their writings were guided and inspired to God, as truly as were the words of the prophets. To illustrate differences of knowledge, we have but to remember the wavering course, for a time, of Peter and the other apostles, except Paul, when the gospel was beginning to go to the Gentiles. (Acts 10:28; 11: 1-3; Gal. 2: 11-14.) Peter's uncertainty was in marked contrast with Paul's assurance, inspired by the words of the prophets, God's past dealings, and the direct revelations made to himself.

Paul evidently had more abundant revelations than any other apostle. These revelations he was not allowed to make known to the Church, nor fully and plainly even to the other apostles (2 Cor. 12:4; Gal. 2:2), yet we can see a value to th entire church in those visions and revelations given to Paul; for though he was not permitted to tell what he saw, nor to particularize all he knew of the mysteries of God relating to the "ages to come," yet what he saw gave a force shading and depth of meaning to his words, which, in the light of subsequent facts, prophetic fulfilments and the Spirit's guidance, we are able to appreciate more fully than could the early church.

As corroborative of the foregoing statement, we call to mind the last book of the Bible—Revelation, written about A. D. 96. The introductory words announce it as a special revelation of things not previously understood. This proves conclusively that up to that time, at least, God's plan had not been fully revealed. Nor has that book ever been, until now, all that its name imples—an unfolding, a revelation. So far as the early church was concerned, probably none understood any part of the book. Even John, who saw the visions, was probably ignorant of the significance of what he saw. He was both a prophet and an apostle; and while as an apostle he understood and taught what was then "meat in due season," as a prophet he uttered things which would supply "meat" in seasons future for the household.

During the Christian Age, some of the saints sought to understand the Church's future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as, promised. (Rev. 1:3.) The book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the "Antichrist" mentioned by the Apostle, the history of which we now see fills so large a part of that prophecy.

Thus gradually God opens up his truth and reveals the exceeding riches of his grace; and consequently much more light is due now than at any previous time in the Church's history. "And still new beauties shall we see, And still increasing light."

(To be Continued.)

"Is Mankind Advancing?"

"In a book of the above title Mrs. John Martin administers a stiff rebuke to the pride and self-confidence of our age. She feels, and she argues with great skill, that humanity is not advancing in any real sense. 'The world today,' she remarks, 'is convinced that it is making rapid progress. In western Europe and in America increased wealth production, democratic institutions, free educations, free thought, the opening of opportunities in new countries, the acceleration of travel and communication, have combined to produce upon our generation an exhilarating sense of expansion, of liberation, of growing power.' But this impression, it seems, is an illusion. We have not really progressed. Mrs. Martin likens modern civilization to a runaway locomotive going at tremendous speed on a wrong track. 'We have lost our way,' she says; and adds: 'Man may have risen from the ape; also the ape may be a degenerate man. Men are headed ape-ward quite as frequently as angel-ward.' Time runs an elevator which goes both ways, down as well as up.'

" 'What is progress?' asks Mrs. Martin at the outset of her argument. She replies: 'The word progress should, I believe, be exclusively used to express a rise in human capacity, the development of higher orders of human beings. Thus restricted, it remains, as it should, a strictly qualitative, never a quantitave, term. Improved conditions conduce to progress, and are necessary to progress, but may exist without producing progress. Progress is something more than improvement. Progress means movement forward.' This definition leads on to a wonderful picture:

" 'Looking back along the line of history, we can see that we (mankind) have been traveling a long, long road whose winding way, rising and falling century after century, we can trace back for a few thousand years until it enters a trackless desert and fades utterly from our view in the mists of antiquity. Immediately behind the spot where we now stand there seems to lie a downward slope; that is to say, we seem to have been ascending since the eighteenth, the seventeenth, yes, part of the sixteenth centuries. But the Elizabethan era and the period of the Renaissance in Italy do not lie below us. Life was very full and splendid then; man had climbed to a higher point of outlook than which we now act out our little day. Behind those centuries the way becomes obscure; it seems to pass through deep and silent forests, over dim, somnolent plains, in shadowy twilights and through deserted wastes, until it falls away into a wide, cold swamp, noisome, dark, terrible, abounding in reptiles and the horrid monsters of sick dreams.

" 'Beyond this death-bound stillness of the Dark Ages, the road ascends again into the upper air. Birds are singing, the sunlight touches the grain fields; the bustle of human life appears, troops of soldiery in glittering armor, citizens in gorgeous raiment, all the pomp and pageantry of the triumphant of Roman Empire. Behind Rome the road drops away again suddenly, a deep, sharp drop into a valley beyond which it begins to rise once more and, becoming steeper and steeper, it lifts our gaze to the very mountain top, where among the clouds against the deep blue sky, swept by fresh breezes, enthroned amid snow-white temples, gleaming in the golden sunshine, Greek civilization sits upon the pinnacle of human greatness.'

"Having formulated her definition of progress and expressed her conception of the human zenith, Mrs. Martin goes on to ask by what method we may set about to measure the degree of progress existing in any age. She answers this question in the spirit of Huxley's statement: 'The advance of mankind has everywhere depended upon the production of men of genius,' It is by the number and calibre of its men of genius, she holds, that any epoch must be tested.

"In the realm of practical science and pure thought, Aristotle and Plato are probably the two greatest intellects the world has ever known. 'Aristotle,' says Hegel, 'was a genius beside whom no age has an equal to place;' while Emerson exclaims: 'Compare Plato with other men. How many ages have gone by and he remains unapproached!' 'Have we, in modern times,' Mrs. Martin inquires, 'any thinkers who can compare with these ancient Greeks? Kant may be cited, and Darwin and Herbert Spencer; but are they as great as Plato and Aristotle? Very few would seriously maintain that Plato and Aristotle have ever been equaled, much less surpassed.

" 'Greek sculpture, by almost universal consent, is unexcelled. The work of Phidias has no rival unless it be the work of Michael Angelo. Greek poetic genius finds transcendent expression in Homer, one of the four or five greatest figures in the world's literature, and the dramas of Sophocles, Euripides and Aechylus take their place with the dramas of Shakespeare. Dante, of the thirteenth century, and Goethe, of the eighteenth century, have no peers today. The great story-tellers: Mrs. Martin reminds us, 'appeared, as was fitting, in the childhood of the race. The writers of the Old Testament were delightful raconteurs. Ruth is the most lovely of idyls, the stories of Adam and Eve, Joseph and his brethren, Moses and Pharaoh's daughter, Samson and Delilah, are unsurpassable as tales, while the story of the Exodus and the adventures of the children of Israel in the wilderness are told with unending charm and epic fire. As for animal stories, fables, etc., Aesop, writing seven centuries before Christ, has never been surpassed for point and brevity as well as for practical common sense. Boccassio (1313) and Cervantes (1547) can hardly be said to have been outdone by any of the countless numbers of story-tellers who in our day are pouring out such a flood of fiction that one is sometimes almost led to believe that the world is entering upon its second childhood.'

"Coming next to men of action and statesmen, Mrs. Martin names four as being of the first rank, namely, Alexander, Caesar and Pericles, who lived before Christ, and Napoleon, who belongs to the nineteenth century. 'We may say,' she continues, 'that there seem to have been in history about thirty-five men of absolutely first rank. These are Raphael, Michael Angelo, Phidias, Ictinus, Homer, Shakespeare, Demosthenes, Goethe, Aeschylus, Beethoven, Aristotle, Newton, Euclid, Plat, Dante, Kant, Saint Paul, Pericles, Darwin, Moses Cicero, Alexander, Caesar, Napoleon, Jesus, Buddha, Confucius, Mahomet, Socrates, Columbus, Thucydides, Hipparchus, Hippocrates, Hannibal, Washington.' If Cicero, Thucydides, Hipparchus, Hippocrates, Hannibal, Columbus, Washington and Darwin be omitted from this list, as possibly not measuring up to the first rank, we have twenty-seven names. 'Of these twenty-seven men of transcendent genius,' Mrs. Martin comments 'eleven were produced by one small district. Ten of them were brought forth by one small city about the size of Fall River, Mass., or Paterson, N. J. The little city of Athens produced in a few years more men of consummate genius than did all the millions of inhabitants of China, Arabia, India, Palestine, Rome, Carthage and all of Europe breeding for two thousand years.'

"But surely, it will be objected, genius is not the only standard of progress. Mankind, though it may not produce today the equals of the intellectual prodigies of the past, is nevertheless advancing in industrial and scientific efficiency, in moral insight, in democratic culture. Mrs. Martin meets this objection in a series of chapters.

"The fact that we have more things than we ever had before and can go to more places and 'get there' more rapidly, is not necessarily, she contends, a sign of progress. 'I detest,' she quotes Herbert Spencer as saying 'that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In this ideal of human existence there is contemplated quantity only, and not quality. Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. A prosperity which is exhibited in board of trade tables, year by year increasing their totals, is, to a large extent, not a prosperity at all, but an adversity.' In spite of all our wealth, the blight of poverty, with its accompanying sickness, suffering, crime, insanity and vice, continues. The social disease manifested in 'atrophy and hypertrophy,' in extremities bleeding at the bottom, bloated at the top, decay in both,' is a portent of the modern world. It was not known in Athens. 'Improvements in machinery,' Mrs. Martin continues, 'have rendered the lot of the workers in some respects harder than before. Machinery,' she says, 'is the great disappointment of the modern world. We have quadruple expansion engines which have a thirty-seven thousand horse-power, but they have not rendered less arduous the labor of coal miners. The sewing machine was hailed as the deliverer of the sewing woman, but since its invention the sweating system has spread. The digging of the Suez canal brought India four thousand miles nearer to Europe, but India remains as miserable and poverty stricken as before. Ocean freight rates on wheat from England to the United States have dropped to one-third in thirty-five years, but 12,000,000 millions of people it is reported remain in that country on the verge of starvation.' The argument proceeds:

" 'Many modern inventions, instead of being sources of price, should be occasions to us of the deepest humiliation, and others are only suggestive of the varied misery whose existance demanded their invention. Thus ingenious firearms witness to burglary and need of self-defense and the sleepless hatred between men; varieties of medicine indicate new varieties of disease, while surgery points to the failure of the whole science of medicine, even as charities reveal the depth of national poverty and the breakdown of the national economies; the police force marks the extent of national crime; insane asylums, prisons, tell their own story, as do the mountains of false hair, legs, arms, and the annual consumption in the United States alone of twenty millions of false teeth!"

"The real point at issue, as Mrs. Martin sees it, is summed up in the question: Is it possible to point to the modern world and say, 'Here are men of a developed type, more intelligent, healthier, more moral, and made so by our vast improvements in the material conditions of life? She herself does not see how this question can be answered in the affirmative. In her eyes, modern civilization is a Frankenstein that already threatens to destroy its makers. Very much of our modern activity appeals to her as 'sound and fury signifying nothing.' As she puts it:

" 'The enormous number of inventions which are daily rendering the mechanism of our existence more complex may be roughly divided into four classes, those whose purpose is:

" '1. To make more things.

" '2. To get there more quickly, or to communicate more quickly.

" '3. To kill men faster.

" 'To alleviate suffering.

" 'These, then, would appear to be the leading ideals of our age. To have more things; to get there quickly; to kill men rapidly; and to save pain.

" 'There is one element common to the first three classes of invention—they are designed to save time. The mammoth reaper which mows a county in a few days, the express train with its sixty miles an hour, the marine cable bringing an answer from the antipodes in a few minutes, the machine guns which cut down an army like a field of timothy, or the torpedo boats which sink a navy—down to the latest egg-beater and corkscrew, are all designed to save time. We may almost say that the whole aim of man's ingenuity, embodied in thousands upon thousands of contrivances, has been directed towards the one sole object of saving time. His railroads, trolleys, canals, tunnels, cables, elevators, bicyles, automobiles, etc., are all for the purpose of enabling him to save time in getting there. His telegraphs, telephones, etc., are devised in order to save time in sending messages. His myriad machines are invented for the purpose of saving time in producing more things. His Gatling guns, torpedoes, automatic firing rifles, etc., are designed to save time in killing men.

" 'And what is the result?

" 'The result is that men have less time now than they have ever had since the world began.'

"Mrs. Martin is equally emphatic in denying any substantial moral progress. In the matter of ethical theory, she agrees with Nuckle in feeling that advance has not only not taken place, but is not possible. To do good to others; to sacrifice for their benefit; your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you—these and a few others, according to Buckle, are the sole essentials of morals, and they have been known for thousands of years. In the matter of moral practice, can it be contended that our present age is supreme? On the contrary, Mrs. Martin avers, we are not as honest, as temperate, as just, as brave, or as public-spirited as the ancient Greeks.

"When she comes to the question of the diffusion of intelligence, she is still skeptical. Even granting that we have today a far larger number of good, average intelligence than in the past, can this fact be said to constitute progress in any real sense? Mrs. Martin replies:

" 'Progress concerns itself only with quality; it means the increased power of human faculty, not the mere numerical increase of human beings.

" 'This is perfectly clear if one reflects a moment upon what took place in the past, during the march from the anthropoid age up to, say, Shakespeare. Suppose at any step of this ascent it had been asserted than to multiply the species in its then stage would be progress; suppose, for instance, that a community of apes, being fairly well fed and merrily engaged in pelting one another with cocoanuts in the forest primeval, should have decided that the multiplication of apes in this (to them) satisfactory condition should be esteemed progress. Obviously they would have been mistaken. Progress meant moving toward Shakespeare, and progress could not take place until the anthropoid ape passed up into a higher species. This is as true of our stage as it has been of any previous one.'

"Genius progress, in Mrs. Martin's sense of the word, takes place when certain individuals emerge from the common level and establish a higher standard of human capacity and excellence. The problem of progress is therefore synonymous with the problem of producing great men. She says:

" 'The ideal aim of society is the production of men of genius, because it is through the activities of these that mankind acquires the means of its highest development and the satisfaction of its deepest needs. A society adopting such an end as its goal would find all grades of labor falling each into its just and honorable place, being each contributive, inasmuch as in it lay, to the attainment of the consciously realized common end.

" 'The ideal of democracy is a horizontal society, but every day is demonstrating more and more clearly that this ideal is unattainable because in the nature of things impossible. Society is not horizontal; it is perpendicular. It is not flat like the sea; it grows upward like a tree toward the light. The Greek method of trying to discover justice and apply it to society, on the hypothesis that society was perpendicular (that is, naturally disposed in sections one above the other like a tree), might have led to success. It is becoming increasingly evident that our efforts to achieve justice, based upon the false hypothesis that society is level like the sea, can never solve our problems. Justice is within the bounds of attainment to a society which realizes that it has at the heart of is life a common aim—to produce the fruit of the tree—and where each individual aims at fulfilling the function to which it is best adapted toward that common end.'

"This train of argument inevitably culminates in a plea for eugenics; but eugenics in its present stage holds out what Mrs. Martin can regard only as a somewhat desolating prospect. She declares in concluding:

" 'No more alluring prospect could be held up to the sorrowing and impatient lover of his kind than that propounded by the eugenicist. Think of breeding poets to order like Saint Andraesberg canaries, or Abraham Lincolns as required! Think of winning blue ribbons with lovely young girls and athletic boys bred and groomed for the show! Think of securing Rockefellers or Carnegies in one's family at will, and thus successfully replenish the family coffers!

" 'Alas for the vanity of these hopes! Eugenics in its present amorphous condition, while it presents on end which seems to be unattainable, presents no beginning which seems to be feasible. Many decades must be passed in the bare effort to accustom men to the idea. Long, long years the deliverate improvement of human breeds must be discussed and dreamed of before it can be done. For this, which is the most stupendous task man has ever attempted, will need his all of intelligence, will, endurance and foresight.' "

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more-fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$64.00
Amount received	10.00
Total	$74.00
Paid out	$78.00

CHRISTMAS CHAT.

It is with a sad heart and also a glad heart that I write the Labor Tribune, sad because (to me at least) the greatest of Bible teachers has gone into the great beyond but his teachings will go on as long as the world stands, for truth cannot be destroyed, but that is not what I came to write about.

It is nearly four years since writing the Tribune, and no doubt I am quite forgotten, but I am here to remind you that I am still on the map, and all summer long we have been on the sea shore, and yours truly has had the time of her life gathering sea shells, fishing, going on trips to the great Indian mounds, sometimes would wander so far from home that I would really wonder how I was ever to get back.

How I did pick up shells, away down the beach some five miles, was a sort of sand crab town. It was an isolated spot, so the denizens of the sand holes or holes in the sandy beach and bluffs could sally forth for their prey, like so many huge spiders. They are of all sizes up to twice the size of a common warty garden toad. They are almost white in color and run exceedingly swift when they cite danger, and they can see it real or imaginary a long way. Then they scurry for their holes in the sand, but what interested me most was the little Donax shells, they would watch till the tide was right to bring up the Donax then was their harvest for then they would grab them and carry them away back to their holes in the sand till they had sometimes a hundred of them, then they would devour the little animals inside, and leave the little shells. Of course that suited me as I wanted the shells for making shell work. I made a beautiful portiere of them, the inside of some of them are very pretty, mottled or spotted lavender, pink, white, dark blue and cream colored. Then I use them in crocheting hanging baskets, fringe to border mantles, picture throws, all that and crochet. I make holes in with an awl or large needle, then they are nice for covering boxes, picture frames, etc., edging the work with Donax, the inside upward, and filling in with other shells. There now I have told you what I did with them, and will tell you what I will farther do with them, that is if the Editor catches the Xmas spirit enough to print the offer. I will mail a cigar box full of them and some other shells, so you will not only be pleased, but surprised at what comes from the sea shore, as I say I will mail a large cigar box full to anyone who sends cost of same, you better send 18 or 20 2c stamps as shells are heavy I do not know what they will weigh, but years ago I sent several boxes north they weighed three pounds each. I will send mostly Donax shells and if you wish me to I will crochet a string of them so as to show you how the work is made. A Merry Christmas to all of you from

ALICE WARNER,
216 Phelps St.,
Jacksonville, Fla.

P. S.—A woman's letter, they say, is never perfect without a post script. I have in an old chest packed away for sixteen years or more a hundred or two packages of toy animal patterns, in each package is a package for making a horse, dog, elephant, mouse, pig, wheelbarrow, dove on wing, mud turtle, red bird, rag doll, rabbit etc. Each pattern is separate, has directions how to make and all are in each package. So if you have any small children for whom you want to make indestructable toys there is your chance. To anyone who sends a stamp or so I will mail an entire lot but mind, the supply is limited. I could not make more, but this I will do if anyone sends after they are all gone, then I will mail them seed of a very large yellow flowered cactus or beach moon flower seed, or both. Any other that I may have. The few packages won't go so very far, so if you get seed they will know why. A. W.

Appreciations

Chicago, Ill., Nov. 25.

I see by the tag on my paper that my subscription expires next month. Will you plase discontinue it until further notice from me. I have enjoyed Pastor Russell's sermons, and other religious features very much, also the privilege of passing it on to neighbors and friends. In due time we know you shal receive your reward for your efforts in sending ut the light, through the columns of your fine newspaper.

Sincerely yours,
HARRIET H. MOORE.

Washington, Dec. 4.

I wish to call your attention to an article in the Enterprise in regard to your paper. It seems that the Editor of that paper, while on his trip East, at the time of Bro. Russell's death, made it his business to lambast most everything and everybody; and he was considerate enough not to leave you out. So he claims to have discovered the fact that you publish two papers, one for the Truth friends containing Pastor Russell's sermons and another for the public, which leaves them out.

If this is true we would like to know it, and if it is not we want you to correct it, as it will certainly be an injury to your paper.

Of course the Editor did not expect it to "get out," he wrote confidentially to the "little girl," and she did not know any better than to put it in the paper. A nice scheme to get a chance to vent his spleen, and then try to hide behind the woman.

A READER.

(This will be the subject of a terse and true article in a subsequent issue. —Editor Tribune.)

Rome, N. Y., Nov. 28.

Will you kindly change the address of our paper from Oneida to Rome, N. Y. We are very much pleased that you are going to republish Pastor Russell's back sermons, and also that you are to run a series of articles from the Divine Plan of the Ages. In our opinion there is nothing in the world which so clearly outlines in a connected form the teachings of the Bible. We wish you continued success in your efforts in the service of righteousness.

Sincerely yours,
MR. AND MRS. E. F. YORK,

Chicago, Ill., Nov. 18.

I am glad that you are keeping the Truth spreading through your valuable paper. And again I rejoice when I read that you are to republish our dear pastor's sermons. Keep going, Dear Editor, we all love to read the love of God and his principles, for the future to the whole world of mankind. With loving kindess to you all in your works.

S. G. M. ANDERSON.

GET BACK TO NATURE.

If You Are Sincerely Interested in Good Health and Long Life, Read Why Over 100,000 Pittsburgers Are Regular Users of BULGARIAN BLOOD TEA.

They recommend Bulgarian Blood Tea because it is non-alcoholic, and without dangerous mineral drugs.

Because it contains 14 ingredients, leaves, flowers, bark, seed, berries, plants, herbs, roots, etc., imported from Europe, Asia and Africa.

Because it is a scientific fact that each of these ingredients are good for one or another of the internal organs and taken together the human system absorbs the juices unadulterated and in a natural way.

Because the kidneys, stomach, liver, blood and bowels are benefited and strengthened at the same time. The waste food stuffs and body poisons are eliminated and the human machinery is permitted to work naturally, without obstruction.

These 100,000 or more Pittsburghers tell their druggists that they recommend this wonderful nature product because it gives them new health and energy, frees them from sick and nervous headaches, relieves them of constipation, stir up the lazy liver—washes and heals the kidneys, removes the aches of rheumatism and permits them to enjoy their meals and to sleep at nights.

They have sufficient common sense to know that when they make this tea at night they are getting back to nature and following the example of the rugged people of past ages who went to Mother Earth for this very same medicine. They know that everything that Grandmother ever used is in this Bulgarian Blood Tea and then some. It is a formula highly approved throughout Europe.

If you are sick take this chance. Your druggist will confirm the statement that if Bulgarian Blood Tea did not have merit it would never be the household friend which it has become in so many Pittsburgh homes. You can give it to every member of the family. It will increase the efficiency and energy of the father. It is a blessing for women and girls. It will keep the children in a healthy condition, fit to fight the prevalent germs.

Your doctor will tell you that nature is the greatest healer and that her offerings cannot be improved upon by the skill of mankind.

A $1.00 size package of Bulgarian Blood Tea lasts 5 months.

Sent by parcel post anywhere in the United States. Send cash, stamps or money order. Address, H. H. Von Schlick, 50 Marvel Building, Third and Liberty Avenue, Pittsburgh, Pa.

WEEKLY ADDRESS of

PASTOR RUSSELL

of the

LONDON TABERNACLE

and of

NEW YORK CITY

— TEMPLE —

CROWNS FOR ALL HEROES.

The following sermon was delivered by Pastor C. T. Russell on February 6, 1905, at the Bible House Chapel, Allegheny, Pa.—Editor.

As usual, the Bible House chapel was crowded Sunday afternoon. Pastor Russell's discourse on "Crowns for All Heroes," was listened to with close attention. His text was, "When the Chief Shepherd shall be manifested, ye shall receive a crown of glory that fadeth not away." (I Peter 5:4). We report the discourse as follows:

The crown is an emblem of honor, dignity and authority, and when the word is used figuratively it carries much thought of reward. Created in the image and likeness of God, mentally and morally, Father Adam was the first king of the earth, and was given dominion over the earth and all things therein. Describing his glorious condition the Prophet David says, "Thou hast made him a little lower than the angels; thou crownest him with glory and honor and hast set him over the works of thy hands; the beast of the field, the fowl of the air, the fish of the sea."—Psalms 8:5.

A CROWN OF GLORY LOST.

Not realizing fully the grandeur of his position as the earthly representative of the Creator, "crowned with glory and honor." Father Adam was not sufficiently careful to maintain his high standing and relationship with the King of kings. His disobeying the heavenly over-Lord, came under the ban of his displeasure, and his sentence was the forfeiture of his crown and kingdom of life. Severe as this penalty appears, it was necessary, just. It was just also that his posterity, sharing in his weakness and depravity, should share also in his loss of the dominion of earth and in his death sentence.

The apostle sets forth the matter explicitly, saying, "By one man's disobedience sin entered into the world, and thus death passed upon all men, for all men are sinners." It will be noticed that we entirely ignore as wholly unscriptural the theory, common to all the creeds of Christendom, to the effect that Father Adam and his race not only lost the dominion of earth but were sentenced to an eternal torture at the hands of demons. We reject this teaching of the dark ages as being thoroughly inconsistent with reason, contrary to scriptures and repugnant both to justice and love, the wisdom and power of the Creator. For the Scriptural proofs on this subject we refer you to a little pamphlet which we supply free, entitled, "What say the Scriptures about hell." This can be had of the ushers or will be sent by mail on a postal card request.

SEEKING OTHER CROWNS.

The crown of divine favor and honor gone, mankind made the best of its fallen condition, and forthwith there began a strife amongst men as to which should be the greater, the more honorable, which should wear the crowns. The pages of history for six thousand years are filled with the records of the strife amongst men for the crowns of earth. Nations and families have been divided, millions have been slain and the greatest imaginable exertion put forth and enormous wealth squandered in the seeking of these crowns of earth.

We review them: The crowns of the Pharaohs of Egypt were first in prominence, surrounded by a host of smaller ones. Later, the prominent positions went to the Assyrians and Babylonians, the Israelites under David and Solomon sharing the glory for a time. Next the Medes and Persians were the chief crown wearers, in the world. Still later, under Alexander the Great and his successors, the Grecians held the first place among the crown wearers. Then came the Caesars of Rome, and subsequently the popes, and later still a division of the crowns amongst the great powers of Europe. Thus matters stand today. Looking back along this line of notable crown wearers, we perceive that very rarely were these crowns obtained except through great perseverance and great cost of blood and treasure and energy. However despicable some of the leading characters in this great drama may appear to us, the energies they have displayed may well merit our appreciation.

MORE NOBLE THAN OTHERS.

Amongst those who for the past six thousands years have sought the nobler crowns are the philosophers, teachers, poets, artists, physicians and musicians. These have sought victories and won crowns along nobler lines than did the kings and nobles, and proportionately more enduring are their crowns of honor amongst men. We would like to include in this list religionists the heathen priests and Christian ministers; but although we recognize pre-eminently grand characters amongst these, we can not recognize them as a whole deserving crowns of honor amongst the heathen but amongst Christains, Protestants as well as Catholics, Greek and Roman, they have too often sought their crowns of honor by cultivating the superstitions of those whom they affected to enlighten. However, it must be admitted that the same charge of fraud and deception could be brought against many who have sought crowns along the lines of healing the sick, medicine, and other sciences and philosophies, falsely so call. The poor world has been denied in paying homage and honor to many rascals, many decievers, who by and by, when the light of the millenial light shall be turned on, will be found covered with infamy.

FOR WHICH SHALL WE STRIVE?

The crown for divine favor and honor gone, mankind made the best of its fallen condition and forthwith there began a strife amongst men as to which should be the greater, the more honorable—which should wear the crowns. The pages of history for six thousand years are filled with the records of the strife amongst men for the crowns of the earth. As we review these various crowns and their enormous cost and their little worth and their fading character, we might well feel discouraged if, filled with the heroe spirit, we are looking about us for a field of victory on which to win some kind of crown. For which shall we strive? Which will not cost us too highly, involve too great a loss of valuable time and energy and too great a dwarfing of our superior qualities of heart and head?

Several things are in favor of the heavenly crown:

1. All who strive for it are sure to obtain it—not merely because of their striving but because of the Lord's appreciation of their efforts, and because, therefore, he is gracious unto them through the Redeemer, and imputes to them all the righteousness and victories they desire and are striving for.

2. This crown "fadeth not away." On the contrary it will grow more and more valuable, more and more to be esteemed as the ages of eternity shall roll. The world which now sees not this crown and hears not the calling from on high, will by and by under the ministrations of the millennial kingdom, be blessed by the obliteration of their present conquests and crowns and ambitions and the placing before them of the grander, the nobler ones—the recovery of the crown Adam lost in Eden redeemed for the world by our Savior, and to be brought unto them, brought within their reach during the millenium. As the world will then be uplifted out of the sin and degredation and death conditions of the present to righteousness and life, (the wilfully evil being cut off in the second death), the Church, secured during this gospel age by the overcomers, will be made known to the whole world of mankind, and all shall ultimately recognize, not only the glorified Jesus, but also the glorified members of His Church then with Him in the work of blessing the world. How unfading a crown of glory is this which the Lord proposes to give to all those who espouse the cause of righteousness and to the extent of their ability to walk in the footsteps of the Son!

3. Those who would strive for this crown of glory must not expect it in this present life. The striving is to be down here, the crown of glory is to be received there. True, some glory is to be ready, but not the crown of glory which the Apostle Peter here declares shall be given at the manifestation of the Chief Shepherd, our Lord Jesus. When he was amongst men, because of his difference of standpoint and effort, He was of no reputation, even amongst the religious rulers. Today the whole world, heathen and Jew, nominal Christians and true, honor the name of Jesus, and in a certain sence crown Him with thorns.

But many of those who now honor the Master do not do so from the standpoint which Jesus Himself enunciated to the Pharises when he said, "Ye garnish the sepulchers of your fathers and deplore their murderous spirit," yet are actuated by the same animosity today toward those of the same faith and spirit with the prophets. (Matt. 23:29:33). Similarly amongst those who sing of Jesus, "Crown Him Lord of All," there are many who hate and oppose those crown-seekers who today are striving to walk in the footsteps of Jesus. Truly the Master said, Marvel not if the world (including the nominal Church) hate you; ye know that it hated Me before it hated you. If ye were of the world the world would love its own, but ye are not of the world, for I have chosen you out of the world, therefore the world hateth you," The same spirit prevails respecting all the Lord's followers—those who are honored today were generally dishonored and spoken against in their own day.

It is well, then, that those who seek this heavenly crown, should remember the Master's words, "Through much tribulation shall ye enter the Kingdom." If they do not consider the crown worth "much tribulation" it is because the eyes of their understanding are not properly opened to discern the lengths and breadths and heights and depths of the glorious character and plan of God under which these crowns are proffered.

CROWNS FOR ALL THE CALLED.

True, the apostles in the words of our text especially addressed the elders of the Church, whom he counsels not to seek in the present time to be lords over God's heritage, but rather wait for the crown of glory by and by. Nevertheless, we hold that the principle is applicable not only to the elders of the Church but to the entire Church, and in support of this thought we would note the words of our Redeemer Himself, of general application to all that are His through faith and obedience. He says, "Be thou faithful unto death and I will give thee a crown of life." And again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my father in His throne."

Wealth and fame hold out their crowns only to those who are exceptionally brilliant in the various competing classes; but the Lord holds out the heavenly crown to whosoever has the ear of faith and the obedient heart—to whosoever has the eye of faith to discern this crown and the heart to walk the short but narrow way to self-sacrifice and conflict necessary to its attainment. The ablest logicians may seek and win this crown, but on no more favorable terms than it can be obtained by the humblest peasant, laborer, housewife or servant. How wonderful this is! How divine this justice and generosity! It is so, too with the full, free knowledge of him who offered the crowns—who stated in advance that not many great, not many wise, not many learned, not many noble, according to the course of the world—would appreciate the crown of glory which fadeth not away.

He knew and thus intimates that the world in general would only strive and sacrifice for the things that could be seen with the natural eye, the things of this present time; he knew that the worldly wise would say, A little hand is worth much in prospect; he knew that those who realized most keenly their own insignificant and weakness in the great battle of life, and of hopelessness of their ever gaining any great prize in the earthly struggle would be the ones who would most appreciate the proffer of the heavenly crown and for such he especially intended it, as declared, "Chiefly the poor of this world, rich in faith, heirs of the kingdom."

What our text speaks of as a crown of glory, other Scriptrues speak of as the crown of life. It is both, as the apostle explains. The reward of the overcoming Church who battle faithfully against sin within and without, who are fully consecrated to the Captain of their salvation in thought and word and act, is to be "glory," honor and immortality." (Rom. 2:7). When the crown and dominion of glory were lost by our race in the failure at Eden, life was also lost; and how appropriate it is that, in the divine providence, those who retain the divine favor should not only repossess the glory and the honor but attain also to the life eternal.

That much the obedient of the world in the millenial age may expect, for the promise is that our Lord Jesus came to seek and to save that which was lost, to restore mankind to life and to all the glorious qualities of mind and of body possessed before the fall and to deliver to the restored race the "purchased possessed"—the dominion of earth. The crown of glory and crowns of life which God has in reservation for the Church of this gospel age is to be still grander, still more glorious, for as the Apostle Peter tells us, "exceeding great and precious promises" are given to these, that they may become partakers of the divine nature, far excelling human nature in its perfection and glory and honor and life—far excelling all principles and powers, earthly and heavenly, they shall be in position next to the Lord Himself, for they shall be the Bride, the Lamb's wife.

THE COST OF THESE CROWNS.

None can hope for the crown of glory who can not exercise faith in the Lord Jesus Christ as his Redeemer, and faith in his promises respecting these crowns, which will be distributed to the faithful at His second coming. Without faith it is impossible to please God. This is the victory that overcometh the world, even our faith. If a faith be a living one, a real one, it will impel to the activity, the knowledge, necessary to victory. Our strife is not against our fellow men, as in the case of those who seek the corruptible crowns of earth, political, financial, social. We strive against sin and the great Adversary, whose snares we recognize more clearly than do others.

Our principle strife and therefore our principle victory is within—to bring even our very thoughts into subjection to the will of God in Christ. Additionally we strive with the world—not to conquer it, but to hinder it from overcoming us, as New Creatures separate from the world, are running in a race course and for a prize which the natural man sees not, appreciates not.

Apparently all things are against us—the world, the Adversary and our own false flesh and yet greater is He that is for us; and it is here that our faith wins us the victory, when we can trust Him for the outcome and draw from Him the grace and strength we need to keep us from discouragement, to cheer and comfort our hearts and to give us on the way and throughout the battle and race the peace of God which passeth all understanding.

Brethren, sisters, at whatever cost of self-denial, social ostracism, disdain of the world, misunderstanding of friends, we may gain this great prize, the crown of glory. It will be cheap. Let us lay aside every weight and the sin that doth so easily beset us and run with patience the race as before us; looking unto Jesus, the author of our faith, Who shortly now shall be its finisher, and, as the Chief Shepherd he manifested and give us the crowns of glory promised.

IMPORTANT NOTICE TO SUBSCRIBERS.

Owing to the tremendous scarcity of paper, we are compelled to revise our mailing list. We wish all subscribers would consult the mailing tab on their paper and if in arrears kindly forward the amount at once. The regular price of the Tribune is $2, but under a special arrangement with the Watch Tower, subscribers interested in the Truth have been paying only $1 for an eight page paper. The paper house from which we buy our paper have notified us that the supply for our next contract must be reduced to the lowest quantity on account of the shortage of supply. Much as we would like to we cannot afford at this time, on account of shortage of supply, to carry any subscribers who are in arrears. This request has been made also upon the Tribune by the publishers who are cutting off every paper not paid for and every subscriber in arrears. Won't you please consult your tab and send in your money at once if you are in arrears.

Owing to the scarcity of white paper, the leading papers in all the large cities are either cutting down the size or are raising the price in order that they may continue publication, and the Tribune may have to do likewise.

NATIONAL LABOR TRIBUNE,
M. S. VITCHESTAIN, Treas.

APPRECIATIONS.

Portland, Ore., Dec. 1.

With much pleasure I herewith enclose money order for $1.25. One dollar is for a new subscriber: Mr. O. H. Joy, Portland, Ore. The 25c are for 5 copies of The Tribune for the whole month of August and for the 7th of September which I lost and wish to read and distribute. Wish I had time to write you at legnth how much I and many others admire your firm stand for the Truth and righteousness—the two are inseperable—knowing what strong opposition you have to combat, but "stronger is he that is for us than he that is against us." With sincere esteem.

Yours very truly,
BEN BENSON.

Wharton, Tex., Nov. 29.

I notice by the tab on my paper that my time is up that I have paid on your valuable paper, and I must ask you to discontinue sending it as financial conditions make it impossible for me to renew again. I have been taking the paper for a number of years and we feel grateful for the many blessings we have received from the paper, and regret very much that we have to have it stopped. We wish you continued success, and hope to again be able to subscribe for the paper at a later date.

Yours in the hope of the establishment of the kingdom soon.
R. H. McELVY.

Peggs, Okla., Nov. 29.

My subscription to the Tribune expires Nov. 24. Please discontinue the paper. I have enjoyed reading the Tribune for three years and I wish to thank you for the favors shown the Truth friends and especially those shown our Dear Pastor Russell in that you have continually published his sermons for us.

E. H. BURNS.

PASTOR RUSSEL'S LAST PHOTO.

We are glad to announce to the friends that we made some negatives of our dear Pastor less than two months before his death. The pictures are not yet ready but we will accept orders and forward as soon as possible. The sizes and prices will be the same as for the 1911 photo, which is so universally admired and pronounced the best they have ever seen. These we have in stock. All prints are made on high-grade double weight paper—ready for framing—workmanship and finish guaranteed the best. Prices as follows: 5x7, 15c each; 8x10, 65c; 11x14, $1.25; 16x20, $3.50; 20x24—especially for class rooms and halls,—$5.00 postage paid. W. R. MITCHELL, 619 S. Broadway, Los Angeles, Cal.

Camden, N. J., Nov. 28.

I have this week renewed my subscription through the Watch Tower. I feel very much gratified that you will continue the Pastor Russell sermons and other Truth features.

Sincerely yours,
MRS. RUTH E. STARWEATHER.

Minersville, Pa., Dec. 2.

When my subscription expires you may discontinue sending me the paper as I am unable to renew it. I like the paper for Pastor Russell's sermons and the other religious features and exposition of the fakirs.

Yours truly,
J. J. LATIMER.

A GOOD OFFER.

To all those who wish to have the Tribune sent to a NEW ADDRESS for 1917, the Tribune makes this offer. We will send the Tribune to any address from now until January 1918 for One Dollar. This means thirteen months instead of twelve. Send in all subscribers with this proviso.

Another thing—it is not necessary for our friends to send their money to the Watch Tower, Brooklyn. Send your renewals and new subs to us direct and thus save time and trouble.

The price of the Tribune to all Truth friends is ONE DOLLAR a year, paid in advance, all other reports to the contrary.

Avonmore, Pa., Nov. 28.

Enclosed is a money order to pay for another years' subscription to your much appreciated paper. Some very interesting articles have appeared in its columns. I would not like to do without the Tribune. We deeply feel the loss of our dear "Pastor Russell. But he has been—

From the pains of death set free,
To bliss and "Immortality,"
"Risen in Christ" no more to die.
"Changed in the twinkling of an eye."
—1 Cor. Ch. 15.

JOSEPHINE M. GELVIN

Detroit, Mich., Dec. 1.

Enclosed you will find money for renewal of my subscription. I thank you for sending it after my subscription had expired. To miss it for one week would be a great loss; indeed I look forward to its weekly arrival as I would to a letter from my best friend. It has been a great source of blessing to myself and others. Not only to my family but to those to whom I send it after we read it. I was glad when I saw that you were going to reprine Pastor Russell's sermons. Your kindess to us will surely receive a great reward.

Yours respectfully,
ELIZABETH BARNES.

Paris, Tenn., Nov. 29.

Your good paper is fine and every good person regrets to hear of the demise of Pastor Russell, except those who have tried to assassinate his character, even the news notices sent in at the time of his death, looked like one of the preachers, or such assassinators had worded the notices to the papers. The notice I saw in one of the Chicago papers, had two truths in it, i. e., that he died in Texas, and that he was about 64 years old. All the balance of the notice was about as near true as the doctrines the other preachers are preaching. (Absolutely false.)

With good wishes,
Yours very truly,
A. G. CHERRY.

Derby, N. Y., Nov. 29

My subscription to your very valuable paper expired November 8th, and I received the last one Nov. 16, all right and please to send Nov. 23d paper, for I am very much interested in a continued article in it. I am so glad that you thought about reprinting Pastor Russell's sermons 'though dead He yet speaketh," and like David "he can't come to us, but we will go to him. A good many shortly. With this I am sending money to renew my subscription.

Yous in Christian fellowship,
H. C. WHEELER.

North Troy, N. Y., Dec. 1.

Please let me send my tribute of love and thanksgiving to God through the dear Labor Tribune, to all the world, as far as it goes for that "Blessed Faithful and True Witnesses" to the Truth, our dear Pastor Russell, who has, as you said "Gone home." And how glad and thankful I was to see your noble tribute to his spotless character as a servant of the Lord. We who are left, rejoice that he has taken his flight to the city of light to be forever with his Lord. Faithful unto death the cross was borne, the crown is won. Did not the Master say, "Be thou faithful unto death and I will give thee a crown of life?" The story of his passing seems so beautiful! One moment looking into the faces of beloved brethren, the next in the twinkling of an eye into the face of the Master he loved so well. Oh praise our loving God.

M. A. SMITH.

Brookville, Pa., Nov. 28.

Have renewed my subscription to your interesting paper through the Watch Tower Bible and Tract Society. Much pleased that you give us information concerning our dear Pastor Russell. His sermons and other writings on Present Truth are what makes your paper valuable to me. You are doing a grand work in assisting to publish the good news of glad tidings of great joy. The finest monument which could be raised in memory of our late Pastor will be that we all hold fast the profession of our faith and to be faithful unto the end.

MISS M. C. SNYDER

Springfield, Mass., Dec. 2.

As I was looking over the Tribune my eye caught these words, "The funeral of Pastor Russell," With tear-filled eyes and a heart full of grief, I read line after line—the last sad scene of our dead, dead Pastor Russell, and I felt from the heart, can it be possible he has gone? We never again can read his fatherly advice or listen to his wisdom of love. Gone! Yes gone, but not forgotten, although his remains lay in Pittsburgh cemetery, he still lives and with the eye of faith we can see him as he was, still with us, but invisible to the eye of faith. We can see him directing his labor of love through some dear brother faithfully chosen to take his place to gather the few scattering jewels that was left by Pastor Russell.

He has gone and free from all care, and has escaped the great earthquake that will come soon upon us, which we can now hear its rumbling warnings, and see it gathering fast, but it will be like the storm on the lake though fierce it will be when our dear Saviour will say, "Peace be Still."

Yours truly, only waiting,
A. S. GAMBLE,

CHRISTMAS.

Give a Cross and Crown Embosser. Only 68c postpaid. $6.00 a dozen. Satisfaction guaranteed.

STANDARD SUPPLY CO.
Reading, Pa.

West Lynn, Mass., Dec. 2.

I am sending my renewal subscription through the Watch Tower office. I greatly appreciate your paper which I have taken for several years. I feel perhaps some subscribers may fail to renew because of the passing beyond of our dear Pastor Russell. I believe you will continue the friend and publisher of Truth, and in some way you will be provided the same as in the past. My paper No. 16, just arrived and I see you are planning to keep up the Journal work. Now my heart goes out to you in love and I know God will abundantly bless you. I pray for you also. I am glad to see you are to run the Divine Plan of the Ages by our dear pastor. Surely all this is of the Lord and will receive his blessing. I love the Tribune for its fearlessness in upholding right and exposing frauds. May God's blessings be showered upon you for your efforts in making your paper a medium through which all may receive blessing.

Yours for Truth,
MRS. I. D. THURSTON

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

THE PRINCIPLES OF EFFICIENCY.

Fundamental Principle of Efficiency is Common Sense. Ben Franklin Probably Had More Common Sense Than Any Other Man and Consequently a Higher Degree of Personal Efficiency. . .

"My wish, as I formulated it as a child was that I might be able to do everything as well as it had ever been done before," writes Harrington Emerson, Efficiency Engineer. "Not unambitious! That wish has, however, been fulfilled for me to an extent no one dreamed possible 50 years ago. The discoveries that have been made have brought to me powers that were beyond the fancies of fairy tales when I was young. The music of Caruso's voice, though he should die, I can command at any moment from a disk. I can see in color the moving scenes of the coronation of Edward, Emperor of India, at the Durbar. I can see fighting scenes in the center of Africa. I can listen to voices from the air from the islands of the sea thousands of miles away, voices up above the clouds, in a way that not even the fairies could do in olden times. In mid-Atlantic I heard that my youngest brother had been shot in Manchuria. I knew it was not so, nor was it. I can analyze the distant stars, I can measure their motion, I can make them work for me on earth.

"This is but the beginning of our powers in an infinitely rich and willing universe. Are we personally efficient and are we efficiently using our opportunities?

"What is efficiency? There are a number of definitions. I call it a realization of standards. Others say that it is the relation between what is and what ought to be. Others again say that it is a state of mind, and that is also a very good definition. Efficiency is in fact a state of mind. It is the way that you look at your problems. You may look at them from an artistic point of view, you may look at them from a monetary point of view, you may look at them from a charitable point of view and you may look at them also from the efficiency point of view. Is this thing done with the least possible waste? Is there any possible way of saving in this particular operation or in that particular act? Are we wasting our lives in any way?

"The fundamental principle of efficiency is in reality common sense. The human being who probably had more common sense than any other man who ever existed was Benjamin Franklin. He rose to be the friend and counselor of kings and of the greatest on the earth. In his entertaining way he drew up thirteen little rules of conduct. They were characteristic of Franklin. They were modest applicable to his own daily life. Each week he posted one of those rules before him and he applied it for seven days. To be neat in his personal appearance was one of his rules. So on the first of a certain January he started out and during seven days paid particular attention to his personal appearance. He mentions the different things that he had in mind—that his hands should be clean, that his hair should be well brushed, that his clothes should be free from dirt, that his shoes should be clean, that he should be shaven, his linen spotless, that he should be generally tidy and presentable. At the end of the week he had the habit, a habit that persisted and lasted. He then set up a second rule, namely, to be saving and careful of his money, not to waste it, to watch the outgo, so that it should be dissipated in small and unnecessary expenses, and during the second week he practiced that particular rule. The third week he set up the rule of being courteous of being kindly, of being polite in all his relations to other people. And so he went through his thirteen rules in thirteen weeks. After three months he started over again and he practiced these thirteen rules a second time, and a third time and a fourth time in each year, and kept this up for 40 years. The consequence was that after a while all of his good habits had become automatic, they had become ingrained, and unconsciously he was continuously practicing these thirteen rules of good conduct.

"This hint from Franklin led me to draw up thirteen principles of efficiency. There may be 26 principles of efficiency or you may condense them into a smaller number; but in our work we have found that these thirteen principles cover an enormous number of possibilities; that if we scatter our attention on details our work suffers, but if we can apply the thirteen tests to every operation, it makes it very much easier, because the tests immediately reveal much that would otherwise be overlooked.

"The thirteen principles may be of interest in their proper sequence:

THE THIRTEEN PRINCIPLES OF EFFICIENCY.

1. Ideals.
2. Common sense.
3. Competent counsel.
4. Discipline.
5. The fair deal.
6. Efficiency reward.
7. Records.
8. Planning.
9. Schedules.
10. Dispatching.
11. Standardized conditions.
12. Standardized operations.
13. Written standard practice instructions.

"One of those principles is to have definite aims, high ideals, to know what you are going after, to know what you intend to do, to know what your ideal is. It is astonishing in many businesses and in many lives to find how empty they are of definite purpose. Instead of being like a blood-hound, his nose leading him to follow one track to the exclusion of everything else until he has run down his quarry, most of us are like a puppy running after a rabbit here and a cat there, after a squirrel, a bird or a bee, jumping back and forth, with no fixity of purpose, with no definite ideal and never achieving anything of value. What we always want to know is, what is the definite ideal. We have often found that one partner had the ideal of very high quality and limited quantity, the other partner the ideal of cheapness and of large quantity. Those two ideals are not compatible in the same article; they are not compatible in the same business; they are mutally destructive; one ideal or the other ought to be set up, not both.

"Another principle is to take competent counsel. A great many people know more than we do. A great many people specialize. There is an enormous accumulation of wisdom that has come down for us from the past. There is an immense accumulation of new wisdom. For any man to think that he can depend on his own judgment and his own experience is to court disaster. It is essential for any man in his own business, or in any other business or in any new thing that he is taking up, to find out what the accumulated wisdom is in that particular direction and to take competent counsel before he acts. He does not have to follow the counsel if he does not want to, but at least he should be advised and not make again the same mistakes that have been made thousands of times.

"Another of the principles is to plan in advance what you are going to do—to have a definite plan. A plan is very different from an ideal. You may have an ideal, but you should plan for the realization of the ideal. After the plans are fully completed a time schedule of performance is to be set up. The schedule brings in the element of time. The next principle is to despatch, to execute what you have planned and scheduled. This is illustrated in railroad work. A new passenger train is to be put on to carry the mail between New York and St. Louis. It has been planned for.

"There have to be a certain number of cars. There has to be preparation for the running of this train. It may take 30 locomotives to put on a daily train of that kind in both directions. Where are they? All must be prepared. After the plans are perfected comes the schedule, the time table. The train is to leave New York at 9 o'clock in the morning, reaches St. Louis at 9o'clock the next morning. The schedule is the plan worked out for the locomotive engineer, so that he may when he is to start and when he is to arrive at the end of his run. But the dispatching is the starting of the train at 9 o'clock. The schedule is the time-table, but the dispatching is the performance in accord with the time-table. The train is dispatched at 9o'clock, reaches Pittsburgh or Cleveland on schedule and is redispatched to St. Louis. These are some of the principles that will aid in attaining efficiency."

DRINK

ADMIRAL COFFEE

Steel Cut

It's the Blend That Makes It Popular.

Dilworth Bros. Co.,

ROASTERS and PACKERS

PITTSBURGH, PA.

Pittsburgh Coal

Highest Grade for Domestic, Steam and Gas Producer Purposes

PRODUCTIVE CAPACITY 5000 TONS DAILY

Shipment via Pennsylvania System and Barges on Ohio River

West Virginia-Pittsburgh Coal Company

—Offices—

710 HOUSE BUILDING PITTSBURGH, PA.

Talk About Orders - War Profits--War Stocks, After the War--What?

If You Have Money to Investigate---Investigate This Proposition.

Place your money where it is absolutely safe and where it will bring you the largest returns. Invest in the stock of the Pennsylvania Gasoline Company—now selling at par $1.00 per share. The Gasoline Industry is the livest and most talked of industry in the country today. It will continue to be the most important industry for the next twenty years to come.

When you purchase shares in the Pennsylvania Gasoline Company you are purchasing an interest in a company with an established business and on an absolutely safe and sound financial basis. The immense property controlled by the Pennsylvania Gasoline Company is in an old established oil and gas field—the best territory in the world for obtaining WET GAS, the kind of gas from which the Highest Grade of Gasoline is produced. The territory is ABSOLUTELY PROVEN by the drilling of 31 wells—all producers. The supply of gas is practically inexhaustible. The property is less than 5% developed, yet the company can show daily gross earnings in excess of $600.00 and is producing approximately 7,500 gallons of gasoline per day and over 1,000,000 cubic feet of refined gas.

Such a Splendid Showing clearly indicates that the proposition IS NOT A PROSPECT OR IN AN UNDEVELOPED STAGE. The future possibilities are most remarkable for the reason that there are drilling locations for at least 800 additional wells. If you want QUICK AND LARGE RETURNS on your investment—then place your order AT ONCE for a substantial block of the stock of the Pennsylvania Gasoline Company.

After the war—what? The bottom as well as the Profits will drop out of the WAR SECURITIES—but the business of the Pennsylvania Gasoline Company will go on as usual and the profits will be greater than ever—because the consumption of gasoline will be greater than ever, and also the price.

By the first of the year the management of the Pennsylvania Gasoline Company estimates that the company will be producing about 20,000 gallons of gasoline per day. Increased production means increased earnings. Do you suppose that at that time you will be able to purchase the stock at par $1.00 per share? It is not at all likely. In all probability by that time the stock will be quoted on the New York Curb around $2.00 or possibly $3.00 per share. Do not delay, but PLACE YOUR ORDER NOW for a substantial block of the stock. All indications point to the fact that the stock will be placed on a DIVIDEND PAYING BASIS at an early date. If you want any of this stock you will have to ACT QUICKLY. The allotment at our disposal is limited. It is being rapidly exhausted If a proposition has MERIT back of it you do not have to be offering it for sale indefinitely. Such propositions are quickly taken up. The very best and most intelligent class of investors are purchasing the stock of the Pennsylvania Gasoline Company. They realize the unusual conditions surrounding this industry, and furthermore they are familiar with the Tremendous Profits already made—and they are fully aware of the fact THIS IS THE FIRST OPPORTUNITY THE GENERAL PUBLIC HAVE EVER HAD TO SHARE IN THE PROFITS. You can find plenty of opportunities prenested to you for investing—but we believe we are safe in saying—that this is the first opportunity the public have ever had to invest in a company producing Gasoline in Large, Paying Quantities and safe and sound in every way.

Immediate action on your part is necessary if you want to secure any of this stock. The whole proposition will stand the closest investigation. Orders by wire will receive our prompt attention. Booklet and other interesting data furnished on application. Bank and commercial references.

Industrial Securities Company

703 Bank for Savings Bldg.,

PITTSBURGH, PA.

NOTE—We handle nothing but the very best class of Securities of concerns whose business is thoroughly established and on a safe and sound financial basis.

STEEL ROLLS

IRON AND STEEL WORKS EQUIPMENT

Mackintosh-Hemphill & Co.

PITTSBURGH, PA., U. S. A.

MEN WHO BELIEVE IN PITTSBURGH

Are working for the success of the campaign undertaken by the Chamber of Commerce to more than double its present membership. Every man of good standing who has the best interests of his community at heart is eligible to join. No initiation fee; dues, $40 a year. Call Grant 1000.

CHAMBER OF COMMERCE

OF PITTSBURGH

FAITHFUL UNTO DEATH

Revelation 2:1-17.—December 19.

The Revelation a Book of Symbols. Seven Successive Stages in the History of the Christian Church Symbolized by "the Seven Churches Which Are In Asia"—Names of the Churches Characteristic—The Great Falling Away—The Lord's Return During the Laodicean Period of Church History.

"Be thou faithful unto death, and I will give thee the crown of life." Verse 10.

REVELATION is a book of symbols, which our Lord "sent and signified [told in signs and symbols] by His angel to His servant John." (Revelation 1:1.) Bible students know that the book abounds in symbols, the literal being used only when unavoidable.

In harmony, then, with the remainder of the book, "the seven churches in Asia" must be symbolic and as the book is chiefly history written beforehand, they must symbolize seven successive stages in Church history, covering the period between the First and Second Advents of Christ. The fulfilment, we think, proves the correctness of this position.

Faithful Unto Death.

In the first chapter is a description of "One like unto a son of man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each stage of the Church; and in each case He who sends the message is thus described. The last part of each message is a promise to the "overcomers," and is also peculiarly adapted to the different periods of Church history.

To give a birdseye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the Apostles; Smyrna, that of the pagan persecution, reaching to about 325 A. D., when Constantine became Emperor and declared in favor of Christianity. Pergamos embraces the transition period during which the papacy had its rise; Thyatira, the space during which the True Church was in the wilderness, and the Apostate Church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia the period from the Reformation until recent times; and Laodicea, the nominal Church of today.

Messages to Various Churches.

Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in His right hand." The messengers of the Churches—the Apostles—were so kept during this epoch that we accept their teachings as our Lord's, believing that their words were really His. This stage of the Church is commended for its faithful, patient labor and for its discernment of Truth and of true teachers.—Acts 20:28-36.

Smyrna means bitter. This stage of the Christian Church was the period of most bitter persecution, under the Emperors from Nero to Diocletian. In this message our Lord styles Himself "the First and the Last, which was dead and is alive." In no other sense could He be the First and the Last than as the Father's direct Creation, through whom all else was created. Any other view would conflict with the Scriptures.—Revelation 3:14; Colossians 1:15; John 1:1-3; 1 Cor. 8:6.

Verse 10. Thus our Lord informed His faithful servants that theirs would be a time of great persecution. Pagan Rome, here symbolized as the Devil, has been the most devilish of earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution—that of Diocletian, A. D. 303-313. Some of the most sublime pictures of Christian endurance were enacted during the Smyrna period of Church history. The call was for faithfulness unto death; the promise was that the overcomers should receive "the crown of life"—immortality.

Pergamos means earthly elevation. The Speaker is "He who hath the sharp Sword with two edges." (Hebrews 4:12.) During this period, while the nominal Church was growing popular, true Christians were tested and proved by the introduction and development of pagan and papal ideas. The pagan priests, unwilling to lose their influential positions amongst the people, sought to fit their ideas to the new religion. Thus while nominally professing Christianity, they brought many of their former ideas into the Christian Church. These were eventually grafted upon "the faith once delivered to the saints."

Give Thee a Crown.

Thus gradually the Church was led into evil practises and away from God. (Verse 14.) It will be remembered that Balaam, once a Prophet of God, instructed King Balak how to tempt Israel to sin, thus bringing about what he could not himself accomplish. (Numbers 23, 24; 31:16.) So those pagan priests taught the Church to indulge in spiritual fornication, and thus brought upon her the wrath of God.

The "doctrine of the Nicolaitanes" seems to be the selfish theory of lordship or headship in the Church.

PIPE WORKERS RAISE WAGES.

ST. LOUIS, Mo., Dec. 4.—After a week's tsrike 250 organized steamfitters' helpers raised wages 50 cents a day.

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 2. PITTSBURGH, PA., THURSDAY, DECEMBER 14, 1916. FIVE CENTS A COPY

New York Public Library 476 Fifth Ave.

DAVID ROSS, LABOR'S GREAT FRIEND, MOURNED

He Fought for the Toiling Masses and Earnest Friends Wonder Why He Was Quietly Passed By

One of the old guard has been much disappointed in not finding something in the Tribune about so loyal a supporter of the rights of labor but the sudden and untimely death of Hon. David Ross occurred after he had returned home for a vacation and while the regular force of the Tribune had been scattered in an effort to seek some recreation.

The unexpected death of Ross was not learned until some time later and this inadvertently, through a call at the office J. W. Henry of the Aetna Insurance company, an old time employe of the Tribune with whom Ross was working out the great problems of insurance to conform with best advantages to the Workmans Compensation act recently passed in Pennnsylvania. Ross, this remarkable man of Illinois, had served well his fellow man and was ever alive to the interests of labor.

How he had won favor is apparent and the following letter, one of many conveys the respect of the great toiling masses:

Chicago, Illinois, Dec. 5.

Editor National Labor Tribune:

I write to suggest my disappointment in not noticing a single line in the Labor Tribune or in the United Mine Workers' Journal about the Hon. David Ross of Illinois, whose death occurred recently.

It is the old, old story—that men who do much for organized labor, and our coal miners in particular, are soon forgotten. So it is with the demise of our friend David Ross. I attended the funeral and studied the crowd of men attending and was pained at the absence of miners and miners' officials on that solemn occasion. It is true that Dave Ross, as he was commonly called and familiarly known, was never an officer in the Miners' Association, nor would he ever consent to take a salaried place. He refused to accept the State Presidency in 1889 upon the retirement of old Dan McLaughlan, and on more than one occasion he refused to accept offices in State and National Conventions of the miners. He preferred to do his bit in the ranks and for the cause, as a private, and how well he could do and did his part the leaders in the Miners' Union and the Coal Operators in the joint movement can well attest.

The ablest pleading ever made for remedial mining legislation in Illinois, before the Mining Committee and before the General Assembly, was made by David Ross. It was he who wrote and prepared for the printing of the remarkable pamphlets of 1892 to 1898 in advocacy of a series of labor measures, The Weekly Pay Bill, The Gross Weight Bill, The Anti Truck Store Bill and many others, most of which in turn have become Statutory Law in Illinois. I regarded him as the ablest and most convincing writer and public speaker Labor had in the State of Illinois, during the years 1892 to 1915.

He attended his first State or National Convention in 1895, when he represented the miners of Ogelsby and La Salle, at the National Convention held in Indianapolis, Indiana, during the month of September of that year. Dave Ross was then a timid, green, boyish-like fellow, but full to the brim of "will and want" to make a union that would be of benefit to the men of the craft with which he was identified. His entire family, his blood and nature, was of the miners. It was evident to the men of that Convention and particularly to the older and more experienced delegates that "that young fellow Ross" would make his mark in the Labor Movement.

He was a great reader of all literature bearing upon the Labor and Economic questions. His memory of what he read, what he heard spoken and what he observed, was really marvelous. He would recall in thought, facts, figures and incidents when making a speech, and in his strongest and highest flights of oratory, words and figures would pour out as readily as if being read by expert readers from the speeches of a Jefferson, Calhoun or Webster.

So resourceful and so self-possessed, was the old widow woman's miner-son, that it was a rare treat to hear him, especially anyone with

(Continued on Page Four.)

AFTER THE WAR, WHAT?

In his message to Congress President Wilson expressed himself in regard to labor and everywhere there is an artificial increase forced not through domestic trade but as the result of the nations in conflict. The serious problem with which this nation will be confronted must be met after the war when the channels of foreign trade have been brought to a close.

Union men paid thirty-five million dollars in dues and assessments in 1911 and lost in wages twenty-five million eight hundred thirty-six thousand seven hundred dollars in wages through strikes and lockouts. This does not include loss of credit and demoralizing influences for which it is impossible to make a material estimate. These staggering figures lead to the conclusion that any method in which there is mediation, conciliation and arbitration that will bring about a peaceful ending of the dispute for the mutual benefit of employe and employer should meet with general public approval. The President must prepare for the conditions after the war. NATIONAL LABOR TRIBUNE.

BIGELOW RESPONDED TO THE LAST CALL

As a Tribute to His Memory Mayor Armstrong is Urged to Change Grant Boulevard to Bigelow Boulevard.

Edward Manning Bigelow, the father of Pittsburgh's parks, the great public benefactor, the civic philanthropist and the idol of the greatest industrial center in the world, has gone to solve the unsolved problem, "If a man die, shall he live again?"

No state should be more proud of its public benefactors than Pennsylvania and no man won more fame than Edward Manning Bigelow for the work he performed as a public servant, both for the Commonwealth of Pennsylvania and the City of Pittsburgh. A statue to his memory while living; magnificent public parks and almost innumerable public improvements encompass the city as monuments to constantly remind a thrifty and prosperous people in his achievements. His memory must loom greater as the days go by, and the song of the bird and the scent of the rose will come to refresh it, while the great boulevards,

EDWARD M. BIGELOW.

The New Director of Public Works of Pittsburgh.

the magnificent streets and the filtration plants and other public improvements will remind the coming generation of one who made a city great and a great people happy.

It was at 3:30 Wednesday morning when Edward Mannning Bigelow heard the tolling of the bell of eternity and met the dark winged angel of death. The Tribune had presented his name to Mayor Joseph G. Armstrong as the only man capable of bringing to the present administration the qualities so essential to an administration that wished to gain public favors through a cabinet in which men of giant intellect were to be found. The administration had suffered intensely through the death of Director Robert Swan, and a successor to him must be a man of extraordinary ability. None could be found who could so easily solve a peculiar situation or master a monumental undertaking so successfully as Bigelow and Mayor Armstrong could find no man in whom the people of Pittsburgh had more implicit confidence.

Those interested in the achievements of the administration importuned the Mayor to urge Bigelow to accept and the latter's immediate friends pleaded with Mrs. Bigelow, who vigorously protested, to submit to the demands of the people. Being much prevailed upon Mrs. Bigelow finally yielded and the appointment was made and the Ex-State Highway Commissioner became for the fourth time the Director of the Department of Public Works of Pittsburgh. This frail man with giant intellect had not been well for some time but with an indescribable zeal he immediately began to plan for himself massive burdens and for Pittsburgh gigantic undertakings with that irresistable will and determination to complete anything he ever undertook. No task was too great, no obstacle too large to surmount, no impediment could interfere with his majestic strides. When Napoleon was told that the Alps were before him he said "there shall be no Alps" and the road across the Simplon was constructed through a district formerly almost inaccessible. So it was with Bigelow. When told that the Grant Boulevard could not be constructed that it was an impossible engineering fete without expensive slips after each rain fall and a multitude of other interferences that are now looked upon and laughed over, yet Bigelow began and completed the work. The Diamond street widening objectors met similar fate and the filtration "experts" who declared "it can't be done" have long since gone into hiding. So the newly appointee within a few hours

(Continued on Eighth Page.)

DISHONEST ADVERTISING.

NEW YORK, Dec. 4.—A decision likely to have far-reaching effect in the prevention of dishonest advertising methods of the nature exposed by The Tribune, particularly false statements of merchandise values, has been rendered in a criminal court in Washington, D. C. In the first case arising under the act of Congress designed to prevent false advertising in the District of Columbia a New York corporation, Southwick Shops, Inc., which has a store in Washington and one at No. 200 Fifth avenue, New York, was convicted. The corporation was fined $300 and Henry C. Smithwick, its secretary-treasurer, was sentenced to serve a jail term of sixty days. The court announced that as this was the first conviction the jail sentence would be suspended. The jury reached its verdict of guilty after only four minutes' deliberation.

The conviction was based largely upon the testimony of C. E. LaVigne, formerly director of The Tribune Bureau of Invesctigation and now representative of the American Fair Trade League. Mr. LaVigne's testimony, which was corroborated by other witnesses, was that the Southwick Shops, Inc., had advertised various articles of merchandise to be of a value far in excess of their true worth. Palm Beach suits for which the company had paid $3.50 were advertised by the convicted concern to be worth $10 or $12 each.

The testimony was a remarkable arraignment of the methods used in such shops. Mr. Southwick admitted on the stand that the Palm Beach suits represented as $10 and $12 values had been purchased at prices ranging from $3.25 to $3.50 each "from a man who blew in there one day from a house" he had never heard of. Mr. Southwick declared that such dealing would not hurt his conscience and that he would not consider it an imposition, upon the public to sell goods advertised as being worth $10 or $12 for which he had paid only $3.50. A salesman who testified as a witness for the defence was forced to admit that the suits were not $12 articles. When asked by the court why he represented that they were, he was unable to make any response. The same salesman said that the prices fixed were what the company regarded as the highest reasonable value, but they were not based upon cost.

The great importance of the decision lies in its effect upon false advertising of merchandise values, a method of deceit which has been flagrant and widespread, especially in this city. Hitherto dishonest dealers have sought to hide themselves behind the contention that the statement of a particular value is not "false advertising," because value is a mere matter of opinion. The decision affords a complete answer to that unworthy contention. It is anticipated that the section of the penal law of New York which declares untrue, misleading or deceptive advertising to be a misdemeanor and which has provisions substantially similar to those contained in the act of Congress under which this conviction was obtained will receive a similar construction.

R. R. MEN STAND ON SIDE LINES.

WASHINGTON, Dec. 4.—Attorneys representing the government are combatting the railroads' attempt to set aside the Adamson eight-hour law.

"We are not going to employ attorneys," said Grand Chief Stone, of the Brotherhood of Locomotive Engineers, in his address to the American Federation of Labor convention at Baltimore.

"We are going to be an interested spectator on the side lines. We are going to see the railroad corporations of this country fight the government they live under.

"I think the railroads had the idea that we were going to employ attorneys and use up all the funds we had in these organizations to fight injunction suits, because in the neighborhood of 3,000 of them will be filed, which would mean employing about 3,000 attorneys.

Had the railroads wanted to be fair in testing the constitutionality of the law they would have selected some one suit and made a test case of it."

DEMAND FOOD EMBARGO.

BALTIMORE, Dec. 4.—The A. F. of L. convention, last week, voted unanimously to demand an ambargo upon shipments of wheat and other breadstuffs. The report of the federal department of agriculture was quoted to show that the wheat crop is barely sufficient for our own people the coming year, and that present conditions "are a menace to the physical and social well being of the nation." President Wilson and congress are urged to place an embargo in harmony with international law.

A resolution demanding a probe by the department of justice into the increased cost of print paper, which has been doubled and in some cases trebled, within the last year, was also adopted.

CLOSED SHOP MAKES BUSINESS AGENT BOSS

Jefferson Wrote Two Great Affirmations Lifting the Open Shop to the Rights of Man.

BY COL. JOHN P. IRISH, CAL.

Jefferson, the Philosopher of the Revolution, wrote into our civic scheme, two affirmations, without which the rights of man cannot be enjoyed and free popular government cannot exist. The first of these was, "equal rights for all, special privileges for none."

The second was in that mighty preamble to the Declaration of Independence:

"We hold these truths to be self-evident: that all men are created equal and endowed with certain inalienable rights, amongst which are life, liberty and the pursuit of happiness, and that to secure these, governments are instituted amongst men."

In these forty-eight words, Jefferson wrote the impregnable indictment of the closed shop, and lifted the open shop to the dignity of the highest expression of the rights of man.

From 1776 to 1876, one hundred years, this country enjoyed equality of rights, and its citizens had a right unquestioned to life, liberty and the pursuit of happiness. In that period, we reared generations of Americans who gave to us by the Mexican War our splendid frontage on the Pacific Coast, and the territory now divided into five American states, and a generation which preserved the Union in the Civil War, and reaffirmed the civic philosophy of Jefferson. In that century, a greater percentage of American workingmen went forward to financial independence than since, for every man depended upon skill and industry in his handicraft for constant employment and the best wages.

Then began a change, imperceptible at first, but gathering force until now in the form of union labor, it denies the equal rights of men, and denies the right to life itself, unless under conditions it enforces, and not under the equal operation of economic law.

We have now reached the period of the closed shop, in which no man is permitted to live by the work of his hands, except by the consent of the walking delegate and business agent of Union labor.

There is no economic argument against the organization of labor, if it be legally responsible and keep within the limitations of law.

It should mean the superior skill of its members, but it does not.

It should mean their superior industry and productivity, but it does not.

Labor unions claim the right of collective bargaining, and the making of contracts, but they refuse to incorporate under the law and to assume legal responsibility for contracts, and the right to sue and be sued.

They demand contracts of the employer, but whether that employer be an individual, a firm, a partnership or a corporation, each has a legal status, and may sue or be sued in case of breach of contract, or be punished for any violation of the law which holds a strong hand over them all.

So, between the two parties to such collective bargaining and contract, there is no equality of right. The contract is not bilateral, it is unilateral, with all the responsibility upon one party, the employer.

Under this condition of irresponsibility of the union, the closed shop is entrenched in its absolute denial of the right of a non-union man to work, and therefore denial of his right to live.

The labor guilds of France grew so strong that they demanded of the King that he treat the licensing of labor as a royal prerogative, and that no man be permitted to work without the royal license. He was a

(Continued on Page Eight.)

The Tribune Can Blow, Too.

One of our leading daily contemporaries in Pittsburgh boasted most enthusiastically a few weeks ago over having received a subscription from abroad. That is an almost daily occurance with the National Labor Tribune but to what heights would the vaunting have soared if said daily had received a postal from Finland with a kick that its issue of last May had not yet been received, and urgently requesting another of said date.

Loud may the Tribune boast not over a subscription from Europe that may inadvertenely come to any newspaper but that each copy of the Tribune is so valuable that far away Finland is at a loss to know what the world was doing last May and what the Tribune had to say about it and that lacking that enlightenment Finland must whirl around with this mundane and benighted sphere until the Tribune's issue of May 18, gets to Karso, Finland. Then for a blaze of intellectual glory.

For the benefit of our readers we herewith present the postal:

Korso, Finland, octro. 14. VII. 1916.

Dear friends:

My Tribune for May 18th has not been received.

Will you please mail me a copy?

I appreciate your valuable paper. My address is no more Mikaelsgatan 2F Helsingfors, but: Korso, Finland, Europe.

Yours respectfully,

KAARLO HARTEVA.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

SECOND VOLUME SCRIPTURE STUDIES.

(Continued from last week)

THE EXISTENCE OF A SUPREME INTELLIGENT CREATOR ESTABLISHED.

Evidence Aside From the Bible, Examined in the Light of Reason. An Untenable Theory. A Reasonable Theory. The Character of God Demonstrated. Reasonable Deductions.

Even from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the truth. Let it is evident that without a direct revelation of the plans and purposes of God, men could only approximate the truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible, and look at things from the standpoint of reason alone.

He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason); "The fool hath said in his heart, 'There is no God." However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effects must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intricate in construction, exquisitely beautiful in form and texture, each speaks of a wisdom and skill above the human. How short-sighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature, while denying that nature has an intelligent Lawgiver.

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable developments proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

This theory lacks proof, for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new fixed variety. No instance is known where one kind has changed to another kind.* Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varieties of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related, for it is well known that their offspring is imperfect and cannot propagate either species.

*For the benefit of some readers we remark that changes such as the transformation of caterpillars into butterflies are not changes of nature; the caterpillar is but the larva hatched from the butterfly's egg.

Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds, and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows: It assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may be developed to a much higher standard, even to perfection, these species or natures will forever be the same. This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect, to all appearance, having been reached. Though each of the various families of plants and animals is capable of improvement or of degredation, none of them is susceptible of change into, nor can they be produced from, other families or kinds. Though each of these may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before the creation of man. Skeletons and fossiles of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct and perfect creation, made in the mental and moral image of his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but would support, the Bible's claim, that nature as it is today teaches that an Intelligent Being, ordered it, and was its first cause. Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

We claim, then, that the existence of an intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us; yea, and within us; for we are his workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. And he is also the Designer and Creator of what we term nature. We claim that he ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This one whose wisdom planned and whose power upholds and guides the universe, whose wisdom and power so immeasurably transcend our own we instictively worship and adore.

To realize the existence of this mighty God is but to dread his omnipotent strength, unless we can see him possessed of benevolence and goodness corresponding to his power. Of this fact we are also fully assured by the same evidence which proves his existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that his power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to his. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of his attributes is, of necessity, immeasurably wider than that of his grandest creation.

But further: having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we expect of such a being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with his own nature—wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with his nature and character, and every step must be approved of his infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of his skill—of his wisdom, justice, power and love? All this is reasonable, and all in perfect accord with facts known to us.

And now comes our final proposition. Is it not reasonable to suppose that such an infinitely wise and good being, having made a creature capable of appreciating himself and his plan, would be moved by his love and justice to supply the wants of that creature's nature, by giving him some revelation? Would it not be a reasonable supposition, that God would supply to man information concerning the object of his existence, and his plans for his future? On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with powers of reason reaching out into the future, and yet make no revelation of his plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by justice and love.

We may ,reason that in creating man, had Divine Wisdom decided it inexpedient to grant him a knowledge of his future destiny, and his share oi his Creator's plans, then surely Justice as well as Divine Love, would have insisted that the being should be so limited in his capacity that he would not continually be tormented in his capacity with doubts, and fears, and ignorance; and as a consequence Divine Power would have been used under those limitations. The fact, then, that man has capacity for appreciating a revelation of the Divine plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as his wisdom approved. So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep time and place, we cannot but conclude that the minor irregularities, such as earthquakes, etc., are but indications that the working together of the various elements in in this world is not at present perfect. An assurance that all will ultimately be perfect and harmonious on earth as in the heavens, with some explanation why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose wisdom, power and benevolence are demonstrated, to answer. Hence we should expect the revelation sought to include such an assurance and such an explanation.

Having established the reasonableness of expecting a revelation of God's will and plan concerning our race, we will examine in the next chapter the general character of the Bible which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason as above considered dictates, we should conclude that it thus proves itself to be the needed and reasonably expected revelation from God, and should then accept its testimony as such. If of God, its teachings, when fully appreciated, will accord with his character, which reason assures us is perfect in wisdom, justice, love and power.

"Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
And bow before him, and adore.

"The heavens declare thy glory, Lord;
In every star thy wisdom shines;
But when our eyes behold thy Word,
We read thy name in fairer lines."

Questions and Answers.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

Eureka, Cal., Dec. 7.

I would like answers to the following questions through the columns of your valuable paper. We have an infidel here who claims to know that the religion of Brahma is 2,000 years older than the Bible and they had a garden of Eden also a Christ. Is he giving us the truth. This infidel is very intelligent and well read; has read the Bible a good deal and well versed in ancient and modern history and is leading some astray. I always understood the Bible is the oldest book in existence. Vol. Page 38, and oblige,

A. F. TOMLINSON.

Answer—It is true that the Bible is the oldest book in existence, being more than three thousand years old. It also contains the only credible history extant of the period which it covers. It begins with the creation of the earth. Its cronological feature ending in the first year of Cerus, 536 B. C., a point where secular history begins to be reliable.

By its prophecies it foretold events which have taken place since that time and which will take place in the future.

Daniel's prophecy regarding Israel's seventy weeks foretold the first advent of our Lord, giving the time of his death, and everything else connected with it. It also sealed the prophet and the vision. It sealed Daniel as a true prophet and the vision as a true vision

Thus giving us a "strong consolation." In symbolic form it also gives us a history of the Christian church, true and false, during this Gospel Age, just as we find it set forth on the pages of history.

The Hindu Religion which includes Brahmanism, was a development covering four periods, from 1500 B. C. to modern times. First, Vedism, 1500 B. C. to 900 B. C. Second, Bramanism 900 B. C. to 1200 A. D. Third, Buddism, 543 B. C. to 900 A. D. Fourth, Modern Hinduism or Popular Mythological Brahmanism, 400 B. C. to the present time.

The sacred literature of the Hindu's, the Vedas, all have the term Veda, (Divine Knowledge,) applied by the Bramans. While they existed orally about fourteen centuries B. C. they remained unwritten until the fifteenth century A. D.

Of all the heathen religions, Brahmanism was the worst. With its domineering Priesthood, its system of annual sacrifice, and castes. Its dogmas of the transmigration of souls, demon worship, the degradation and seclusion of women and its thirty-three millions of deities. Child marriage, and child widowhood were a part of its awful system.

It surely could not be a revelation from a God of either love or justice.

Even if its tradition extended back farther than the age of the Bible, that would not prove it true.

We believe all heathen religions and philosophers, had their origin in the garden of Eden. When Satan said to Mother Eve thou shalt not surely die, and they have been developing in one form and another ever since.

At the time of our Lord's first advent they had begun to tincture Judaism, and so the teachings and beliefs of the Jews today, are far removed from the faith of Abraham. The nominal Christian Church has also been polluted in the transmigration of souls, Spiritism with its supposed communion with the dead, and Christian Science with its "All is God, and all is good," are simply phases of it. We give some quotations from those heathen philosophies. "I am God." "The whole universe is God. There is nothing else." "Ignorance makes the soul think itself different from God." Everything is worshipable, from the soul of man to the blade of grass. "This atom belongeth to the over soul, is the all, the truth, the over soul." There is no sense of sinfulness, or guilt, because "All is good."

How does that compare with present day delusions, and doctrines of demons?

But Christianity can be traced back farther than that. Christ was the lamb slain from the foundation of the world.

Many have wondered what foundation these doctrines might have had.

We believe the fallen angels who materialized before the flood, were the Gods of Mythology, and their offspring who perished in the Deluge, were the Demigods. The dreamy, passive minds of the people of India, the result of the tropical climate, rendering them an easy prey to the deceptive influences of those demons. Yet the worst conception of a supreme being that ever found lodgement in the human mind, during all those dark ages of heathen mythology, with all of its attendant horrors, was not so much of a travesty on religion, and everything else good and bad, as was that master stroke of Satan, the doctrine of eternal torment which he succeeded in foisting on the Christian Church during the dark ages and which is still held to by some of those "hireling shepherds," who seem to be afraid they might not get to pluck the golden fleece from their dear sheep, if they were to admit they did not believe it.

Some so-called Christian writers who are willing to compromise, with heathenism, claim to believe that Budda, Confusius, Mohammed, and others, were God's representatives, as Christ was quoting Paul as saying that God had never left himself without a witness.

But Paul did not say those heathen Gods were witnesses, but after telling how in times past God had suffered all nations to walk after their own ways adds, "Nevertheless he left not himself without a witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17.

There is about as much reason in trying to set forth such views as that, as there was in the attempt of a certain man trying to prove by the Bible there is no God, by taking the last four words of the passage, "The fool hath said in his heart, there is no God." Or of the good old colored preacher who was so distressed because his people had gotten into such a habit of playing marbles, that they could not even attend church. After hunting all through the Bible for a suitable text, he finally found the words "Marvel not." Thinking that was just what he needed, and with a much better excuse for his expediency, he proceeded to preach them a powerful sermon from those words, ending it by saying—Now my bredern I wants to warn you in the words ob our dear Sabious, if you cares about your souls' salvation, to marble not from dis time on, or you will done go to hell sure.

The Brahmans probably had a Christ and a garden of Eden, for the wily instigator of their system would leave nothing out to make the counterfeit incomplete.

When we were asked to explain Matthew 27, 52-53, we stated on authority of Prof. C. Lischendorf, that they were spurious; and are so listed in our Berean Bible, which states that they are omitted by the Senatic M.S., which it is claimed is perfect and complete.

After sending our reply we found an article which seemed to be a somewhat reasonable explanation of the verses. And believing that it is better to explain a passage if it can be done in harmony with other Scriptures, than to say it is spurious, we were about to send an article giving the Brother's explanation, when we saw some criticisms on what we had said, and concluded to wait and see how many different views would be expressed. As usual where Bro. Russell has not expressed himself on a subject; there are about as many different views as there are different shaped heads.

The Brother explains that Jesus crying out the first time, verse 46, would represent the beginning of the Gospel Age. And his second crying out, verse 50, would represent the last experiences of the body of Christ, when his resurrection would be complete.

Verse 51, the rent veil, the quaking earth, and rent rocks, he claims had a literal fulfillment at the time of Jesus' death, and was a picture of the entire Gospel Age. The rent veil picturing that after Jesus' death, the Church would get a glimpse of spiritual things in the Most Holy, while the trembling earth and the rent rocks would picture the events of the harvest period or end of the age. Verse 52-53, he explains to mean that after the resurrection is complete the saints, Ancient Worthies, will come forth from the tomb, and will go into the city and appear unto many," the Jews who are in Jerusalem.

This seems to us the most reasonable explanation we have heard, and give it for what it is worth. We invite kindly criticisms, and if we make mistakes we wish to correct them.

M. C. K.

Appreciations

Norfolk, Va., Dec. 4.

Having been kept quite busy I have failed to mingle my voice of appreciation to your paper; but wish the friends all to know I still love the Lord and rejoice in his promises to those that overcome and I shall be pleased to hear from any who care to write me. The death of our Shepherd was a great shock to us all, but he has been glorified and can yet lead us upward. Let us press forward to the mark of the high calling in Christ Jesus. Since I was a child of 14 years I have desired to know of our Heavenly Father. I was confirmed at that age with a class of 36 at St. Marks P. E. church at Baltimore, Md. I was very earnest in my desire to please and live close to the Lord. I was also a Sunday school teacher at St. Marks, yet my young heart was yearning for something I could not just explain or account for. I so often thought and said at home the teachings I received did not just satisfy. They were not what I had expected to receive. The longing followed me year after year and I could not account for it. I so often thought the Great God of this universe who gave his creatures such a beautiful world to live in, for I am a lover of nature and her beauties, surely he had some great purpose in view and I was longing to learn. He had said so, but in vain I searched but could not see, blind indeed. Often I asked the dear father who raised me from a child of six years, having lost mother, and he told me as he saw and knew, being ever anxious to learn all, I asked the so-called Lord's people and Shepherds of our locality but alas they could not satisfy the hungry soul. They did not know of any times of refreshing or restitution of all things. So the years passed on; I married and came to Norfolk, Va. and with husband I went to the Christian church, then the Baptist church, the same thing being mostly taught. At times I was asked by friends to go with them to the Catholic mission. I went on several occasions to the "Holy Rollers," but soon found they were under the fallen angels (evil spirits.) I began to see there was no true religion. Surely Christianity had lost the key. I gave up staying home doing the best I could to learn his holy word alone. After the death of my husband I had a greater desire for the love of the Father who said he loved his children and he had promised to be my Husband, so I returned back to the Baptist church. I went regular and I was so hungry I was asked to be a member and be baptized, but I refused, not being satisfied as yet. I replied, "no, I will never be a Baptist." Truly the unseen hand was holding me back. In 1914, Feb. 1st, the greatest trial of life came, a beautiful daughter was taken. Oh, how I rebelled. Surely the Father loved me. I went to her home—her husband was a worldly man. I became more hungry than ever. I wanted a strong arm to lean on and I was every crying to the Father for protection. He sent me the Truth. I then found the lost key. I am now rejoicing in the casket of gold, for truly it has given me the pearl of great price and what are these few years of trouble to that crown laid up for those that overcome. Pray for me, dear ones, that I may be one found worthy. Words of comfort thankfully received.

Into His perfect image,
Then I shall be satisfied.
When I shall awake in his likeness,
And in His presence abide.

ELLA MAY McCLOUD.

Marlton, N. J., Dec. 8.

I see by my wrapper, that my paper has run out, so I am sending in my dollar, as I don't want to be without it, for we know it is a good paper, and we would miss it very much. Trusting you wil continue to publish the sermons and all the other good reading.

Respectfully,
MRS. ELLEE M. COLE.

Cannonsburg, Pa., Dec. 6.

You will please find check for $1.00 to renew my subscription for 1917. I very much appreciate your good paper. It is surely improving; glad to see the Help Others Fund progressing and also the back sermons of our dear Pastor Russell, and all other features of your good paper. May the dear Lord Bless you and your labor of love.

Your Brother in His name,
WM. SPEED.

Pride, La., Dec. 4.

I have been a reader of your paper for the past four years and I like it more and more each time I read it, because it is such nice clean paper, also because it has stood so firmly in printing our dear pastor's sermons. When so many other had cut it out I also find many other helpful Truth features therein that is as cool water to a thirsty could and I am real glad that you will continue to print our dearly beloved pastor's sermons as I just came into present truth in 1905 and that will cause me to get sermons that I never would have got because at that time and until about 1907 I did not even know of the sermons. The paper has been set to us by a dear loving brother out west and we never would have been able to get it. May God bless and keep him to the end of the way then give him an abundant entrance into his everlasting kingdom. I saw a letter from Sister Lillian Jones whom I think was the wife of our Dear Brother O. K. Jones one of the four brothers that was with us in 1908 and the first truth friends we ever met, although he has long since passed beyond the veil of flesh yet he is treasured in my memory like an evergreen and I am hoping, yea, striving to meet him and our dear under shepherd in that great convention. Jesus said, In my father's house there are many a mansion, and I truly hope dear editor, that you will be in one of those mansions, because he said that if one would give a cup of cold water to one of his little ones he would in no wise lose his reward. I send warm Christian greetings to all the dear Saints of God and ask an interest in their prayers. Praying the Lord's richest blessings upon you, I am,

Yours in the one hope of our high calling,

MRS. C. J. ROBINSON.

East Altoona, Pa., Dec. 12.

The Tribune for the 30th came to hand yesterday. We have endeavored to note the point to which J. A. Bohuet takes exception in Elder Oppy's Exegesis of Rev. 13-11. I fail to get the idea of a republican horn at one time and a Democratic horn at another.

We note in The Tribune, 16th, col. 7th, 7th line, these words, "A Republican or Democratic form of government." The spirit of the text preceding, and that which follows these words, will not warrant the interpretation that J. A. Bohuet reads into it. Count 45 lines from the top of this 4th column. It reads, "For this is a government of the people, by the people, and for the people, and that the power is in the people, showing a republican form of government, and not a kingdom."

Elder Oppy was using the language framed by President Lincoln who was elected by the Republican party, yet there is not a statesman or a scholar that studies those words that does not recognize that they are profoundly Democratic?

I understand Bro. Oppy to infer in the 7th line above, that, taking any phase of the government, we have a government of the People; in the 11th and 12th lines of the 4th col. Bro. Oppy deffinitly states that, "That these two horns denote governmental power; eclesiastical and civil lying side by side, in perfect harmony with each other."—The one is the Church the other is the State, and why that any one should construe the language to mean a Republican horn operating alternately with a Democratic horn, gets quite beyond my capacity.

Bro. Bohuet then procedes to give us some Fatherly advice, which savors mightily of the same kind of seasoning, that was doped out by a one "Stevens," who was sent by the conference to tell the Methodists of Juniata Borough what they should do to keep themselves religious. I was one of those who belonged to that society. This man informed us that it was not within the province of the man who stood behind the anvil, the desk, the counter, or that followed the plow, to look into these matters; (He was here referring to Biblical and Eclesiastical matters.)' "I am paid to attend to these things.

Bro. Bohuet informs us that He is in receipt of present truth relative to the Beast and it's image that has more logic in it than that of Oppy's. "'Why is this logic being withheld from the people.'" Understand that God's people are His confidents, and I speak the truth for them, that they are constantly seeking for the good,—the best; and if they have not got it, who shall condemn them.

Bro. Oppy's Exegesis is the best that ever came to me. I never knew that some of the Brothers had something better; I have all of scripture studies, I have read, and reread them; I have all of Zions, Watch-towers bound in volume dating back twenty-four years, and I have never noticed the slightest intimation in any of Bro. Russell's writings, that the people should wait on Him; that they should leave their thinking at His shop, and have it thought out for them. I have a personal knowledge that some Friends did do this very thing, for one of them said to me, when he was not taken to glory in 1914, that he had taken Bro. Russell as the one who was to dispense the meat in due season, and if He leads me astray there is no one to blame but Him, I told the Bro., that that was the farthest thing from my thought. That Bro. Russell had done for me all that I could hope for; He baptized me in symbol with His own hands, and then pointed me to the word of God by the mouth of Paul; "Study to show thyself approved unto God," and not unto me, nor to others.

Paul's laguage is profoundly forceful, that the conduct of God's family must be framed parallel to that proscribed by the council of His will, and not to the ip-se-dix-it of men. I called a Brother's atention to what had been said to me, because it alarmed me. I told Him that I felt that Bro. Russell will be taken away, and these folks will find that their light has been snuffed out. This is the ultimate result, if we walk in the light of another man's lamp. "For thou wilt light my candle, the Lord my God will enlighten my darknerr. (Ps. 18-28).

Yours by His Grace,
H. K. HAMMOND.

West Lynn, Mass., Dec. 6.

I sent my subscription to be renewed through the Watch Tower office. I have a card from them informing me they are not taking the subscriptions now, so I send the $1.00 to you direct to rentw for 1917, as I do not wish to lose a number. I have taken the dear Tribune many years, and it grows better all the time. I am glad you are publishing our dear Pastor's back sermons. Also "The Plan of the Ages." I admire your standard for right in all things. Keep on with the good work and I know God will bless you.

Sincerely yours,
MRS. I. D. THURSTON.

Hot Springs, Ark., Dec. 7.

I have advanced my subscription to the Tribune about a month ago through the Watch Tower. I am very glad to learn that you are still to continue to publish Pastor Russell's sermons and other interesting news, and if the sermons have been delivered years ago, they are always interesting to the Truth Seeker. I do not want miss any.

Respectfully yours,
J. C. MANLICK.

Greensburg, Ind., Dec. 7.

Your paper has been coming to my address, for some time without my subscription. I was told that my subscription was paid by a friend, if so, all right. Thank you and them, but if not, I am not able to pay for it and wish it stopped.

Respectfully yours,
W. R. FORD.

Atlanta, Ga., Dec. 6.

I wish to make a little correction I am sorry was not avoided by me. The poem entitled "Jack" was not composed by me, nor the person I got it from. It should have been in quotations. By notifying the readers you will oblige

Respectfully,
T. D. Gould.

Brantford, Canada,, Dec. 6.

I again enclose subscription to the Tribune $2.00. I am a little ahead of due time. I like to be on time. I must and will have the Tribune as long as funds will permit. The Tribune is so good in what it is doing, the exposures it is making of the frauds or fakes and its religious department, all are good and excellent. It is a clean paper, I would not like to be without it.

Yours very truly,
WM. GOODFELLOW.

THE "HELP OTHERS" FUND.

In this era of prosperity when the nation is enjoying almost unprecedented prosperity let not the prosperous forget that there are those who through misfortune, perchance, through the removal by death of the head of the household, the bread winner of the family, or through circumstances over which they have no control, who are not privileged to enjoy the richest blessing being lavished upon the more fortunate. In this very hour when we are at peace with the world and the fair fields of America instead of running crimson with the life blood of the nation's best, is bowing to the golden harvest. In this day of plenty let us remember that our duty is to "Help Others" and see that they shall partake of some of the richest Blessings. It is for this purpose that the Tribune has at the suggestion of more thoughtful readers of Pastor Russell's Sermons began its "HELP OTHERS" fund and there is occasion for much joy over the willingness of our readers to contribute. The Help Others fund depends upon you for its success and only by the readiness of the Tribune friends to send in their mite will it succeed. Do not wait for large sums; send in small contributions. The small as well as the large are thankfully received and the sunshine and joy that may come to some home will be a bountiful Blessing to you.

Do not delay. Send in the money at once. HELP OTHERS.

The following is the standing of the fund to date:

Previously reported	$74.00
Amount received	1.00
Total	$75.00
Paid out	$80.00

EVOLUTION IN THE BRITISH MUSEUM.

By Prof. Geo. E. Post.

The world, perhaps, holds no other such single collection of scientific curiosities as can be found in the British museum. Gallery after gallery, cabinet after cabinet, and mile after mile of shelving, exhibit a bewildering array of beasts, birds, fishes and moving creatures of every kind, stuffed and preserved, along with prehistoric relics, fossil forms and all the various specimens of organic life.

Here would be the place of all others for the scientific skeptic of the day to trace the lineage of which he boasts and to demonstrate his descent from the prehistoric monkey, but unfortunately, the men who have the greatest opportunities do not always make the best improvement of them, and a large proportion of the talk about scientic infidelity comes from men who know nothing of science. The editor of the "New York Evangelist" publishes the following article containing the testimony from Mr. Etheridge, who stood at the head of the Natural Science department of the British Museum:

"Our friend and fellow traveler in Palestine, Prof. Geo. E. Post, is, as our readers are aware, a man of extensive attainments and wide and acute observation of facts and phenomena—in short, a man of science in the true sense. On the alert for whatever is worthy of study, it was a matter of course that while recently in London in quest of instruments and apparatus for the Medical College at Beirut, he should spend some portion of his time in the British Museum—that immense storehouse of all that remains to us of the arts, the learning and life-conditions of the ages. Treated with the utmost courtesy by the large circle of noted men and scholars, Dr. Post very naturally, in the course of his visits to this great center of attraction, came in contact with Mr. Etheridge, than whom no one is more able to interpret and sum up whatever there is to be seen. Indeed, he had a special errance with him, and it thus fell out, in common phrase in a good sense, that the recognized British expert in all these matters was "interviewed" by our American missionary and man of science as to his conclusions, his summing up of the bearings of the entire deposit there collected in the department of natural history, and set in order as nowhere else in the world. And thanks to a correspondent, a former colleague of Dr. Post, we have here an account of Mr. Etheridge's conclusions. They are given only in summary, but are clear and satisfactory as to what may be learned from a full study of the remains of all pre-historic periods. Their decisive bearing on the controversies

of the day will be apparent to all. It is seldom that so much that is significant and entitled to great, even conclusive weight, is embraced in the same space:

"'London, Aug. 2, 1885— " 'Yesterday I was in the natural history department of the British Museum. I had business touching some fossils which I found in the Lattakia Miocene and Pliocene clay beds, and about which I wrote an article which appeared in "Nature" last year. Mr. Etheridge, F. R. S., kindly examined and named them. I was anxious to hear what a first-rate working scientist, with perhaps the largest opportunity for induction in the world, would say on Darwinian evolution. So, after he had shown me all the wonders of the establishment, I asked him whether, after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes, and replied, "In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolution is sheer nonsense, and founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read in all their books, but they make no impression on my believe in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views."

"I have condensed very much, but you may spread this out over twenty minutes, and imagine what a comfort it was to hear it. I do not propose to surrender yet even to theistic evolution, which seems to me at best a bad name for God's creation.' "

Now, we want to hear the verdict of bar-room scientists, saloon geologists and horse-shed philosophers, who are more anxious to establish a connection with the monkeys and baboons than with Adam, who "was the son of God" —From "'The Armory."

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

TIMES OF REFRESHING COMING.

The following sermon was delivered by Pastor Russell in New York City on January 13, 1905.—Editor.

Pastor C. T. Russell of Allegheny, Pa., spoke twice at the Grand Opera house, New York, Sunday. In the afternoon at 2:30 o'clock his topic was "To Hell and Back. Who are There? Hope for the Recovery of Many." His topic for the evening was, "Times of Refreshing Coming", the text being the language of St. Peter:—"Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you."—Acts 3:19-20. Pastor Russell said:

"It is sometimes claimed that those who study God's Word become pasimistic, looking forward to merely trials, difficulties, etc. But we claim, on the contrary, that those who understand God's Word aright are the most cheerful people in the world—that the gospel rightly understood is good tidings of great joy which shall be unto all people. True, the Scriptures do faithfully delineate sin and its downward influence and the certainty of just punishment as well as of rewards; but, more than this, they give us ground for expecting future blessings and a paradise restored, such as can be found in no other writings in the world, such as purely human philosophy could not reasonably even dream of.

"Our text is an illustration of this: "Times of refreshing shall come from the presence of Jehovah." What refreshment comes to our hearts even with the very reading of these words! Although they point out to us the dry, the arid, the dying and dead condition of the world of mankind in the present time they tell us of refreshment, rejuvenation, etc. The thought behind the Greek word here rendered "refreshing" is "recovery of Breath"—as of one who was dying gasping were enabled to breathe freely again. Refreshing, therefore, as a translation, well represents the original thought. And as we look about us and see the condition in which the world is, nearly 20,000,000,000 alread dead and 1, 600,000,000 dying at the rate of 80 per minute, we get a glimpse of human affairs as it appears from the divine standpoint—a gasping, a dying world of humanity. How joyful is this message, then, which the Apostle Peter echoed, 'Times of refreshing shall come from the presence of Jehovah.' How much it means to our dying race! The Apostle Paul expresses the same thought as looking down into the future he exclaims, 'The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God'—waiting for Christ's millenial kingdom.—Rom. 8:22.

THEN SINS WILL BE BLOTTED OUT.

"Pentecost witnessed the covering of the sins of believers with the role of Christ's righteousness imputed to them, but the coming times of refreshing are to do far more than this, for then the sins will be actually blotted out, to be no more forever—no trace of them will longer remain. It is indeed a blessed privilege for the Lord's people at the present time to realize the covering of their sins with the merit of their Redeemer—to realize that the Father no longer regards them nor treats them as sinners, but as justified by faith. On the basis of this faith they have peace with God and the fellowship and communion and privileges of children.

"Nevertheless, after all these privileges have been enjoyed, we are assured that the present is a trial time, and that our adoption into the Lord's family as members of the body of Christ. His bride, is as our Methodist friends would say, but a probationary membership. None will be accepted into full membership in the body of Christ and into the joint-heirship with Him until the probationary period shall have been passed successfully and they shall hear the Master's voice in the first resurrection saying, "Well done, good and faithful servant, enter thou into the joys of the Lord Thou hast been faithful over a few things, I will make thee ruler over many things.

FROM THE PRESENCE OF THE LORD.

"It was the Lord Jehoviah who sentenced our race, who placed the curse of death upon us. We say in this afternoon's discourse that this was not the curse of eternal torment at the hands of demons, but of death—'The soul that sinneth, it shall die,' being the Lord's declaration. We could not deny the justice of the divine decree that none of the sinful race is worthy of everlasting life, but we could have assured our Creator that we had learned a great lesson through the fall and if we were granted such an opportunity as Father Adam enjoyed we would be thoroughly loyal to the great King of Kings and His laws of righteousness, and that thus obeying him we might have hope for favor and everlasting life accordingly.

"But the Heavenly Father did not wait for us to plead for His mercy. He laid hold upon one mighty to save—Jesus. He sent His only begotten Son into the world that we might live through Him, that the dying world might be released from the sentence by His paying the penalty for us, so that eventually all disposed toward righteousness might attain it.

"The Scriptures tell us that 'in the fullness of time God sent forth His Son, born of a woman, that He might redeem, etc. (Gal. 4:4). The fact that this was 4,000 years after sin entered, so far from confusing us, should show us the fixity of the divine purpose, and that accordingly to the great clock of the universe every feature of the divine plan will be carried out. The times of refreshing of which the Apostle Peter tells us in our text, are just as sure of accomplishment in their season. The Apostle Peter could not definately know when these times of refrishing would come. Our Lord said to them, 'It is not for you the times and seasons, which the Father hath put in His own hands.' What comfort it gives to our hearts, what strengthening to our faith, to realize that all these times and seasons are in the hands of the Almighty! Viewed from this standpoint, the 2,000 years from the time Peter uttered these words seems none too long to wait for the refreshing promise. Comparing it with the time of waiting for the Redeemers first advent, it is but one-half as long. And now dear friends, we believe we see indications in the Lord's word and in the affairs of the world around us of conclusive proofs, that the times of refreshing are nigh at hand.

WHY THE LONG DELAY?

"We answer that the delay is incidental to the work of the atonement. All of this was typified in the Jewish nation. Annually that nation had a day without atonement in which the people were without God's favor as representing condemnation. The people of Isreal on the atonement day fasted and wore sackcloth as symbolically evidencing the world's condition at the present time. As soon as the Day of Atonement sacrifices had been finished and the whole work of atonement completed the high priest lifted up his hands and blessed the people and they arose from the dust and were filled with joy and gladness, representative of the blessings which will come to the world of mankind as soon as this gospel age shall have accomplished its work and the millennial age have began. In the later there will be no more a death sentence upon the world, no longer a groaning and travailing creation under sin and death conditions. The times of refreshing shall be upon the world; the Lord Jesus will be present in His second advent in glory and power, although invisible to men; and His kingdom over all shall be the evidence of the divine favor returned and the gradual split of the world out of sin and death conditions will be demonstrations that the curse of sentence of death has created, hath passed away, that the reign of sin and death has terminated and that the reign of righteousness and life everlasting had begun.

THE ANTITYPICAL ATONEMENT DAY.

"This entire gospel age is a day of atonement in antitype. At its beginning our Lord as the great High Priest offered the first sacrifice of the day of atonement—Himself—typefied under the Jewish economy by the bullock. The benefit of that first sacrifice of the atonement day was not applied generally to all Isreal, but was limited to the under-priests and the Levites, the body and household of the high-priest, Aaron. So in the antitype the first sacrifice of this day of atonement was that of our Lord Jesus, finished at Calvary, and in it He made applicable merely to the household of faith—to all believers, including the Royal Priesthood, the consecrated church."

WAITING FOR THE ADOPTION.

We have already quoted the Apostle's words respecting the groaningfi creation—the world in general—the whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God. 'We now see who these sons of God are; that our Lord Jesus is the captain, the Head, the Lord, the High-Priest ever his church, His Bride. His Royal Priesthood—the different figures representing the same class from different standpoints. We now see that all those are the sons of God who are now being selected or elected, and that by and by they shall be manifested as God's kingdom class. For that manifestation and reign of righteousness, the Millenium, we shall hope and pray.

"But notice again that the Apostle declares that these under-priests, these probationary members of the church, the body of Christ, also groan—notwithstanding the Pentecostal blessing, notwitcstanding their begetting of the Holy Spirit, notwithstanding the light of divine favor upon them, notwithtanding the covering with the precious robe of Christ's name and their aceptance at the throne of heavenly grace. Of those the Apostle says, 'We ourselves groan within ourselves." But mark that he does not say that of the sons of God, for if on the very elect we will bow with our Lord, and all the faithful will thus be sons of God who will be manifested to the world.

HE SHALL SEND JESUS CHRIST.

"The Apostle argument leads up to the second coming of Our Lord Jesus as the grand climax of all our hopes—the time for the full realization of all the precious promises of God's word. That he does not refer to the first advent to our Lord is clear, for that was past when he thus spoke.

"Comparatively few Christians seem to realize how important a place the second coming of Christ occupies in the Bible. Could their attention be sufficiently aroused to insure an inventigation on this subject it would mean a genuine awakening among all who reference the Scriptures. A theological error has led to the disregarding of the second coming of Christ. That popular error is that the church is to bring about the times of refreshing, is to establish the world the Millenial Kingdom and to convert the world, to cause the knowledge of God to fill the whole earth, etc., and that the Lord's second advent will not take place until after the church has accomplished this. Alas, then the second coming of Christ would never take place, for the natural increase of population in the world far exceeds the conversions made to Christianity, even if these conversions were all genunie. All reliable statistics prove this and show an increasing disproportion."

IMPORANT NOTICE.

If nothing unforseen happens next week we will re-start the interesting article by N. E. Nelson, of Duquesne, Pa., entitled "Pastor Russell's Sphere in the Reformation."

PASTOR RUSSEL'S LAST PHOTO.

We are glad to announce to the friends that we made some negatives of our dear Pastor less than two months before his death. The pictures are not yet ready but we will accept orders and forward as soon as possible. The sizes and prices will be the same as for the 1911 photo, which is so universally admired and pronounced the best they have ever seen. These we have in stock. All prints are made on high-grade double weight paper—ready for framing—workmanship and finish guaranteed the best. Prices as follows: 5x7, 15c each; 8x10, 65c; 11x14, $1.25; 16x20, $3.50; 20x24—especially for class rooms and halls,—$5.00 postage paid. W. R. MITCHELL, 619 S. Broadway, Los Angeles, Cal.

Lawton, Mich., Nov. 28.

I have enjoyed your paper with the large, clear type, making it so easy for elderly people to read the good sermons published in it. Ill health makes it necessary for me to discontinue my subscription. So please see to it and oblige.

Respectfully,
MRS. MARGARET COLEMAN

Altoonna, Pa., Dec. 6.

Enclosed find one ($1.00) dollar for which renew my subscription to your paper for another year. My subscription expired in November, but am glad you continued sending paper.

Respectfully,
WM. D. KELLY.

IMPORTANT NOTICE TO SUBSCRIBERS.

Owing to the tremendous scarcity of paper, we are compelled to revise our mailing list. We wish all subscribers would consult the mailing tab on their paper and if in arrears kindly forward the amount at once. The regular price of the Tribune is $2, but under a special arrangement with the Watch Tower, subscribers interested in the Truth have been paying only $1 for an eight page paper. The paper house from which we buy our paper have notified us that the supply for our next contract must be reduced to the lowest quantity on account of the shortage of supply. Much as we would like to we cannot afford at this time, on account of shortage of supply, to carry any subscribers who are in arrears. This request has been made also upon the Tribune by the publishers who are cutting off every paper not paid for and every subscriber in arrears. Won't you please consult your tab and send in your money at once if you are in arrears.

Owing to the scarcity of white paper, the leading papers in all the large cities are either cutting down the size or are raising the price in order that they may continue publication, and the Tribune may have to do likewise.

NATIONAL LABOR TRIBUNE,
M. S. VITCHESTAIN, Treas.

"A SOFT ANSWER TURNETH AWAY WRATH."

PITTSBURGH, PA., December 11.

Editor National Labor Tribune:

In a recent issue of the St. Paul Enterprise in letters from the editor to his wife, I see he accuses you of publishing two papers, one for the Truth friends and one for the public.

I have been a member of the Pittsburgh Eccelsia since 1902, and have been a frequent visitor at the Tribune Office since 1905, at which time they began publishing Pastor Russell's sermons, and I can say there is no truth whatever in the report; in fact one would think that Brother Abbott with his vast amount of newspaper knowledge would know how utterly impossible it was for any paper at this time, when the price of white paper is so high, to have two issues of the paper, especially when subscription prices are so low. I do not know Brother Abbott, but I do know the Editorial Staff of the Tribune, in fact I have been a personal friend of its editor since 1905 and up until about three years ago, when I became very busy with other matters, I censored every article that went in the Tribune, as some matter had crept into its columns before that time which was not in harmony with the Truth and the Editor not having a full knowledge of the matter, I was asked to censor all articles in regard to the Truth which I did. Most of this censoring was done in the year 1907, 1908, 1909 and 1910, but since that time very little censoring has been necessary, as those who were antagonistic to the Truth, when they found their articles did not appear, usually ceased sending them.

Since 1905 I suppose the Tribune has sent out over ten thousand sample copies, indeed it may reach even more as an accurate account was not kept, and since then (1905) I personally know the Tribune had lost many valuable advertisements on account of their publishing Pastor Russell's sermons. The letters regarding the cancellations were shown to me with the remark by the editor at that time, "Well, I do not care what I said, I will never quit publishing these sermons as long as they are furnished to me."

I cannot understand why any man in the Truth would want to give out matter that would injure the "Tribune" in any way, as I know the "Truth' has never had a better friend than the National Labor Tribune of Pittsburgh, one of the very first papers which published Pastor Russell's sermons in full. At the time they started to publish Pastor Russell's sermon they had a clubbing list with the "Watch Tower," but a few years later I prevailed upon the editor to make the price One ($1.00) Dollar per year on any subscription sent direct, and he consented to do so.

During all these years I have never submitted any matter from the pen of our late dear Pastor Russell to the National Labor Tribune but what they were glad to print same, and oftimes they have thrown out other matter to make space for it.

In regard to the two issues of the "Tribune" being published, I am fully conversant with, as the Editor told me they were going to publish a special edition for the politicians in which no other matter (including Pastor Russell's sermon) was to appear but what concerned politics. This issue was sent to the politicians and their friends in Allegheny County, but their regular subscription or mailing list, the issue of Thursday containing Pastor Russell's sermons was mailed to all. Some of the Truth Friends may have gotten a copy of this special edition by mistake, but if they did, it was a mistake only, because this entire special edition is bought up and paid for by the politicians and their friends of Allegheny County. Mr. Vitchenstain, the editor of the National Labor Tribune, has been a very warm friend of the "Truth" all these years and all the employees of the office are very friendly to the Truth and do all they possibly can to further its interest.

Private letters from the Editor's wife to the Editor or vice versa are not to my way of thinking matter the Truth Friends wish to read. The Truth is too grand, too glorious, too ennobling for any one who has tasted of it to again want to partake of the prosaic things of this world.

The letter in your last issue from "A Reader" is not one that I would write; in fact, I think every article a Truth Friend writes and sends in should be signed. Let us have Charity, Charity, Charity; have Charity. If Brother Abbott lambasted everything as "Reader" says he did, (I did not read his letter entire), it is not our mission to lambast Brother Abbott in return. I do not know the brother, but if he has made mistakes, I would rather think they were of the head than of the heart.

I do not like the term, "Hiding behind a woman." The world uses this term, let us forsyear it. I have too high esteem for women to believe any good woman would allow herself to be used as a shield to defend the cowardly spleen of any man and I have too high a respect for any man who has tasted of the good things (The Truth) to think he would want a woman to do so. I cannot think of anything so ungrateful as the desertion of an old and tried friend (such as the Tribune has always been) on mere hearsay evidence. I refer the readers to the many articles in the "Watch Tower" the past year on the "Sin of Ingratitude."

With malice towards none and charity for all.

Yours truly,
J. H. BLACKMORE.

Tribune Appreciations

Alliance, Ohio, Dec. 6.

You will find money enclosed for which renew my subscription to the Tribune which expired September 12, 1916. I would renew through the Watch Tower but I see by your last issue that is not necessary so I am sending direct to the Tribune. I like your paper because of the publication of Pastor Russell's writing and testimonies from friends of the truth.

Yours very truly,
H. C. TEMPLE.

Lancaster, Pa., Dec. 6.

I now take the pleasure of renewing my subscription. You will find money inclosed for your paper, thanking you for Pastor Russell's weekly sermons. We appreciate the Tribune and all the religious features with gladness and glad to know you will continue publication of Pastor Russell's weekly back sermons.

Wishing you in love, success, yours,
A. H. KAUFFMAN.

The article which apeared last week under the caption, "The Great Delusion of Our Time," was written by J. H. Henderson in the Atlantic, Ga., Monthly. Credit where credit is due.

Brooklyn, N. Y., Dec. 7.

Receiving my copy of your worthy journal today I notice the advice from your Treasurer, re-subscriptions in arrears, etc. I see you do not withdraw the $1 offer from those interested in the Truth, though you apparently think we are getting the paper for less than its worth, which is undoubtedly true. But remembering, as you must, that very few of the Lord's people are rich in the world's goods, it is quite likely that very few of them would feel that they could pay the full price, so that if you were to withdraw your generous reduction in our favor it may be that the majority of Truth friends would be compelled to have their subscriptions cancelled.

This would be my situation. My subscription through the Watch Tower runs to the 27th inst. and I will enclose $1 in this, hoping your current item above mentioned indicates that these $1 subscriptions will be received. I very greatly appreciate your continuing to publish the Pastor Russell sermons from your back files, as well as other features of Truth.

With best wishes, very truly yours,
E. GILLETTE.

A GOOD OFFER.

To all those who wish to have the Tribune sent to a NEW ADDRESS for 1917, the Tribune makes this offer. We will send the Tribune to any address from now until January 1918 for One Dollar. This means thirteen months instead of twelve. Send in all subscribers with this proviso.

Another thing—it is not necessary for our friends to send their money to the Watch Tower, Brooklyn. Send your renewals and new subs to us direct and thus save time and trouble.

The price of the Tribune to all Truth friends is ONE DOLLAR a year, paid in advance, all other reports to the contrary.

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SOME TROUBLES IN MESABA RANGE.

Anarchy Reigns Where the I. W. W. Exists.

By HARRISON GEORGE.

Eight billion dollar combine of capital to fight organized labor. Such is the weight of the oppressive forces headed by the U. S. Steel Corporation. To realize what such oppression means to the American people we shall examine a district where Steel Trust control is absolute; i. e., the Mesaba Range.

We shall summarize its local control of social and political forces.

The federal judge of this district is Page Morris. Judge Morris has denounced from the bench the range town councils, who wanted the Steel Trust to pay proper taxes. The judge owns steel stock. How he got it has not been explained. Next, Bruce McDonald, immigration inspector at Duluth, in recommending deportation of Geo. Anderytchine, a striker, said, "He is dangerous because he is smart, having acquired a remarkable English vocabularly in less than three years."

Governor Burnquist. He it was who sent the now famous telegram to the sheriff ordering the arrest of strike leaders and the taking of them "before magistrate, preferably at Duluth," where Burnquist was apparently sure of the judge. Burnquist it was who gave sanction to the ipmortation of an army of thugs to over-awe the strikers.

Sheriff Meining of St. Louis county, deputized this private army of the Trust and gave it full power to deny constitutional rights of speech and assembly. These so-called guards left the company grounds to attack strikers on the streets and in their homes. This crew arrested over six hundred people. District Attorney Greene saw that the victims escaped no penalty he and his subordinates could fix upon them with the aid of gunman testimony.

Municipal Judge Carey during the strike, gained the sobriquet of "Old Ninety Days"—his usual sentence to strikers. The mayors of the range towns are the one bright spot. Headed by Victor Power and Mike Boylan they exerted every effort to bring operators and strikers into conference. The strikers welcomed this but the operators refused. These mays have been attacked by the trust press and Power roused the ire of the trust by becoming attorney for the strikers. As a consequence he has been indicted for alleged graft.

The press deserves dishonorable mention. The Duluth News-Tribune has bitterly denounced the strike and verbally damned the strikers, vilifying the leaders. There may be more degraded daily elsewhere, but the Tribune holds the laurels for Minnesota. The Biwabik, Minn. Times runs a close second. As an example of what it means to organize in a trust town I quote from the Times anent organizers: "If these men are allowed freedom of action and speech they will precipitate another strike. There is but one way to stop this outrage, that is to do as did the citizens of Everett, Wash." Readers will remember that an "Open Shop" posse shot down five peaceful workers at Everett Nov. 5th. The Times says an organizer "hates to get the deserved bat over the head with a stout club by a strong man." That the people should "take the situation in their own hands, county officers cannot be depended on. The situation should be controled as it is in the south." The Mesaba Ore is the one local paper taking the side of labor. As a result its editor, C. M. Atkinson, has been indicted on some petty charge connected with the local administration.

For the trust, you may safely advocate lynching and murder. You may as company gunman, shoot strikers under authority of the county and with sanction from the state. Yet if, as striker, you assemble with your fellows; if as organizer, you teach labor its power as did Scarlett, Schmidt and Tresca; if you stand for labor in any way; you face the vengeance of all those forces which reflect the industrial control of organized capital. That is why all labor is watching Minnesota, where the big legal battle, now postponed to the 18th., will soon begin. The opinion prevails in the East that behind all the trouble is the I. W. W. the most destructive organization in existance. Its anarchy is not tolerated in the East but the West is suffering intensely from the ruin and destruction brought by the most irresponsible band of labor outcasts in this country. Everett was compelled to use the most violent means to protect property and the rights of its citizens.

COMPULSORY PHYSICAL EXAMINATION.

By JOHN P. WHITE.

President United Mine Workers of America, speaking before the Conference on Social Insurance, Washington, D. C., December 6th, 2:00 P. M.

Compulsory physical examination, whether of employes in industry or of any other class of citizens, involves an interference with the personal life of the individual so serious that it should be undertaken only on the assurance that the public welfare demands it and that the results are worth the sacrifice of that personal sanctity which our institutions have trown about the individual.

This, in my judgment, is another way of saying that the state, not the employer, should undertake such examination, assuming always that public policy demands compulsory examination at all. I am not prepared to admit even this. Our well-to-do class manage to maintain a fairly high standard of health, and it has become a universal custom among wellt-o-do people to consult the doctor and the dentist on frequent occasions.

Compulsory examination is shrdtaol Compulsory physical examination is being urged only for wage earners. The reason is not far to seek. For the disinterested physician or scientist, it is a short cut to remedying a condition which is due to the fact that wages are too low to permit wage earners, as a class, to spare the means for doing what otherwise they would voluntarily do, and without prompting from any authority—that is, to consult the physician as frequently as necessary.

If we are to assume that insufficient wages, and the ignorance and helplessnecc attendant on low wages, are to remain with us always, then we could proceed with a program of paternalism and justify it. The fear of organized labor and lovers of human freedom generally is that low wages will become so buttressed by remedial measures of this sort that the public conscience will be dulled into an acceptance of low wages as a permanent institution.

Of course, in some occupations, such as that of locomotie engineer, certain physical tests are so necessary on the ground of public safety that no objection can be raised. But, with industry organized for private profit, the weeding out of men not physically perfect by physical examination means only that those who pass the test will be subjected to greater strain than previously. The late Professor Hoxie of Chicago University, after conducting a thorough investigation of scientific management, expressed the opinion that the greatest danger now threatening the American wage earner is the speeding up of industry and the consequent physical strain imposed upon the worker.

If Professor Hoxie and other economists and students of industrial problems are correct, as I believe they are, then we must regard the entrance of a number of physically unfit men into industry as a blessing, if it serves to check the tendency toward more speed and greater strain.

As modern industries are organized today, the rejection of unfit men means, not the protection of those who are accepted, but license to increase the strain upon them so that eventually they, too, or their descendants, will be added to the class of the unfit. In this respect the fate of th ephysically fit is like that of the flower of European manhood, maimed and slaghtered on the battlefield.

"They will scrap the whole human race if they keep on," said Andrew Furuseth in referring to the increase in efficiency devices, so-called. We are in great danger of losing entirely the human equation in industry, and with it the freedom of the individual. This is not only inhuman and intolerable from a humane standpoint, but it is not efficient. Human nature is too complex to measure men with a yard stick. Some of the greatest inventors and mechanics, not to mention statesmen and even soldiers, have been men who could never have passed the rigid physical tests imposed by some of our modern industrial corporations whose managers have gone mad over "efficiency." Many a young man, who might later invent a device which would revolutionize that particular industry, would be rejected and discouraged, probably turned aside from what should have been his life work.

If physical examination of all persons is demanded on the broad ground of social welfare, then let it be administered by the state.

Better still, let our scientists and wise men cease regarding the great mass of workers as densely ignorant and hopeless wards, over whom they must watch and care. eLt them instead join with organized labor in demanding a fair wage, and then, take my word for it, the very men for whom they are now so solicitous will be found taking the best of care of themselves.

It is certainly putting the cart before the horse to demand the weeding out of all save the physically perfect, while at the same time we permit low wages and poverty to continue to make physical fitness difficult or impossible to achieve.

I should like the advocates of compulsory physical examination to read what was written by Mr. iGlbert Chesterton, the English writer, when it was proposed by the health authorities of London to require the hair of all poor children to be cut short in order to rid them of vermin. In a classic passage, Mr. Chesterton points out that the true remedy would be to give the little child a leisured mother, and therefore to give the father a living wage and freedom from the extortations of the landlord.

"Rather than that one hair on the head of the street urchin be touched," concludes Mr. Chesterton, "we shall have a revolution."

It is always easy to experiment with the poor and humble and defenseless, rather than to attack the source of the problem, when that source lies in strongly intrenched priivleges enjoyed by the few at the expense of the many.

The Pittsburgh Speedway Land company completed its organization on Monday, November 27th, and elected the following officers and directors:—James H. Johnston, President; Edward E. Rieck, Vice-President; Dr. Bayard Phillips, Treasurer; Charles J. Carr, Secretary; Charles C. Tennis, Director, and Joseph B. Callanan, Director.

This Land company is chartered under the laws of the State of Pennsylvania, and is incorporated for Fifty Thousand Dollars. The principle office will be in the Benedum-Tress building, Pittsburgh, but they will also have an office on the property on which they are to operate in Buena Vista township. Their intention is to create two hundred acres of farming land into building lots.

TELEPHONE GIRLS STRIKE.

TOLEDO, O., Dec. 4.—Because four members of the newly-organized Telephone Operators' union were discharged, telephone girls employed by the Home Telephone company suspended work. Later they were joined by the Electrical Workers' union.

Officers of the Central Labor Union are assisting the strikers. The unionists ask that the question be arbitrated. Officers of the company plead that they do not understand the terms used by the unionists, and the latter reply that this is a feeble attempt to gain time that strikebreakers may be imported.

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CHAMBER OF COMMERCE

OF PITTSBURGH

THE HOLY CITY

Revelation 21:1-5, 22-27.—December 27.

The New Jerusalem—The New Spiritual Government of the Millennial Age—The New Heavens and New Earth Symbolic of New Conditions to Prevail Under Messiah's Rule—The New Spiritual Government to Be Invisible—In Another Figure Called "The Temple of God."

"Behold, the Tabernacle of God is with men, and He shall dwell with them, and they shall be His people." Verse 3.

PARADISE, the Garden of God, was applicable as a name to Eden, where our first parents resided before their disobedience and expulsion. The same name is Scripturally applied to the new earth when Restitution blessings shall have brought it to perfection as the abode of those who shall have eternal life.

Elsewhere this Paradise of the future is referred to by the Apostles as "the third heaven," and as "new heavens and a new earth." (2 Corinthians 12:2; 2 Peter 3:13.) They are not referring to new planets or to heavens ranged one above another, but to the third of three great periods of time, beginning with man's creation and extending into the illimitable future. The first of these periods, termed the first heavens and earth—the old order of things—passed away with the great Deluge. The second period, "the heavens and the earth which are now"—the present order—are reserved of God to pass away with a great symbolic fire of trouble—revolution, etc. (2 Peter 3:6, 7; Galatians 1:4; Zephaniah 3:8, 9.) The third great period is to be a "world without end," under Divine administration.

The Holy City.

The "new heavens" will consist of the new spiritual ruling powers—Christ and His Church. The present "heavens" consist of the nominal religious systems which, while claiming Christ for their Head, nevertheless bow largely to Antichrist, "the god of this world," "the prince of this world," who is blinding all except the few who are taught of God. (Eph. 2:2; 2 Cor. 4:4.)

Our lesson declares that the former heavens and earth—which are now—will then have passed away. All present institutions will perish utterly in the great Time of Trouble with which this Age will shortly end. The "sea" symbolizes masses of people in a restless, unstable, anarchistic condition—just as "land" symbolizes social order, and "mountains" the kingdoms of the present time. The symbol signifies that under the control of the new spiritual Power, the reconstructed social order will be so satisfactory that there will be no more restless, dissatisfied masses. The new regime will secure justice to every creature, and will obliterate the differences of wealth and power now existing.

The New Jerusalem.

In Scripture symbolism a city represents a government. (Revelation 17:18.) The New Jerusalem symbolizes the new spiritual government of the Millennial Age. It is not earth-born—reared by men—but descends from God; that is, it is spiritual, invisible. But the whole world will quickly be made aware that a new government has been instituted—a government of righteousness and omnipotence; and that thereafter whoever does righteousness shall be blessed, but that evildoers shall be punished.

Verse 3 associates this City with the other figure of a symbolic Temple which God is preparing, and of which the saints will constitute the "living stones" and "pillars." (1 Peter 2:4-7; Ephesians 2:19-22.) Through it mankind will approach God, to receive blessings. Thus God, represented in His Church—The Christ, Head and Body—will dwell with men during the Millennium, and they shall be His peoples. Since He is the Author of all blessings of Redemption and Restitution, the record appropriately declares that "God will wipe away all tears from their [mankind's] eyes." This implies a gradual raising to life.

Here our Study turns to a consideration of the City, the glorified Church. She will have need of neither sun nor moon. These also are symbols. The sun signifies the light of the Gospel; the moon, the Gospel light as reflected in the Law and the Prophets of the Jewish Dispensation. The Church will be so filled with Divine glory that nothing could add to her blessings of knowledge and Divine favor. Hence the Almighty and the Lamb will always be an inner Temple in this great Temple provided for the world's blessing.

New Heavens and New Earth.

Old MSS. omit the words "of them that are saved" from Verse 24. Indeed, it is because the nations are NOT SAVED that they need this special light during the Millennial Age, in order to their salvation. The expression "nations" means peoples, and shows that all peoples will be thus favored under God's Kingdom. The "kings" are the Ancient Worthies, who during the Millennium will be the representatives of the spiritual, invisible Kingdom of Christ.—Psalm 45:16; Hebrews 11:39, 40; Luke 13:28.

PIPE WORKERS RAISE WAGES.

ST. LOUIS, Mo., Dec. 4.—After a week's tsrike 250 organized steamfitters' helpers raised wages 50 cents a day.

The 45th Year

ESTABLISHED 1872

LABOR NATIONAL TRIBUNE

The Oldest and Most Conservative Labor Paper in America

New York Public Library 476 Fifth Ave.

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 3. PITTSBURGH, PA., THURSDAY, DECEMBER 21, 1916. FIVE CENTS A COPY

THE FREE METHODISTS ON LABOR UNIONS

Not More Than One-Tenth of Toiling Masses Belong to Unions.

It is estimated that in the United States there are employed in the mills, factories, shops, mines, on the railroads and in commercial institutions no less than 20,000,000 men. Of this number the American Federation of Labor claims to represent 2,000,000; this leaves 18,000,000 employes without any representation. There are those who are complaining that President Woodrow Wilson is giving entirely too much attention to President Samuel Gompers, who represents but 2,000,000 while the great bulk of the toiling masses are without any representation.

President Gompers is a Democrat and has managed to keep close to President Wilson but the entire nation is not unionized nor is there but very little semblance of unionism in the Pittsburgh district. This is due to the arbitrary and arrogant manner which union men when in power handled the mills and factories over which they had jurisdiction. This resulted in continual strikes and inestimable losses to both employee and employer. The old "mill committee" was a pest and in the old days the "mine committee" was no better. Every drunk wanted a strike and sober men who were anxious to work were compelled to suffer while the committees were forced to fight for some worthless scoundrel whose over indulgence in liquor not only paralized the industry but brought many innocent men into dispute and want into the home.

There is a vast difference between fighting for principle and fighting for some incompetent mechanic or a worthless, improvident drunk. Yet principle was always sacrificed and rarely a question at issue, industries suffered on trival matters and eventually the employer had no alternative but to either close his shop or permit the most irresponsible men assume control.

This condition has spread across the continent and everywhere any attempt to unionize has met with strenuous opposition and a battle which in the mind of the employer means life or death.

In the Pittsburgh district Unionism with but very few exceptions means nothing more than a few bribing, grafting politicians and the endorsement by Union labor of any political candidate is significant of the fact that the politican has come across with probably $1000.00, although an endorsement has been sold for $25.00. It is said the liquor interests bought the labor bunch, who appeared at Harisburgh during the last session of the legislature in the interest of the liquor traffic, for $25.00 and car fare. This brought no end of censure for the cheap manner in which the declaration of representing two million workingmen was given out as an interview and the returns was only $25.00.

Some of the accessories are still kicking because they got nothing. However there is another opportunity now dawning and the indications are a larger amount will be asked for appearing at the approaching session.

Governor Martin G. Brumbaugh if he wants the General without an army, who has "two million union men in his phantom aggregation should make application at once. Of course the "two million" disappeared when this president of all the unions became a candidate a year ago, he was defeated by 30,000 majority.

The candidate who defeated him belonged to no union. However, the visionary hosts represented by the labor skates only exist in the mind and an endorsement has always been equal to a defeat. It is a most regretable incident that Hughes and Fairbanks received the endorsement of the labor skates. The money was illy spent and the amount handed for the endorsement really injured the Republican candidates. But the campaign was one of blunders from beginning to end and the buying of the skates was not the least.

Attention has been called to the attitude of some of the churches which look upon the question of labor unionism.

In an effort to be set right one of them views the situation thus:

1. The Free Methodist Church is not against the laboring men as a class. She stands for the highest interests of the working people. And well she may, for she is made up almost exclusively of hard-working, toiling men and women who earn their bread by the sweat of their brow. What is their interest is hers. What is hers is theirs.

2. It must be understood right here that not more than one-tenth of the laboring men and women of our country belong to the labor unions. The Free Methodist Church stands for the rights of the nine-tenths of the laborers against the unjust discrimination and unbrotherly, uncharitable, unfair, unrighteous treatment and domination of the leaders composing the labor trust of the country, who are making slaves and often unwilling tools of the one-tenth of the laboring men for the purpose of raking in the shekels for their personal gain.

3. The most gigantic, unscrupulous and dangerous trust in the world today is the labor trust, and it is doing more to disturb the industrial world and interfere with the legitimate channels of business and hinder prosperity than all other organizations combined.

4. We have not a single word, except of condemnation, of any trust, corporation or combination in the world that will grind down the laboring class, and we believe that the latter have suffered

(Continued on Page Four.)

HOW THE FAKIRS ARE REAPING A HARVEST

The Tribune's Investigators Show a Would-Be Purchaser How the Fakir Trims His Victims.

The fake jeweler is doing a rushing business and the fake auctioneer is doing equally as well in his campaign of plunder, while the fake furniture man is busy between the alderman's office and warding off suits for damages for false arrest.

For three months the attorney for the Tribune has been kept busy bringing action against the fakirs and protecting the shopping public. Why these fakirs are permitted to exist is the marvel, but District Attorney R. H. Jackson has promised that he will begin a clean-up campaign at an early date. The fake jewelers are reaping a splendid harvest and the money they are getting away with on cheap fake jewelry climaxes even the haul of an lucrative safe blower.

A prominent citizen of Pittsburgh stopped two acquaintances in front of the Farmers Bank Building and related his experience in an effort to buy a diamond pin valued according to the fake jeweler at $250. The acquaintances immediately admonished the would-be purchaser and informed him the alleged jeweler aspired only to be a cheap fakir. The challenge was made by the acquaintances that any article offered by the fakir could be purchased at one-half the first price asked. The trio then proceeded to said fakir, whose place of business was within less than a quarter of a block from where the trio were holding their confab. Two entered the alleged jewelry store and began talking about watches, while the fakir reached into the case and therefrom brought out several timepieces, there the display began. The prices on the watches were quoted from $10 to $20, the latter being Elgin movements, gold filed case with 20-year guarantee. Before any offer could be made said fake jeweler again reached into the case and produced a scarf pin set with ruby stone and nine small diamonds. The value placed upon the pin was $135. One of the duet who entered became the spokesman and the alleged intended purchaser. Much fuss was made over the "beauty" but, said the pretended purchaser, "Too much money. What's the least you'll take?"

"Give me $100 and you can have it," said the fakir.

Some more examination with the remark, "The pin's fine but that's too strong. How much less will you take?"

"Take it for $90."

"If the ruby was genuine I would," said the would-be purchaser.

"What would you really take, put your lowest figure?"

"Give me $70 and you can have it. " I'd like too, but I haven't that much money."

"Sixty-five is enough."

"Give me the money and take it."

"No I won't." With this the two walked out but the companion of the pretended purchaser urged delay. However, both walked out of the store while the disappointed fakir bellowed some insulting remarks.

The price of the pin had now been reduced from $135 to $65. The trio met on Fifth avenue near the corner of Wood street and the intended purchaser after discussing the incident with the rest, made up his mind to go still further and with his companion he returned to the store. Upon entering he boldly charged the fakir with trying to cheat, which, of course, the fakir denied. But the pretended purchaser continued: "play fair, don't cheat me. You know you are trying to cheat." Which the fakir vehemently denied. However, the bargaining was reopened and to start anew the fake jeweler reached into the case and pulled out the watch first displayed, with the Elgin movement and the gold filled case which bore the alleged guarantee for 20 years.

"How much did I ask you for this watch?" asked the fakir. "Twenty dollars," replied the intended purchaser. "What will you give me for the pin and this watch?" asked the fakir. The intended purchaser examined the watch and again viewed the pin and after some delay and pretended criticism he said: "If I give you $65 for both the watch and the pin will you accept it?"

'Give me the $65," said the jewelry fakir.

"No I won't," replied the intended purchaser. Again he walked out. Later the companion of the intended purchaser returned to the fake jewelry store and after a brief conversation said, he would bring back the purchaser, provided, however, he was to profit by any purchase made. "I believe I can get him back. He's stuck on that pin. I think but where do I come in? How much commission do I get?"

"Say, if you bring him back, I'll sell him and I'll give you the pick of any reasonable pin in the store."

The incident was closed with the fakir who is still conducting his fake jewelry business and with others, is trimming the shopping public to perfection. Smithfield street is lined with fake jewelers and the unfortunate part is that legitimate stores are suffering through the alleged gold-smith plunderers. The auction stores also along Smithfield street are deliberately robbing the public and the fakirs are lined down Fifth Avenue.

There are legitimate stores in Pittsburgh and the public should be cautious. The general impression prevails that the average man wants to please his wife or his sweetheart with jewelry. He cares nothing about the price but the smile, though it be momentarily. He knows

(Continued on Eighth Page.)

EIGHT HOURS LESSENS FATIGUE.

NEW YORK, Dec. 11.—"Fatigue is caused by the intensity and frequency of repetition of muscular acts," said Dr. F. S. Lee of Columbia university, in an address on the ill effects of over work.

"The way to avoid fatigue is to shorten the workday. The shorter workday, where it has been tried out, has resulted in better health and morals, better social environment, more efficient industrial organization. These results have been clearly demonstrated, in view of the active unprincipled opponents of the reduction, as well as its honest but timide oponents.

"Modern labor saving machinery has, no doubt, increased the intensity of the muscular acts. A workman at a machine is no longer required to lift heavy weights, for the machine has made the frequency of repetition of muscular acts greater—the worker makes quicker and more movements."

EXPOSE R. R. POVERTY PLEA.

WASHINGTON, Dec. 11.—The joint congressional committee that is investigating the transportation question gave the railroads an opportunity to prove their cry that they can't get capital to expand.

Senator Cummins asked Alfred P. Thom, counsel for the railroads' executives' advisory committee, if he knew of any railroad company that has tried to get money for new construction and has failed.

The railroad man acknowledged he knew of no such case, but insisted that railroad stocks and bonds "are no longer attractive to investors." The senator suggested that watered stock might be the answer, while calling attention to the fact that the roads have earned an amount in the last 10 years equivalent to 8 per cent on their watered stock and actual money invested.

Mr. Thom said that this was not enough. He thought the millions of watered stock that has been pumped into railroads only represented the full worth of these properties. He said he knew nothing of the Chicago, Rock Island and Pacific railroad, which has been looted by stock jugglers. He was positive, however, that railroad stock no longer appeals to investors.

The commission is investigating every phase of transportation, including government ownership.

EMPLOYERS PLEAD FOR UNITY.

TACOMA, Wash., Dec. 11.—The chamber of commerce is tiring of its non-union shop agitation and at the last meeting of the Central Labor Council a delegation from the former body pleaded for unity and asked the unionists to attend a meeting of the chamber that will be especially arranged for them.

I view of the chamber's declaration for the non-union shop the unionists took the position that relations would remain the same until the business men by resolution announced they would keep their organization out of industrial disputes. Until that time it was voted to accept no invitation.

REJECT AGE-LONG THEORY.

NEW YORK, Dec. 11.—Trade unionists shock well meaning people because of their irreverence for the so-called "immutable law of supply and demand."

But it would appear that other forces are likewise undermining this ancient fetich, for the New York World editorially says:

"The law of supply and demand under which the grain and provision magnates of Chicago usually take refuge, when public complaint is made of their activities, is not immutable. Like the law of gravity in the case of a flying machine heavier than air, it may be evaded and even set aside temporarily."

OBJECT TO CONVICT LABOR.

OKLAHOMA CITY, Okla., Dec. 11.—Organized labor does not take kindly to Governor Williams' legislative policy, as outlined in a newspaper intervie, in which he is quoted as favoring the building of a terrace around the capitol with convict labor. The governor construes this is within the law which provides for the state use of convicts, but organized labor insists that this monument to convict labor would be a disgrace to Oklahoma.

WAGES-BY-LAW WEAKENED.

DETROIT, Mich., Dec. 11.—In a letter to the public lighting commission Corporation Counsel Dingeman has notified anti-unionists and cheap labor advocates that the amendment to the city charter, which provides that municipal employes shall receive the "highest prevailing wage," does not mean what it says, and that there is no danger of their rates being disturbed by the city recognizing higher rates.

CITY BOILER INSPECTOR NOW A BIG FARCE

Defeated Candidate Takes His Neighbor's Job Without Passing Examination. Council Asked to Cut Inspector from Budget.

Of all the worthless offices that ever existed that which has the examining of stationary engineers and is operated in the Public Safety Building under the title of Boiler Inspector, is the worst. This office has the passing upon the applications of engineers and particular care is taken that no engineer is permitted to take the examination unless he has had "two years" experience attending boilers and such work that places him in close connection with engines that fit him for the work of engineer. Every engineer in the city must first pass this examination and he must have experience; he, too, must be recommended by competent engineers, and in addition he must have the recommendation or a certificate from his previous employer who must vouch for his experience and ability.

The first voucher in the application for engineer's permit according to the blanks furnished applicants at the office of Boiler Inspector calls for recommendations by two engineers.

Voucher No. 2 is for the employers who must state how long applicant was employed by said employers and his moral character.

Voucher No. 3 is also for an employer showing he may have worked for more than one employer. Then comes Voucher No. 4 as to character. The applicant must also swear to "experience and testimonials of character and qualifications." The impression is given out that none but members of the Engineers' Union can become applicants. This naturally enough assures employers that none but competent men are employed in the city of Pittsburgh. It is the duty of the Boiler Inspector and his assistants to carry out the provisions of this ordinance as well as the provisions of the application.

The chief boiler inspector is secretary of the Stationary Engineers' Association. A well regulated union permits no man to work in the capacity of an engineer without first being a member of the organization and not since the law went into effect has there been any person other than a competent engineer permitted to run an engine. Yet this secretary of the Engineers' Association and at the same time the head of the office of boiler inspector under the direction of the Director of the Department of Public Safety, permits one Robert McGrath to act as chief engineer in the County Buildings and so far as the latter's engineering capacity is concerned it is said of him the mechanism of a wheelbarrow would more than confound him. Said McGrath is Chief Engineer, thus "overlooking" all the machinery in the county buildings. Said "Overlooker" McGrath has never had any experience as an engineer so far as the requirements of the city demand; he has never passed an examination nor filled out an application for a license. Said McGrath is a "Union Man" it is said, the kind that takes his neighbor's job. In every way said McGrath is said to be unqualified and yet he has been given the place. An attempt has been made to smother the protests of the members of the Stationary Engineers' Association, but this blaze will soon burst into fury.

The office of boiler inspector in the city of Pittsburgh is actually a farce and council should wipe it out. Councilman Herron and Councilman McArdle are looked upon as representative labor men espousing always the cause of labor at the same time remembering that competent men are always entitled to their own. It is said the office of boiler inspector has been used to the injury of applicants under the pretense they did not meet all the requirements. Engineers for ordinary work such as hoisting have been mitigated against to the injury of these unfortunates, but not only are the taxpayers being made victims of incompetency but experienced engineers are being deprived of their rights while bungling defeated candidates are given places at the expense of the taxpayers. The time for bringing the matter to the attention of the taxpayers has not yet arrived, but the time to call the attention of council to the farce is opportune.

The taxpayers can be saved considerable money by the obliterating of the office of boiler inspector as its inefficiency is clearly demonstrated. If an inexperienced man who is not even a member of the Stationary Engineers' Union can be made a "chief" engineer, of what service is either the examinations, the recommendations or the Union? If the Secretary of the Union becomes a party to securing any blundering, bungling defeated candidate a place and that too by taking his neighbor's job without being competent, said secretary is unfitted for

(Continued on Page Eight.)

SOME EXPENSES.

Th American Federation for the month of November shows the expense account of the Federation of Labor organizers in Pittsburgh to be as follows:

T. H. Flinn expenses for month of November	$322.73
John L. Lewis, expenses for month of November	298.81
Cal Wyatt, expenses for month of November	86.91
Total for November	$708.45

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

SECOND VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

THE BIBLE AS A DIVINE REVELATION VIEWED IN THE LIGHT OF REASON.

The Claims of the Bible and its Surface of Credibility—Its Antiquity and Preservation.—Its Moral Influence.—Motives of the Writers.—General Character of the Writings.—The Books of Moses.—The Law of Moses.—Peculiarities of the Government Instituted by Moses.—It was not a System of Priestcraft.—Instrustions to Civil Rulers.—Rich and Poor on a Common Level Before the Law.—Safeguards Against Tampering With the Rights of the People.—The Priesthood Not a Favored Class, How Supported, etc.—Oppresion of Foreigners, Widows, Orphans and Servants Guarded Against.—The Prophets of the Bible.—Is There a Common Bond of Union Between the Law, the Prophets and the New Testament Writers?—Miracles Not Unreasonable.—The Reasonable Conclusion.

The Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, greviously misrepresent its teachings. The grand old book is unintentionaly but wofully misrepresented by its friends many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its truth, received through traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enimies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, burned it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the book lives. To-day, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence, are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this book hos survived so many centuries, notwithstanding such unparalled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its preserver.

It is also true that the moral influence of the Bible is uniformaly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writings upon religion and various sciences have done good and have enrolled and blessed mankind, to some extent; but all other books combined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to read merely: it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and his ways than our ways. And if we would comprehend the plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

This book throughout constantly points and refers to one prominent character,, Jesus of Nazareth, who, it claims, was the the Son of God. From begining to end his name, and office, and work, are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside of the Bible, and it is variously and fully corborated. That this Jesus was crucified because he had rendered himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

The existence of any book implies motives on the part of the writer. We therefore inquire, What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding his death, as one unfit to live. And in espousing his cause, and promulgating his doctrines, these men braved contempt, deprivation and bitter persecution. Admitting that while he lived Jesus was a remarkable person, in both his life and his teaching, what motive could there have been for any to espouse his cause after he was dead?—especially when his death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming that he was the Son of God, that he had been begotten in a supernatural way, had supernatural powers by which he had healed lepers, restored sight to those born blind, caused the deaf to hear, and even raised the dead—how very absurd to suppose that they would wind up the story of such a character by stating that a little band of his enemies executed him as a felon, while all his friends and disciples, and among them the writers themselves, forsook him and fled in the trying moment?

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do thus conclude should assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of their hero himself with the great religionists of Judea, contradict such a thought; while the facts that he died as a malefactor, a disturber of the peace, and that he was made of no reputation, held forth no hope of enviable fame or earthly advantage to those who should attempt to re-establish his doctrine. On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellow-men, and who inculcated morals of the highest type, were not only possessed of a motive, but but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, actuated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers. Nor were these men fanatics; they were men of sound and reasonable mind, and furnished in every case a reason for their faith and hope; and they were perserveringly faithful to those reasonable convictions.

And what we have here noticed is likewise applicable to the various writers of the Old Testament. They were, in the main, men notable for their fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straight-forwardness about that Bible that stamps it as truth. Knaves, desirious of representing a man as great, and especially if desirous of presenting some of his writings as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree. The fact that such a course has not been pursued in the Bible is reasonable evidence that it was not fraudulently gotten up to deceive.

Having, then, reason to expect a revelation of God's will and plan, and having found that the Bible, which claims to be that revelation, was written by men whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidence of their truthfulness.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted. Yet, since God desired to make a revelation to men, the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom he selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible rests almost entirely upon the characters and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would say or do evil, that good might follow.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings,, Chronicles, Judges, etc. when we say that they are simply truthful and carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this twentieth century. For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessity in the historian's mind for a full history of their nativity. (Gen. 19:36-38). Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23, 31, 33, 34; Matt. 1:2-16), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling King of Israel, as well as the promised Messiah, and hence the minutae of detail not given in other instances. —Gen. 38.

There may be similar or different reasons for other histories facts recorded in the Bible, of which by and by we may see the utility, which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

(To be Continued.)

Shinniston, W. Va., Dec. 15.

I surely appreciate your valuable paper with its many items of interest for the universal welfare and elevation of man in this present life. And especially we appreciate your generosity in the space given for the gospel truth, and for the reprinting of Pastor Russell's sermons, and thus keeping the bread upon the waters, that it may be seen many days hence. Our dear Pastor consecrated the life that was given him by his mother birth in the service of our dear Lord unto death forever, by the which he was begotten of the Holy spirit, and he waited and labored patiently for over forty years, and was faithful unto this death, and in a moment in a twinkle of an eye, passed from mortality into immortality, and is now with the dear Lord whom he so loved as to lay down his life faithfully in His service, and is numbered among those whose "works follow with him."

He fought a good fight, he finished his course, he kept the faith: Henceforth, from now on he will wear the crown that was laid up for him when he first received the mark of perfect love while in the flesh, and he is now in the spirit, and to all eternity shall ever be. We cannot pray for our dear Brother as we have, day by day, "God bless our beloved Pastor." Therefore let us all join in with one consent in our daily prayer, and pray the dear Lord to bless the memory of our dear beloved Pastor.

Yours very truly,
NIMSHI NUZUM.

Wellsville, Ohio, Dec. 18.

My subscription for the Labor Tribune will expire soon. I will not be able to renew.

I enjoyed the religious part of your paper very much.

Respectfully,
J. B. HAYS.

New York, Dec. 17.

Greetings and best wishes to you. I beg to advise that I am today renewing my subscription to your paper which expires Dec. 17th, through the Watch Tower Bible and Tract Society's Office, which will reach you in a few days.

I have read the Tribune in the past with great interest and particularly on the account of the publication of our beloved brother's (Pastor Russell) sermons. These were the redeeming features of the Tribune and on the acount of them, I always looked forward eagerly each week for its coming. While it has pleased the dear loving Heavenly Father to call him from labor to reward for which I am glad on his account, yet, we greatly miss his wise counseling and mourn our loss. I am glad however, that the Tribune is republishing some of his past sermons.

With best wishes for you I am
Yours in the Anointed One,
(MRS.) VIRGINIA JONES.

Waycross, Ga., Dec. 15.

Enclosed please find renewal of my subscription to the Tribune which expired Oct. 1, 1916. Please pardon my delay in renewing. I am glad you've decided to reprint Pastor Russell's sermons, we enjoye reading them so much.

Thanking you for past favor and wishing you much success.

Yours truly,
H. H. SMITH.

Monessen, Pa., Dec. 15.

I notice by the tab on my paper that the time is up December 2, so I hasten to renew my subscription for another year. I have been taking the paper for four years and I like it on acount of Pastor Russell's sermons and I wish to thank you for the stand you have taken for the truth and righteousness. Enclosed find one dollar.

Yours in Him,
J. A. NORDSTEDT.

New Brighton, Pa., Dec. 17.

Enclosed herewith I hand you check for $1.00 for which you will please continue to send me the Labor Tribune.

Let us hope that many will comply with request under caption, "Important Notice to Subscribers", page 3, Nov. 30, 1916, issue.

Surely all will want to assist in keeping the Tribune at the very reasonable price it is now offered.

I to am pleased to know that you will print each week, a back sermon of Pastor Russell, (now deceased). These will be entirely new to those recently interested in present Truth.

Since the precious Truth never grows old, but increases in sweetness and value each time we read it, we may safely assume that these sermons will be equally appreciated by those older in present Truth.

The printing of a portion of the "Divine Plan of the Ages" each week is a commendable feature and should meet with approval of all.

Very truly yours,
B. C. RUTLEDGE.

Charleston, S. C., Dec. 15.

Seeing your notice to truth friends in the Tribune of Nov. 30th, offering your paper for one dollar per year, to all friends sending subscription direst. So enclosed please find one dollar for my subscription which expires on the 16th day of December.

I would not like to miss a copy as I enjoy reading the sermons and other features very much.

Wishing your continued success.

I am yours, etc.
MISS C. C. WILSON.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)
(Continued from issue of October 26)

RESUME AND REMINISCENCES.

(Note:—The following conclusion of the Reformation Essays was written before Pastor Russell's death. When the Editor of the Tribune put in the notice of the temporary discontinuence of the Reformation Story in the issue of Nov. 1, captioned by, "Taking a Rest,' he had no knowledge of the fact that Pastor Russell was going to pass into his rest. Neither did the writer. The unexpected happened here as elsewhere. The material that follows had to be modified to suit the history of the leading subject of this story.—Author.)

THE CLERGY NOT ONLY D. D.'S, BUT VICIOUS ONES.

What the world needs is not more educated men but more moral and useful ones; men who can help bear the burdens of society and be trusted. Society is now honeycombed with graduates of universities who, like the negro who buys a razor and uses it for "social" purposes, use their training and schooling for plundering the public for personal gain. The product of the seminaries are not a whit behind those of the secular schools; while they are supposed to represent the highest consciousness of society, actually they fall below the product of the seular when some student of the collage of "Hard Knocks" crosses their pathway. An instance proving this may be related.

Shortly after the question of Pre-Millennialism was recognized by the leading lights of sectarianism and conferences were held by them in New York and London, the lesser ones, like theological jumping jacks (pulled by financial strings) followed suit, for the pew was thinking on these questions. So they arranged for a conference in the city of Allegheny, Pa., to pro and con this then living issue. After advertising extensively —amongst themselves—they gathered from far and near within the state. One provision of the program prohibited "cranks" from occupying the platform, thus making it exclusively for the elect few. As indicating the character of those taking part in this assembly we narrate what occurred at one of the sessions.

A tall, well dressed, and bewhiskered fossil stepped forward with a bow as stiff and solemn as a newly-made judge, carrying his coat over his arm. He tossed the cloak on a convenient sofa, placed his high stiff hat upon it, and came down to the footlights, deliberately removing his kid gloves. There was no introduction—he was the whole show—and show it was for he was an *actor*, and a trained one. He began talking as he removed his gloves and after getting one off he held it in his hand seemingly lost in his fogy speech. He would emphasize by beating the palm of his hand with the glove and by the time he was half through his phonographic speech he had removed the other glove and laid both on the table. The oration was perfection—dead perfection; flights of eloquence, bursts of pathos, were the only life that had not been sandpapered out of this scholastic gentleman. Then, as if to relieve the monotony, he flew into a rage—you would have thought he had stepped on a bananna peel—he pranced up and down the platform denouncing Millennial Dawn with all the vehemence concealed beneath this culture, and showed his true colors by saying that if he had his way he would lead a procession to the outskirts of the city to burn the author or those books at the stake.

After this demonstration the cultured clergyman stepped down from the pulpit and, noticing a distinguished looking gentleman who sat near the front row, elbowed his way toward him and endeavored to be sociable in the following dialogue:

"You are a minister of the gospel, I presume, judging from your appearance?"

"Yes, sir.

"Pray, of what demonination, may I ask?"

"Independent."

"Of this city, I presume, and what is your name, please?"

"C. T. Russell."

The embarrassment of this "gentleman" can better be imagined than described. Do you find this spirit in other walks of life—in politics, science, industry? Why is it that the clergy should be vicious? Of course this is not true of all, but that this is not an isolated case may be ascertained by the reading of J. T. Rutherford's pamphlet, "The Great Battle in the Ecclesiastical Heavens"; there you find some saying that they would like to skin Russell alive and tack his hide to a barn door! One might well say of this culture that it is the "collective and organized wisdom of the lowest forms of animal intelligence."

This incident, as well as the nature of the poison prepared for the minds of the people against Russell, will serve to emphasize the fact that *morality* and *heart sentiment* are also matters to be acquired in life as well as *education*—tuition never changes the *heart, but truth* will, and truth is the reward for obedience to Christian principle in life. Russell learned to avoid coming in contact with these personifications of error and did not attend their special sessions afterward. At Norfolk, Va., during a convention in session there the writer was talking with him leisurely along the streets of the city enroute to the hotel, when suddenly, without any apparent reason, he quickened his gait and crossed the street so rapidly that his companion could scarcely keep pace; upon inquiry as to his haste he pointed to a large sign displayed on a church, "Russellism Exposed." This seemed strange and an indication of fear, but he explained that he had a body guard on some occasions and did not take any risks that would be tempting providence.

Mr. A. H. Macmillan is authority for saying that Russell at times felt nervous in going before a large audience. Mr. Macmillan relates that on an occasion when the upper tendom occupying his hotel unexpectly requisted him to say a few words he wanted B. H. Barton, who was near-sighted, to make the address, and insisted that "Bro. Barton will not see the audience and will not feel any embarrassment." This timidity cannot be attributed to his lack of confidence in his ability to think of something on the spur of the moment, but rather to the fact that he was very susceptible to the influence of an audience and that the large ones drew on his vitality. Nor can we suppose that he feared facing those who did not agree with his religious beliefs. What has a man to fear who is on the right side of a question? That he was not concerned much in this way can be proven by an incident which occurred during the Eaton-Russell debates; during one of the regular meetings at the "Bible House" held during the week, in giving the announcements for the meetings Russell stated that on the following Sunday he would preach from the Bible House pulpit; someone in the audience arose and inquired if the arrangement for the debate with Dr. Eaton had been cancelled—he had apparently forgotten that he was slated for the debate.

Russell's ability to round up a subject on short notice is attested by an incident related by J. A. Bohnet. Some years ago Mr. Bohnet was delegated by the "Bible House" congregation at Allegheny, Pa., to ask their pastor to speak on a certain subject that was in dispute at one of their Bible study classes. The matter was neglected until the Sunday that the congregation expected him to speak on the question. Mr. Bohnet waited for the pastor to emanate from his study, which was in the same building as the auditorium, and explained the situation, requesting the pastor to apoligize to the congregation for Bro. B.'s negligence in not notifying him in time to be prepared, since many present had come especially for this occasion. The pastor inquired—"why, what was the subject, brother?" To Mr. Bohnet's surprise he began preaching on the subject, when we fully expected to hear him make his apology. The audience did not know, but that their pastor had been fully prepared for his topic.

MODERN EDUCATION

The remarkable genius and talent of Pastor Russell, both in intellect and speech, is not to be accounted for along the ordinary lines—he did not acquire his education in the institution of learning, nor did he acquire his distinct literary style from Puttman's Hand Book of Phrases for Clergymen; the manufactured product all have the same dash of lavendar, both in ideas and expression. His case is not without a parallel. The two Humbolt boys were educated by private tutors almost to the exclusion of institutions of training, yet their scientific literature is the abode of nearly all modern thinkers along their lines. Russell acquired his education in this way and his theological productions are already serving a like purpose.

(Continued next week.)

STRIKING DEFENSE GIVEN OUR PASTOR

Libelous Assault on Dead Leader in Baptist Paper Draws Sharp Reproof by Tom Watson in Jeffersonian. Noted Georia Politician and Editor Humbles Churchman with Satirical Shafts.

In the Christian Index, the organ of the Baptists of Georgia, the following editorial notice appeared:

Charles Tate Russell, who called himself "Pastor Russell" died on a railroad train in Texas, October 31, *and the Christian world does not mourn.* Pastor Russell began life by *selling shirts* in Pennsylvania. He next became a lecturer on religious topics, and was soon known *in Pitsburgh as* "the crank preacher." He was never connected with any organized church and was *never an ordained minister.* On account of *illegal relations with other women,* he was divorced from his first wife soon after their marriage. One of his numerous *tricks* was his widely advertised "miracle wheat," which *he sold* at a dollar a pound. His receipts from this source aggregated more than two thousand dollars a year in 1911, and the donations to the Publication Society ran *his profits* up to $150,000 a year. In a single decade *he received two million dollars from his followers,* who believed that his prophecies wer true, that the world would come to an end in October, 1914. He was the head of the International Bible Students' Association, of London, and the Watch Tower Bible and Tract Society of Pennsylvania. The books and tracts of his teachings have had a very wide circulation, and perhaps no *man in America has upset the faith of so many devout Christians as did Mr. Russell.* With his decease let it be hoped that his works *will die with him,* and that the credulous public will be no longer deceived by his fallacious teachings.

The italic type which emphasize, certain words in the above, are mine; they serve to direct your attention to those charitable expressions which you may generally look for, when *your* heterodoxy is the subject of my orthodox comments, *my* doxy being always the right thing, of course.

When I saw in the papers that Pastor Russell had died painlessly on the cars, while on his way from one field of work to another, my first thought was that the old man had been blessed with a beautiful death.

No languishing upon a weary bed of pain; no wasting away of mind and body; no burdensome service imposed upon others; none of the ghastly physical debilities which render the lengthy sickness of the failing mortal so peculiarly dreadful!

To die like a soldier, is a glorious end; to fall at the post of civil duty, when in full possession of mental vigor and bodily independence, is the best way to leave the stage.

The *Index* says that "the Christian world does not mourn."

Are there no Christians among the Russellites? I would not feel justified in saying that. There *was* a time when Baptists were not considered Christians; and they were slaughtered *by other professors of Christ* for not professing in the same manner that the slaughterers did.

When Arnold of Brescia was burnt for being a Baptist in principle, the papal court at Rome could have published a statement to the effect that "the Christian world does not mourn."

When the original Calvinists died in Paris, on St. Bartholomew's day, the papal court not only did not mourn, but went in splendid procession to Roman Churches to sang *Te Deums,* in praise and thanks, for the bloody massacre of the Russellites of that day.

Faith, Hope, Charity, "and the greatest of these is *Charity,*" said Jesus Christ, not thinking of alms, only, but of that nobler charity which thinketh no evil, and which credits your neighbor with the same honesty of opinion that you want for yourself.

"*Pastor Russell began life selling shirts.*" Well, what of it? We all have to *wear* shirts, and, if *somebody* didn't sell 'em, how would we get 'em? We can't steal 'em.

"*He next became a lecturer.*"

Of course that was quite a change, but still not a disgrace. Besides, you needn't go to hear a lecturer, unless you want to; whereas, you *must* meander to church, once occasionally, and listen to a sermon, else your neighbors will look down on you.

"*He * * * was soon known in Pittsburgh as 'the crank preacher.'*"

That was mighty bad, of course, but not worse than what they called John Wesley and George Whitfield. The regular clergy never did fling flowers at the disenters. In the eyes of the regulars, the disenter is always a disturber of the peace, an incendiary, a stirrer-up of strife, a ranter, an unruly member, a Philistine!

Paul, Peter, Barnabas, James and the other pioneers of Christianity, were crank preachers, gospel tramps, and trouble-breeders, in the estimation of the regular pagan clergy of the time.

Humanly speaking, Christ was a vagabond, a crank preacher, a disturber of the peace to the Jews and Romans of that day. In their opinion, his talk was blasphemous, and that's what caused them to put Him to death.

"He was never connected with any organized church, and was never an ordained minister."

Who ordained John the Baptist? To what organized church did he belong?

Did Christ ever organize a church? Did he ever outline a plan of clerical organization?

If so, *show me!*

"On acount of illegal relations with other women, he was divorced."

A serious charge to bring against the living or the dead. If not true, The Index *can be sued and prosecuted.*

My understanding has been that Pastor Russell's wife divorced him because he was a eunuch, just as Thomas Carlyle and John Ruskin were.

My recollection is that the evidence at the trial showed, that *Pastor Russell had never carnally known his wife, or any other woman.*

The Index had better look it up; I would hate to see the Russellites get out warrents for our Index brethern.

"One of his *numerous* tricks was his miracle wheat."

Ah, yes; I had my little pleasantries about that wheat, and am not especially glad to remember it. The wheat proved to be a prolific variety, and is extensively sown in Kansas and other grain States. Besides, it is not so clear that the Pastor himself was personally responsible for its name, or that he derived any personal profit from it.

The sale of that prolific wheat compares quite favorably with some "Church Dinners' that I have tried to eat, and some Oyster Suppers, where—is I heard Bishop Candler say, many, many years ago—"three helpless oysters are sold for a quarter."

"In a single decade, he received two million dollars."

What did he do with it? I haven't seen any account of Pastor Russell's big estate, yet. Did he leave any? Did he hoard the money which poured in upon him, or did he lay it out in good works?

From the small amount of alimony allowed by the court to his divorced wife, I am strongly inclined to believe that he did not own much property, if any at all.

"'No man has upset the faith of so many devout Christians as did Mr. Russell."

Did these upset Christians become infidels? Were they made worse men and women, by believing in Pastor Russell's version of Christianity?

After having become Russellites, did the upset Christians go to stealing, backbiting, creating, fornicating and wife-beating?

I am acquainted with some Russellites, and they appear to me to be at least as devout in their Christian virtues, as they were before Pastor Russell upset them.

In fact, if some of the other "devout Christians" were similarly "upset," and jolted out of their ruts, and hide-bound self-righteousness, they'd be better off, and better missionaries for Christianity.

"With his decease, let it be hoped that his works will die with him."

What "works" of his were so injurious to the human race?

Intellectual agitation, directed as Pastor Russell's was, cannot do any considerable harm. Can you imagine a man, or woman, having become a Russellite, *from a bad motive?*

There was no inducement. *No evil motive could have prompted the act.*

Please think of that.

A lustful man might turn Mormon, because of his polygamous propensities.

A Protestant preacher may turn Catholic, to become a priest, and enjoy the vast advantages of being one.

A bright young man may "study for the ministry," as an easy way to make a good living. But what inducement, *other than honest conviction,* could turn a layman of the Baptist or Methodist Church into a Russellite? I can't see any.

Will Pastor Russell's works die with him? Hardly. Mrs. Eddy's works did not die with her; and Alexander Campbell's didn't, with him.

Nothing seems to be easier in this country, than to start a new kind of religion; and I suppose that in the long run, the tares will get separated from the wheat.

Which are the tares?

Your kind of religion, you numbskull.

Which is the wheat?

My kind of religion, you simpleton.

So far as my reading goes, all theological controversies tend to that conclusion.

Santa, Ana, Cal., Dec. 16.

We, sometime since, renewed our subscription to National Labor Tribune through The Bible Tract Society. We surely wish you to know that we appreciate the Scriptural teachings, which you have been presenting from the pen of our beloved Pastor, "Be strong and of a good courage." Josh. 1:19.

In the one hope,
MRS. W. H. KENYON.

Piedmont, Ala., Dec. 17.

Am today renewing my subscription to your valuable paper through W. T. B. & T. Society, Brooklyn, and I must humbly beg your pardon for my delay and thank you for continuing to send me your good paper.

I've been taking it many years on acount of your publishing the sermons of Pastor Russell, and other good things of the same nature.

We are glad to see our dear Pastir's sormons on the usual page, truly, "His labors are ended, but his works do follow."

Faithfully yours,
DR. J. P. ALLGOOD.

East Altoona, Dec. 16.

Mrs. Hammond called my attention to the fact that my subscription to your excellent paper had expired in September. I have been in the habit of renewing through The Watch Tower. We also renew the subscription of J. F. Monutz through the same source.

I have carefully considered your appeal to the Help Others Fund. We herewith inclose a postoffice order. The blessing of the Lord goes with it, that the management of your paper may receive sufficient of God's grace and favor, that they may be thoroughly acquainted with the gravity of the one, and only important subject of the age,—"The establishment of God's Kingdom on this earth."

We pray God's blessing upon those who need help, therefore as a thanksgiving offering we could not say, "be ye filled," but forthwith forced to fill them to the extent of our ability. Trusting that what we have done may bring the hidden manna to some who are hungry for that kind of food. We beg to remain your servant by His Grace.

H. K. HAMMOND.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$75.00
Amount received	7.00
Total	$82.00
Paid out	$83.00

WEEKLY ADDRESS
of
PASTOR RUSSELL
of the
LONDON TABERNACLE
and of
NEW YORK CITY
— TEMPLE —

"TIMES OF RESTITUTION."

The following sermon was delivered by Pastor Russell on January 20, 1905—Editor.

Pastor Russell addressed a congregation of between 300 and 400 Sunday afternoon at Bible House Chapel, Arch Street, Allegheny, Pa. His text was: "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive (retain) until the Times of Restitution of all things spoken by the mouth of all the holy prophets since world began." Acts 3:20, 21.

The Speaker said:

My topic is a continuation of that of last Lord's day, delivered in New York City, delivered also through the columns of The Labor Tribune and other newspapers, to my larger congregation "scattered abroad." On that occasion we called attention to the "Times of Refreshing" pointed out by the apostle as the hope for the Church and the world, and to be expected at the second coming of our Lord. We pointed out that this promised shining forth of divine favor upon the world means a time for sackcloth and ashes and weeping and groaning and traveling in pain under the weight of sin and its death penalty will soon be past, when the Sun of Righteousness shall shine upon the world to bless and to reinvigorate and to refresh.

The words of our text to-day follow those of last Lord's Day as explanatory as teaching in what respect the divine, refreshments will come to the world, how the divine blessing will be poured out. The second coming of our Lord is the key to the entire matter. As the Scriptures declare, the Father hath committed all judgment unto the Son, who redeemed the world. Hence, our text declares that with the ending of the night of sin and death the heavenly Father's favor will be manifested in the second advent of Christ, who cannot return until certain appointed times shall have arrived. The suggestion is in accord with our Master's words to the apostles when they inquired after his resurrection, "Wilt thou at this time restore the Kingdom of Israel?" He answered and said unto them, "It is not for you to know the times and seasons which the Father hath put in his own power."

WHAT ARE RESTITUTION TIMES?

The Apostle refers to these times of restitution as though his hearers were all thoroughly familiar with them as though they all understood that the divine promise of blessing through Christ implies times or years in which this blessing would be poured out upon the world. He seems also to take for granted that his hearers understood the meaning of the word restitution—that it signifies to restore, to put back again into a proper condition. It is somewhat remarkable that the "faith once delivered to the saints" has so far been lost sight of, and so far contaminated with the errors from the heathen, intermingling during the dark ages, that remarkably few of the Lord's people to-day seem to have ever thought of times of restitution. Indeed many ministers of the Gospel hearing our text quoted, have at first presumed that it was some peculiar translation, having overlooked it entirely in their Scripture readings, and never having caught the thought of restitution, which the apostle here in our text declares has been spoken of by the mouth of all the holy prophets since the world began.

If any prophet failed to speak of the coming times of restitution, the Apostle Peter's declaration implies that such a prophet should not be regarded as a truthful or holy one. In other words, this message of coming is so important and has so large a place in the divine revelation, that no prophet could be the Lord's mouthpiece without referring to these times; and in harmony with this thought may we not inquire with reason. How can any of the Lord's people to-day consider that they are in full accord with the heavenly father and his inspired revelation while they are neglecting and comparatively ignorant of this most important subject the coming restitution which will be inaugurated at the second advent of our Lord Jesus?

In one of His parables our Lord speaks of a woman who hid leaven in three measures of meal until the whole was leavened. The three measures of meal represent the family baking, the spiritual food provided by the Lord for the household of faith. If any wish to divide the measures, we may properly see in the first the great truth of justification, in the second the truth respecting sanctification, in the third the truth respecting glorification or the final deliverance. A sufficiency of food for the family of God was provided through the teachings of Jesus and His apostles and the ancient prophets—"sufficient that the man of God may be thoroughly furnished." But, alas, the parable shows the corrupting of this food by the intermingling of leaven which in the Scriptures is used as a symbol of corruption.

MENTIONED BY ALL THE HOLY PROPHETS

We must not understand the Apostle Peter to mean that everyone of the holy prophets of old mentioned the millennial age in specific terms, and explained minutely all the grand features of the blessing of restitution then to be brought to the world of mankind. We must take as an example on this subject the word of our Lord when He said, "Moses wrote of me." If we look into the writings of Moses we find no particular description of our Lord Jesus, His personal appearance, the time of His first advent, the nature of His work, etc. What do we find? In what way did Moses write to Christ? We answer, that he was a type of Christ himself, a type of the greater Prophet who would introduce the better New Covenant.

Furthermore, the various sacrifices which Moses instituted and directed were records in advance, to illustrate what must be expected, those who would be in a right condition of heart to understand it, the time of fulfillment, but written in such a manner that others might hear and not understand, might see and not believe. Let us glance hastily at the testimonies of the various prophets, and note to some degree their references to the coming times of restitution and the work to be accomplished. Judging from what we have seen of part fulfillments of the words of the prophets, what ought we to expect in their testimony regarding the events still future?

Moses was a prophet and in the five books of Moses, we find various lessons, various instructions, much information, respecting the coming times of restitution. Every text of Passover representing the deliverance of the people from the power of Pharaoh, king of Egypt, was a type of the deliverance of all who desire to be in harmony with God, which shall soon be effected during the millennial age—the power of the prince of this world being lost and the people being delivered from the slavery to sin and death. The Red Sea picturing the utter overthrow of Pharaoh, suggests to us, when we understand it, the complete overthrow of Satan and all his hosts, as it ultimately shall be accomplished when the Lord shall deliver the people.

The Day of Atonement for the Jewish people instituted by Moses, taught not only the great sacrifice for sin but that with its accomplishment would come to a rolling away of the curse and the uplifting of humanity, the blessing of all the families of the earth through the greater than Moses and the greater than Aaron—through Christ and his glorified Church. While there are many pictures of restitution in the teachings of Moses, after we understand the matter, there is one so simple, so plain, that even babies in Christ may understand it. We refer to

ISRAEL'S TYPICAL JUBILEE YEAR

Every fiftieth year, under the law of Moses, was a year of release from all slavery, all bondage, all debts, not only for the people but for the land, their original inheritance. So mankind—sold under sin into slavery to sin and under its bondage and wages, death is waiting for the great antitypical jubilee times, the times of restitution of all things spoken by the mouth of all the holy prophets since the world began. When those times shall have been introduced they are to be antitypical of Israel's jubilee. Much more glorious, much more grand, much more blessed, they will give back not only earthly possessions but to as many as will receive them in the Lord's way they will bring mental, moral and physical restitutions, bringing the world of mankind back to their original conditions in which Adam was created, in the image and likeness of God, and from which he fell through sin; we all as his heirs participating.

How grand an uplift that will be! We hear much of the social uplift much of endeavor to lift the world out of degradation and sin and trouble, and we are in sympathy with everything that is good and helpful in this way, but we are most of all in sympathy with God's great plan, which proposes to do these things on a marvelous scale, and to right the difficulties of earth in such a manner that they will no more annoy or trouble. All who will accept the divine favors at that time will come to the full perfection; and, being tested will never again fall; while all who will refuse the divine favors and blessings of that time, will fail in the testings and will die the second death, and neither trouble others nor be troubled themselves thereafter.

JOB'S PROPHECY PICTORIAL

Job was a prophet and in his own experience he typified the losers which have come to the world through the reign of evil. He lost his children, his flocks, his herds, his property, his health and the love and companionship of his wife. The poor desolate, old man prayed to the Lord that he might be hidden in the grave until the time of divine wrath against sin was at an end, and that then he might be remembered of the Lord and come forth from the tomb under the blessed conditions of the millennial age, under the light of divine favor. Poor Job was a picture or type of the world which is in just such a condition—Job 14:13; Rom. 8:22.

Job's later experiences too, are prophetic, and fulfill the requirements of our text. Job spoke of restitution times in the record of his own restitution blessings. When the Lord's time of favor returned to him, he got back just as many children and more flocks and herds and more honor and dignity and a greater blessing in every way. So in the world in the times of restitution. Mankind may attain not only to the blessed conditions which Father Adam enjoyed, but to fill greater mercies and favors in many particulars.

David's Psalms are full of references to the Kingdom of the Lord and the blessings of the world when he shall be the Governor amongst the nations. He tells us that then wars shall cease unto the ends of the earth. In various of his psalms he pictures the times of refreshing from the presence of the Lord, which shall then cause the earth to smile and yield her increase and the whole human family to rejoice. He pictures the seasons of refreshing symbolically, calling upon the mountains and hills, the trees and the grass, to clap their hands and praise the Lord, for He will reign gloriously.

The prophet Isaiah gives most vivid pictures of the character of the blessings which will be upon the world during this millennial period, these restitution times. He tells that the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the face of the great deep. (Isa. 11:39.) He tells how the wilderness shall blossom as the rose and the solitary places shall rejoice. He tells how streams shall break forth in the deserts—not only in the literal desert, but also in the poor desert hearts from which hope has fled and into which the streams of refreshing shall come. He tells how in that time all the blind eyes shall be opened and all the deaf ears shall be unstopped—not only the physical blind and physical deaf, but the mentally and morally benighted. He explains how the Lord is going to make a great feast of fat things for all people and how through his Kingdom (mountain) he will destroy the veil of ignorance and superstition which is over all people, and how he will swallow up death in victory, wipe away tears from off all faces, and take away the rebuke of his people. Thus does the Lord through His holy prophet tell us of the coming times of restitution of the universal blessings which shall then prevail and the glorious opportunities which shall be for all people.—Isa. 25-6-9; 35.

THE RESURRECTION HOPE IS RESTITUTION

The Prophet Hosea is another of the holy Prophets, and he also in various ways refers repeatedly to the coming times of restitution. He pictures the entire work of the millennial age, of lifting mankind from the death state up, up, up to the full perfection of life. His words are quoted to this effect by the Apostle Paul in I. Corinthians 15, 54, 55. His words are, "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plague! O grave, I will be thy destruction." Hosea 13; 14.

Similarly, dear friends, we might take up all the various prophets and find in each one's testimony most pointed references to these coming times of restitution, but the time will not permit. We must close with one more reference and it shall be to Ezekiel's prophecy. Turn with me to the sixteenth chapter of Ezekiel. Let us read together the word of the Lord through this holy prophet. Read it all at your leisure but just at present we must confine ourselves to a few of the most pointed statements.

The Lord is unbrading Israel, and declaring that her course, has been more reprehensible than that of the people of Sodom and Samaria. After telling them that they were worse than these, and that they sinned against greater light, the Lord tells us how intimately he will bless the Israelites and restore them to His favor and have compassion on them, and then he tells further that similarly He will have compassion upon the people of Samaria. This statement, therefore, through the prophet Ezekiel, is a most forceful lesson respecting the future times of restitution. Our dear Redeemer Himself calls attention to the fact that the Sodomites were all destroyed by fire from heaven, (Luke 17:29), but He also declared that if the mighty works that were done in Tyre and Sidon had been done in Sodom and Gomarrah, they would have repented in sackcloth and ashes. (Matt. 11:21).

One would be inclined to say, if this be true, why should not the Sodomites have some future opportunity? It is this very future opportunity which the Scriptures say it is yet to come to the Sodomites, yea, to all people. All the families of the earth are yet to be blessed with a clear knowledge of the truth, under the glorious light of the heavenly kingdom, which, as the Sun of Righteousness shall dispel all the ignorance and error of this present time. But let us read Ezekiel's prediction of coming blessings, which signify a hope for Sodomites.

THE NOBLEMAN'S RETURN

Notice again the force of our Lord's prophecy respecting the future that "all that are in the grave shall hear the voice of the Son of Man and shall come forth," the few faithful ones to a resurrection of life, the great mass to a resurrection of judgment—to the opportunities for restitution through the chastisements and corrections and disciplines and instructions and rewards of the millennial kingdom, the times of restitution. Mark again our Master's words: "The dead shall hear the voice of the Son of Man, and they that hear shall live." (John 5:25.) The knowledge of the Lord must reach all mankind, and those who obediently hear the message of good things of great joy which shall be unto all people shall thereby be revived, refreshed, restored, step by step to all that was lost by Father Adam's disobedience.

Note again our Lord's illustration of the coming restitution times in His parables. When after likening Himself to a nobleman going into a far country and who likened His followers to a nobleman's servants who were given certain pounds or talents of responsibility in His absence and who were called upon to report progress at his return, the parable pictures the return of the nobleman as a king, and this illustrates the glory and majesty of our Lord at His second advent. It then tells us of the rewards granted to the faithful servants, that some were given authority over one, some over two and some over five cities as rewards. A clear intimation is that these disadvantageous conditions will by and by be qualified and empowered to rule, to judge, to bless the world, and that ruling and blessing constitute a picture of the times of restitution and the kingdom under the whole heaven which then will be conducted along the lines of righteousness.

Let us remember also our Lord's words to the disciples when they asked Him pointedly a question saying, "We have left all and followed Thee; what, therefore, shall we have?" He answered and said unto them, "Ye that have followed me in the regeneration shall sit upon 12 thrones." etc. What is this but a teaching for the world to be conducted under the superintendency of the glorified Church, Head and Body? Neither the Lord nor His apostles nor any of His followers have yet been reigning over the 12 tribes or over any of the nations. We are still in the time of sufferings and trials, which attest our obedience and faith. It will not be until this testing time for the Church shall have passed entirely that we shall sit with our Lord in His throne and the times of regeneration of the world shall begin—the time of the restitution of all things which God hath spoken.

Vary our Lord's parable of the sheep and the goats, a picture of the millennial age and its restitution work. The parable marks its beginning as taking place at the second advent of our Lord for it says, "When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall He gather all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats." 25:3;-32.

As many as will thus fall into line with the divine arrangement will become the sheep, and gradually during the millennial age, will be gathered to the right hand of the glorified Christ, while all others as goats will be repulsed and separated to the left. At the close of the millennial will come the ultimate and eternal settlement of the interests of both classes. The sheep will be received to everlasting life, the goat class be destroyed in the symbolic fire representing the second death, for the wages or punishment of sin is death.

To those who are desirous of continuing an investigation of these discourses of the Apostle Peter, we suggest that our topic next Sunday shall be the two succeeding verses, namely Acts 3:22. 23. Although this discourse was delivered in New Philadelphia, Ohio, it will, as usual, appear in the columns of the Tribune.

IMPORTANT NOTICE TO SUBSCRIBERS.

Owing to the tremendous scarcity of paper, we are compelled to revise our mailing list. We wish all subscribers would consult the mailing tab on their paper and if in arrears kindly forward the amount at once. The regular price of the Tribune is $2, but under a special arrangement with the Watch Tower, subscribers interested in the Truth have been paying only $1 for an eight page paper. The paper house from which we buy our paper have notified us that the supply for our next contract must be reduced to the lowest quantity on account of the shortage of supply. Much as we would like to we cannot afford at this time, on account of shortage of supply, to carry any subscribers who are in arrears. This request has been made also upon the Tribune by the publishers who are cutting off every paper not paid for and every subscriber in arrears. Won't you please consult your tab and send in your money at once if you are in arrears.

Owing to the scarcity of white paper, the leading papers in all the large cities are either cutting down the size or are raising the price in order that they may continue publication, and the Tribune may have to do likewise.

NATIONAL LABOR TRIBUNE,
M. S. VITCHESTAIN, Treas.

A CORRECTION.

Please permit me to make a correction in my letter as published in your issue of Nov. 30, as regards the Two Horn Beast of Revelation 13. *England and Ireland*—the United Kingdom—is the Two Horn Beast, and *not* the United States and England as you have have it in my letter. I deeply regret this typographical error, also the reference to Pastor Russell as "Reverend," a title we do not use. I wish you would kindly make this correction and greatly oblige.

Sincerely yours,
J. A. BOHNET.

St. Paul, Minn., Dec. 15.

I am enclosing subscription as per special arangement with the Watch Tower. I notice by the tag that I am several months behind and I thank you for continuing to send the paper under the circumctances. The H. C. L. is not only effecting the papers; but all other business as well and especially the average wage earner. I do not see any relief in sight, indeed the prospect seems to be that every thing will get worse. If it were not for the hope beyond this "great time of trouble" it would indeed be a dark day. The better day is not far away, for which we are glad. Continue sending paper as long as the money holds out. I am much desirous of obtaining the March 15 Watch Tower 1895, will you please insert the copy belew in your paper and oblige

I will greatly appreciate if any one will send me a copy of the Watch Tower, March 15, 1895.

Thanking you,
H. B. MORRISON,
987 Laurel Ave.,
St. Paul, Minn.

Burns, Tenn., Dec. 15.

Not deeming it necessary to send my subscription through The Watch Tower office, so will send it direct and I want to thank you for sending my paper over after my time was up. Am so glad you are to republish our dear Pastor Russell's sermons and also other truth features. May the dear Lord bless you in your noble stand for truth and right.

MRS. BELLE RICHARDSON.

Indianopolis, Ind., Dec. 18.

My subscription to your valuable paper expired July 20th, 1916, and I have neglected to renew it, on account of some minor causes, and will here send you direct the amount usual for renewal.

I have taken your paper for the sermons and other matter along Truth lines, and have been very much blessed by so doing, and I hope others have received the same.

I belive your publishing of the Plan of the Ages will be a great benefit to its readers, and will give the hungering and thirsty, some food that otherwise they would not get.

Wishing you many blessings for your work, on behalf of the Truth.

Yours respectfully,
A. D. DRAKE.

PASTOR RUSSEL'S LAST PHOTO.

We are glad to announce to the friends that we made some negatives of our dear Pastor less than two months before his death. The pictures are not yet ready but we will accept orders and forward as soon as possible. The sizes and prices will be the same as for the 1911 photo, which is so universally admired and pronounced the best they have ever seen. These we have in stock. All prints are made on high-grade double weight paper—ready for framing—workmanship and finish guaranteed the best. Prices as follows: 5x7, 15c each; 8x10, 65c; 11x14, $1.25; 16x20, $3.50; 20x24—especially for class rooms and halls,—$5.00 postage paid. W. R. MITCHELL, 619 S. Broadway, Los Angeles, Cal.

A GOOD OFFER.

To all those who wish to have the Tribune sent to a NEW ADDRESS for 1917, the Tribune makes this offer. We will send the Tribune to any address from now until January 1918 for One Dollar. This means thirteen months instead of twelve. Send in all subscribers with this proviso.

Another thing—it is not necessary for our friends to send their money to the Watch Tower, Brooklyn. Send your renewals and new subs to us direct and thus save time and trouble.

The price of the Tribune to all Truth friends is ONE DOLLAR a year, paid in advance, all other reports to the contrary.

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CLOSED SHOP UNIONISM FROM ANOTHER POINT

A. F. of L. CALLED "LABOR TRUST," "PROFESSIONAL AGITATORS" EXPOSED—ASSESSMENTS HIGH, LOSS THROUGH STRIKES FABULOUS AND UNIONS RUIN TOWNS.

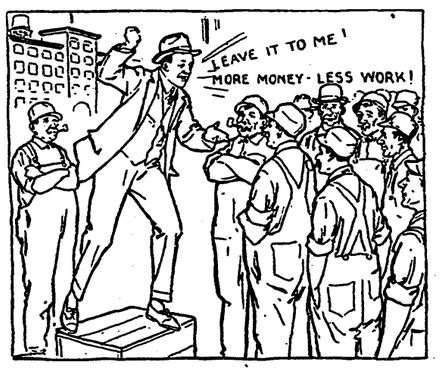
Closed Shop Unionism and what it means to the workman, the employer and the community is demanding some attention and the Marshall Jackson Company, of Chicago, have copyrighted a pamphlet which is being distributed broadcast.

Through their permission the National Labor Tribune is able to present the contents to those who would in no other way be able to know how the problem is handled by those who also have some conception as to the benefits as well as the disadvantages of the open shop.

The American Federation of Labor is branded as a "Labor Trust ;" the "professional agitator;" is exposed and the danger of the union to a prosperous community are presented with no encouragement for the union.

The startling information is given that Middle West union men in 1906 paid as high as $80 a year in extra assessments and still more striking is the information that in 1911 in this county alone union men paid $35,000,000 in dues and assessments and lost $25,836,700 in wages.

There is no effort on the part of the authors to handle any



THE AGITATOR COMES TO TOWN.

profound economic question but the matter is clear, concise and to the point.

The Tribune presents it without comment so the reader may analyze for himself the logic of the arguments contained therein:

Closed Shop Unionism; What it Means to the Workman; the Employer; and the Community.

What is The American Federation of Labor? It is commonly called the "Labor Trust."

What is its object? To control every man who works. It sends organizers all over the country for that purpose. Some of these organizers are in our city today.

Who are these organizers? They are paid professional agitators.

What does the word "agitator" mean? It means one who excites; who "stirs up."

Are these agitators mechanics or workingmen? No; they are hired for their "gift of gab."

Are they interested in the workmen or their employers? No; they are strangers to us.

Why are they here? They are here to make money for themselves and their union bosses.

Where is this money to come from? It is to come out of your pay envelope.

How do they propose to get it? By persuading you to join the union, and pay weekly dues.

Are you to join of your own free will? Yes, if possible. But if not, you are to be made to join.

How? They hold meetings in halls, on the streets, at the noon hours. Any time they can get a workman's ear they paint fancy pictures of what the union can do for him.

What for? To agitate, stir up and "rush" a crowd of men into the union before they have time to think.

What then? After this crowd is "rushed" in, they call a strike on some pretext or other. The men gather in crowds; everybody is excited; the agitators urge everybody to join the union.

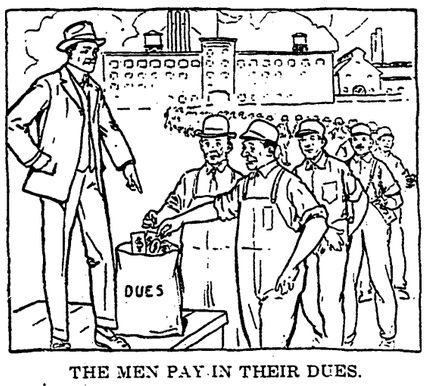
What is the object of the strike? To get everybody on the street.

Why? So they will be afraid to go back to work.

What good will this do the agitators? They expect the men will join the union and "stick with the bunch."

Suppose all the men do join the union? The manufacturer employs independent workmen; or, he moves his plant to another town; or, if weak kneed, he agrees to a Closed Union Shop.

In any event, THE UNION LEADERS GET THEIR MONEY.



THE MEN PAY IN THEIR DUES.

The Union System

You know what a political ring is. There is the "Big Boss" at the top. He has hundreds of small bosses under him. Each of these bosses has still smaller bosses under him. And the smallest boss is the "ward heeler" who rounds up the votes in the ward. Each boss holds his job by the number of votes he can deliver. Control of the votes means control of the public money. Not half the money is actually paid for the work to be done. Whenever any money is spent, the bosses all down the line get their share. And all this money comes out of the taxpayer.

Labor Federations follow this same plan. The "Big Boss" sits in his private office. He has been the Big Boss for many years. Every year the "gang" elects him again. He gets an enormous salary and there is no limit to the money he can spend. He is looking for more and more for himself all the time. The "Big Boss" has hundreds of bosses under him. They all get large salaries and have large expense accounts. These bosses have other bosses under them. They all get big salaries and have big expense accounts. And among these smaller bosses are the "organizers" here. So on down to the business agent. He corresponds to the "ward heeler."

And the money these "union bosses" get COMES OUT OF THE PAY ENVELOPES OF THE UNION WORKMEN.

Union Graft

The union bosses have many ways to get money when they gain control of the workmen.

First, you must pay your dues regularly each week to hold your job. These run from 25 cents to 75 cents per week, depending on the union.

But don't think that is all. That is only a starter. At every meeting donations are asked to help some other union.

You must pay other assessments from time to time to help other unions on strike. Every time a walking delegate in a town nearby calls a strike, you pay an extra assessment each week.

In 1906, union molders at work in a Middle West city paid as high as $80 a year in extra assessments. And the town is non-union today, and has been ever since 1906. The union men paid their money for nothing. So far as they were concerned, all the strike did was to lose them their jobs.

Another way the union bosses make money for themselves: They call a strike on one pretext or another. Most of the time, the men who quit their jobs do not know what the strike is about. They lose their jobs, their savings, and their homes.

Strikes mean larger expense accounts. A large amount of money is spent. No one can tell where it goes.

And still another easy way for the union bosses to make money: They learn the employer has a job to finish by a certain time. If not completed, he must pay a large penalty. The union boss tells him to "come across" or he will call a strike. When the job is a large one, and the employer timid they get thousands of dollars.

Many of these union "bosses" are enormously rich. A Chicago business agent accumulated $350,000 in 8 years.

After a strike of iron molders in an Eastern city, the walking delegates on the strike committee went into business for themselves.

It would take a large book to tell of all those who are rich and how they got the money.

IT IS THE AGITATOR'S GAME; HE ALWAYS WINS.

(To be continued.)

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"UNTO US A SON IS GIVEN"

Isaiah 9:2-7. December 24.

A Picture of Messiah and His Millennial Kingdom—Darkness Still Measurably Covers the World—The Rising of the Sun of Righteousness to Scatter the Darkness—Messiah to Be the Agency Through Which Earth's Cleansing and Lighting Will Be Accomplished.

"For unto us a Child is born, unto us a Son is given; and the Government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."—Verse 6.

THE FIRST VERSE of the chapter from which today's Study is taken should be the last verse of the preceding chapter. Verse 2. After the Hebrew idiom, this statement pertaining to the future reads as if related to something in the past. The promised great Light is not yet shining upon the people. Mankind still "dwell in the land of the shadow of death." True, a measure of light emanated from our Redeemer's words and works; and it still shines forth from all whose hearts are illuminated by His promises and His Spirit. But this is not the light which is to scatter earth's darkness and to cause all mankind to appreciate God's glory.

That the Sun of Righteousness has not yet risen with healing in His beams is fully evidenced by the gross darkness of heathendom and by the lesser darkness of Christendom. The glorious prospect is, however, that very soon the Church of Christ will be completed, and that the Sun of Righteousness will shine. (Malachi 4:2; Matthew 13:43.) Then ultimately every child of Adam, sharer in his curse, shall be brought under the influence of that great Light which will constitute the Millennial Age a Day of glory.

Verse 3. "Thou hast multiplied the nation, Thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil." This, the Revised Version rendering, is evidently the correct one. This pictures mankind during the Millennial Age, brought forth from death, released from the Adamic curse, rejoicing as those who divide a spoil—sharing in something which has fallen to them. The Millennial blessings will be distributed as Divine bounty; and none will escape these blessings except those who willfully refuse them.

Unto Us a Son Is Given.

Verse 4 delineates this joy. It will be because the great oppressor, Satan, will no longer have control. His yoke of sin, sorrow and death, his rod and his staff of affliction and slavery, will be broken forever. (Revelation 20:1-3.) The victory over the Adversary will not be slowly and gradually accomplished by missions or any human power. The Lord Himself will interpose, "as in the day of Midian," when Gideon and his little band of Israelites routed the hosts of Midian. (Judges 7:15-22.) Gideon evidently prefigured our Lord Jesus; and his little band prefigured the Church of Christ.

After Gideon's little band had been sifted, the Lord granted the great deliverance. So in the end of this Age, after the antitypical Gideon's Band, under their Captain, the Lord Jesus Christ, have given their Message—let their light shine out—God will grant the great victory for truth and righteousness through a Time of Trouble which will eventuate in the binding of Satan and the release of the oppressed.

How It Will Be Brought About.

Verse 6 explains how the foregoing prophecy shall be fulfilled. First, Messiah must come; who would be born after the manner of mankind, but nevertheless would be the Son of God. Continuing, the prophecy pictures the government falling upon His shoulders. Ignoring the earthly sufferings of The Christ, the prophecy points to the glorified Messiah at His Second Advent, as viewed from Jehovah's standpoint.

A name stands for the character or powers of an individual. The titles given to our Lord in Verse 6 represent His majesty, power and glory. Already His followers know Him as a most wonderful Counsellor. The world has yet to learn this fact; but before the close of the Millennium it will be generally known. Our Lord is recognized now by His true followers as the Mighty God, but not as the Father. (1 Corinthians 8:6.) He is the Father's Representative, Mouthpiece, the well-beloved Son, given all power necessary for the accomplishment of the great work entrusted Him. He will be the Everlasting Father of mankind in the sense that, having redeemed Adam and the race to which Adam failed to give life, He will give life everlasting to all who will obey Him. The Church, however, are begotten of Jehovah to a new, spiritual nature.

The Prince of Peace.

Verse 7. David signifies beloved. The kingdom entrusted to King David was God's typical kingdom, and was maintained by the Lord until Zedekiah's time, when it was removed until He should come whose RIGHT it is. (Ezekiel 21:27.) Our Lord, as a descendant of David, was the Heir to that Kingdom which was to have no end.

BRICKLAYERS WANT MORE.

CINCINNATI, Dec. 18.—Bricklayers' union No. 18 has voted to ask for a wage increase of 5 cents an hour, to become effective the first of next May.

30 '16

The 45th Year

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ESTABLISHED 1872—No. 4 PITTSBURGH, PA., THURSDAY, DECEMBER 28, 1916. FIVE CENTS A COPY

EDW. B. GOEHRING OUT FOR DISTRICT ATTORNEY

Young and Enthusiastic Lawyer Who Solves Phenomenal Cases and Wins Pardons After Noted Lawyers Have Failed, in Race for Office.

Edward B. Goehring, polite, energetic, capable and willing, is in a receptive mood to be made District Attorney of Allegheny County and if ability and efficiency is an essential qualification with economy and experience, Ed is 100 per cent lawyer for the job. Edawrd B. is a brother of the late Harry L. Goehring and there were but few who were more capable or better known than Harry, and none who were more familiar with the details of the District Attorney's office. Ed. has been geting in touch with every friend and acquaintance and with everybody's else's friend and acquaintance, this, too, besides diging out for strangers with the result that he has listed the names of some 18,000 electors with whom he has come in contact. The individual members making this great army have given a promise or asked to be reminded of their acquaintance when the primary election is a little further advanced. This is not all, Ed. has a platform and he is enthusiastic as well as imbued with implicit confidence that he will be able to line up sufficent votes to put himself across when the votes are counted. He goes still further that while he has personal confidence in his own ability he has friends who are preparing to throw themselves into the battle. Ed. is a graduate of the University of Pittsburgh, class of '95 and this class is getting a hunch on. When they get started there is something going to happen and there need be no surprise expressed if the whole University should be the vanguard of Ed's campaign because Ed's made up his mind to win. There's another angle to this campaign it's this: Ed. aint too proud to dig. He's made up his mind that he's going to scurry through every train that leaves Pittsburgh and he, too, will ride in on some, and in this way meet face to face thousands of voters who would like to see him and tell him to his face what they think of his candidacy, and how he appeals to them as the next District Attorney of Allegheny County. Ed. has his own ideas about running the office and they're practical. He's a lawyer of 21 years experience and for the most part he's made Criminal law a specialty.

So familiar is he with the details of the District Attorney's office that he can go through them as easy as a ferret goes through a rabbit hole and when Ed goes through there ain't anything left to go after. The District Attorney's Office, Ed says, is the most important office in Allegheny County and but few men who have occupied the office have realized its great importance. "Elect Ed" is what Ed's friends are saying "and let him show the power the office wields." Ed hates a speakeasy proprietor. That reprobate can kiss himself good bye and shake the dust of this mundane locality from his brogans if Ed is elected. Then, too, Ed's charitable and he's a remarkable fellow when he makes up his mind to do a feller a turn.

Not long ago after a half dozen attorneys had collected large sums of money from a poor fellow who was sent to the Penn. Ed started in to get him pardoned. Ed wasn't after the coin, he cast that to the winds with utter contempt and began an investigation of the facts in the case. He stuck to it; it was a hard job with lots of real personal investigation and night work as well as all night work, there was dreaming in the intervening hours between the time the work was temporarily suspended for a nap and the next morning. Finally Ed got the details worked out and the testimony of the witnesses and a personal review of the facts with the surviving witnesses as well as an inspection of the place where the crime was committed. When Ed got through he was primed for the pardon board with the result that when Ed closed his argument the Pardon board woke up to a genuine realization that one Andrew Toth, an unfortunate Hungarian of Homestead, Pa., had been tried for murder and convicted. Later he was committed to the Penitentiary where he served 20 years for the crime. Ed proved to the Pardon Board and every member on it that an innocent man had been forced to remain behind prison bars and high cold stone walls during the best part of his life.

What agony this man had undergone no one can tell. He was committed to the penitentiary after he had been sentenced to be hanged.

Andrew Carnegie upon reading the phenomenal work of Edward B. Goehring sent for Ed and requested him to go over the details of the case in which the great steel master had become interested. Ed outlined the case and then presented the details with evidence corroberating the facts and Carnegie with that philanthropic spirit of his, pensioned Andrew Toth and the latter is now spending the remainder of his days in freedom and with his family who long since had grown to manhood and womanhood. It was Ed Goehring who did the work and it shows that Ed knows how to work out successfully complicated cases after others have failed. Ed's there with the goods. Get busy, fellows, get busy.

ENOCH RAUH IN THE LIMELIGHT FOR MAYOR

Admiring Friends Anxious to Get the Word to Go to It--Rauh Act Makes Many Strong Supporters.

Enoch Rauh, author of the Rauh Act, philanthropist, leading citizen and successful manufacturer and businessman is held in high esteem by the people of Pittsburgh and no man is more conscientious in the performance of his duties than Mr. Rauh.

He is a close observer of civic affairs and since his induction into public office has most successfully mastered many intricate problems of municipal value to the people of Pittsburgh. There was in this country no more representative body of men than the original nine selected by Governor John K. Tener to put into execution the provisions of the new charter which made possible Pittsburgh's Business Council.

The nine who at first were selected were men whose ability and integrity fully measured up to the expectations of a million people in whose midst they were to rule and over whose destinies largely they were to hold sway. The new act was an experiment and the Chief Executive of the Commonwealth sought able, capable and experienced businessmen who were not only successful in their own affairs but whose appointment would immediately meet with the approval of the cultured and refined as well as the humble and the lowly. It is safe to predict that many generations will pass before Pittsburgh will have a more representative body than the first original Business Council and none in that selection by Governor Tener was more representative than Enoch Rauh. From that day to the present no man has done more for the people and none has been more generous in lending assistance. Mr. Rauh has given strict attention to the requirements of the taxpayers and the demands made upon the small home holder. He has rebelled against unnecessary

ENOCH RAUH.

outlays in the compilation of the budget and has protested vigorously against any outrages being perpetrated wherein the taxpayers' money may be squandered to enhance the fortunes of private individuals. When a question of fair distribution came up Mr. Rauh has always been found on the right side. Never has it been charged against him that he has permitted at any time, his own selfish interests to interfere with an equitable distribution of the peoples' money nor has he hesitated to declare himself openly against what might be regarded as vicious legislation which he believed either to be an imposition or wonton extravagance. In every transaction and to every entreaty he is conservative, kind, generous and most considerate. He is not whimsical; he never plays politics at the expense of the taxpayer, neither is he fickle minded but keen, logical and economical. He is cool and collective during the most trying experiences and patient almost to a fault. He's a good listener, always

(Continued on Eighth Page.)

WOULD ABOLISH MIDDLEMEN.

PHILADELPHIA. Dec. 18.—"The grangers want to get rid of the middlemen," said President McSparren of the Pennsylvania State Grange, which held a convention in this city during the week. "This, we feel, can be done through a 'secondary express,' or sort of parcels post fast freight for commodities. This will really be a fast freight service, if instituted by the government and will prove a boon to farmers and the public alike."

"As matters are now arranged, produce by freight must come by the carload. Take apples, for instance. To collect a carload of apples usually requires the service of a middleman at the receiving point, at the producers' end, as few farmers raise enough apples themselves to fill a car.

"Then, when the apples arrive in the city, a few grocerymen want a full car, and the services of another middleman are required for the distribution of the apples in small parcels. Under secondary freight the railroads would carry parcels of freight, no matter what rate, at reasonable rates. The parcels post limitation is now 130 pounds."

RIGHT TO QUIT ESSENTIAL.

NEW YORK, Dec. 18.—"Take away the laboring man's right to quit work and you might as well enslave him." said President Garretson of the Order of Railway Conductors at the Economic club's annual dinner.

President Van Hise of the University of Wisconsin recorded his usual approbation of the Canadian industrial dispute act, which prohibits strikes pending a government investigation.

STATE INSURANCE PAYS.

HARRISBURG, Dec. 18.—On January 1 next the state insurance fund will declare a dividend of $90,000 that will be distributed among policy holders. As the state fund's initial rate is 10 per cent below that of private insurance companies, the saving to state fund policy holders is from 20 to 25 per cent, as compared with concerns that have placed their risks with stock companies. The state fund dividend will be an the basis of a 15 per cent return to all commercial and general industrial risks and 10 per cent to coal mine operators insured in the fund.

ADAMSON LAW CASE SET FOR HEARING JANUARY 8.

WASHINGTON, Dec. 18.—The United States supreme Court will hear arguments on the constitutionality of the Adamson law January 8. The test comes on appeal from Federal Judge Hook's decision in the Missouri, Oklahoma & Gulf railroad case at Kansas City.

The supreme court set aside several other important cases previously assigned for January 8, that the railroad question might be considered.

MINERS' WORK DAYS AND WAGES

COLUMBUS, Ohio., Dec. 18.—The state industrial commission reports that pick miners employed in Ohio coal mines averaged 168 working days each during 1915. The average rate of wage per day was $2.72, or a total of $456.96 for the entire year.

Of 2,430 employes in the sandstone industry reported on, it is stated that 296 receive, per week, under $10; 736 under $12, and 794 under $15.

Coal accidents during the year 1915 resulted in a loss of time equal to the entire time of 1,663 men for one year.

CIGAR MAKERS RAISE WAGES.

NEW HAVEN, Conn., Dec. 18.—Cigar Makers' union and manufacturers have agreed on a new wage scale, to become effective the first of the year. An increase of $1 per thousand will be paid on all 5 and 10 cent goods and $2 per thousand on special and 15-cent cigars. Packers will be increased 12½ cents per thousand for boxes containing 50 and 100 cigars.

LET U. S. OWN POSTAL LINES.

WASHINGTON, Dec. 18.—In his annual report Postmaster General Burleson recommends that early action be taken by congress declaring a government monopoly over all utilities for the public transmission of intelligence and that as soon as possible the telephone and telegraph facilities of the United States be incorporated into the postal establishment.

ORCHARD WORKERS UNITE.

FRESNO, Cal., Dec. 18.—Over 200 Italian orchard and vineyard laborers have organized a union and affiliated to the A. F. of L. Last season the wages of these workers was $2 for an 11-hour day. They are now demanding $2.50 for an eight-hour day.

O'NEIL AND WAGNER FOR COMMISSIONERS

Peohle of Allegheny County Sold Out by Harris and Gumbert to the Vare-Brumbaugh Aggregation.

The Speakership fight is causing some excitement as well as bringing to light some political conspiracies that give promise of some interesting revelations as soon as the public becomes familiar with the way in which their servants in the office of County Commissioner have bargained and sold the promises made to the taxpayers.

County Commissioners Frank J. Harris and A. C. Gumbert have handed over the power of the Commissioners Office as well as its influence to Ex-Mayor William A. Magee and the Mayor in turn has passed it on to Governor Martin G. Brumbaugh, the tool of the Vares. The latter is now peddling his authority to the liquor interests or any combination who is open to barter for it.

J. Denny O'Neil, who fought desperately against Harris and Gumbert, charging the latter were in league with the liquor interests and under such circumstances he could do nothing save vehemenently assail such men, is now with the old gang whooping it up.

All that at that time looked corruptable and foul to O'Neil has passed away and now O'Neil without apology has joined issue with Harris, Gumbert and Magee. Magee has compelled Harris and Gumbert to set aside their determination to expose O'Neil's extravagance in office and "shut-up."

While Harris and Gumbert have deliberately and wilfully sold out their promises and have remained practically inactive since their election J. Denny O'Neil has formed a combination with Honus Wagner to run for County Commissioner as soon as the term of the present incumbents expire.

The friends of Wagner, the noted ball player, wanted him to run for Sheriff but he refused owing to a desire to play ball for another season. After the next season, he has given promise, he will join with O'Neil as a running mate for County Commissioner. There is no question about Honus' popularity and with the covering up of the extravagance of O'Neil, Harris and Gumbert will be easy picking.

No greater crime has been perpetrated than the selling out of the power of the County Commissioners. This was forced through Ex-Mayor Magee, who went into a combination with the Vare-Brumbaugh gang and the strange part of the whole conspiracy is the part Gumbert is playing. Gumbert has cheated his friends it is said and patiently submits to the dictation of the Vares.

Before election Harris and Gumbert made all kinds of promises to the people and there was every evidence of efficiency. Allegheny County was promised one of the best administrations it had ever experienced. The Tribune through a promise of the highest ideals and purest motives came to the rescue of Harris whose candidacy was in desperate straights. Well meaning but mistaken followers of O'Neil took exception to the Tribune. Harris and Gumbert were elected but since that time nothing has been done for the public, the promises have been bottled-up and Magee has taken care of O'Neil. The alleged extravagance has never been exposed, nor has the crimes committed by O'Neil been brought to light as was originally intended. Further, the Janitor of the County building is still drawing $4,000 per annum for buying a mop, a scrub bucket and collecting soap wrappers for premiums.

The friends of Harris and Gumbert during the campaign were much excited over this pilfering of the public treasury, the Commissioners have done nothing to save this criminal extravagance. The job is nothing more than that of ordinary janitor and since criticism was made against O'Neil's brother-in-law, who held it, why fire O'Neil's relative to appoint some other equally as worthless. The County Commissioners have gone further; they defy the taxpayers as well as the trade unionists by appointing to the place of Chief Engineer a man who carries no card from the Engineers Union nor a man who has any experience in that capacity. The taxpayers are actually bled to the tune of $2,000 a year or more to keep employed a man as engineer who is filling the office through violation of a city ordinance and at the same time the secretary of the Stationary Engineers Association is violating his oath of obligation. This secretary is in the employ of the City of Pittsburgh as Boiler Inspector and will not nor can he recommend any candidate for appointment or employment who has not passed an examination, and, even before taking the examination he must have two years experience. The farce is practiced on men who seek employment as hoisting engineers.

The extravagance of O'Neil and the reckless disregard for the interests of the people by O'Neil is probably one of the worst outrages that could be perpetrated upon the people and this is being covered up by both Harris and Gumbert through a deal that has developed into a conspiracy between Magee and the Vares.

There is at the present time gas being burned in the County

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The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

SECOND VOLUME SCRIPTURE STUDIES.

(Continued from last week)

THE BOOKS OF MOSES AND THE LAWS THEREIN PROMULGATED.

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another author written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel in order to make good his imposition. (See Deut. 31:9-27.) Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books: and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or title must not be altered—thus giving assurance of the purity of the text.

These writings of Moses contain the only credible history extant, of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and, taking in his hand a lump of earth, cast it into the water. That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that the merest child of intelligence would not be deceived by it. On the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed. It treats not of God's having a beginning, but of his work and of its beginning and its systematic orderly progress—"In the beginning God created the heavens and the earth." Then stepping over the origin of the earth without detail or explanation, the narrative of the six days (epochs) of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was divinely inspired, than to assume that the intelligence of one man was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modern implements and millions of money.

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this twentieth century; and the laws of this century are based upon the principles laid down in the Mosaic Law, and framed in the main by men who acknowledged the Mosaic Law as of divine origin.

The Decalogue is a brief synopsis of the whole law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous or not supernatural. But familiarity with them and their claims has begotten measurable indefference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians but to Hebrews; not to teach faith in a ransom, but to convince men of their sinful state and need of a ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself."—Mark 12:30, 31.

The government instituted by Moses differed from all others ancient and modern, in that it claimed to be that of the Creator himself, and the people were held accountable to him; their laws and institutions civil and religious, claimed to emanate from God, and, as we shall presently see were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted. The first thought of some in this connection would perhaps be: "Ah! there we have the object of their organization; with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions without the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, a member of the priestly line.

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood: Regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a theocracy, i. e., a divine government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since. "The Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (Num. 11:16, 17. See also verses 24 to 30 for an example of true and giuleless statesmanship and meekness.) Moses, rehearsing this matter, says: "So I took the chief of your tribes, wise men, and known (of influence), and made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." —Deut. 1:15; Exod. 18: 13-26.

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power. Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such a people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses: "The cause which is too hard for you, bring it unto me, and I will hear it."—Leut. 1:17.

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an established empire rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "The Elders," without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them." At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet they had become infatuated with the popular idea, illustrated all around them in other nations. (1 Sam. 8:6-22). In considering this account of their desire for a king, who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself and his own family, these would have been the last men to honor with power and office.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger (foreigner) that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it." (Deut. 1:16, 17.) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and Thummim.

In view of these facts, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own tribes, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' laws. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point, Moses' law provided for a restitution ever fiftieth year —their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented is accumulation in the hands of a few. (Lev. 25:9; 13-23, 27-30.) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another.—See Exod. 22:25; Lev. 25; 36, 37; Num. 26:52-56.

(To be Continued.)

Appreciations

Pender, Neb., Dec. 20.

I note from label on my paper that my subscription is about to expire and I am herewith enclosing amount for renewal of same.

Have had it in my home now for several years and very much appreciate the religious features especially.

Am also subscribing to Cincinnati Enquirer, St. Paul Enterprise and last but most certainly not least our grand old Watch Tower which is giving us the strong meat of God's word. We might liken the other to the deserdt—not really necessary—but very delicious and appetizing.

To me each paper fills its own particular niche—each coming at different times, ad each welcomed when its "due time" of arrival comes.

It may be that such articles as that by "A Reader" in the last issue and the one in Enterprise referred to may be needed, now and then, that we all may the better appreciate the frailties of human nature, and so endeavor to guard against them in our own lives; but I can not but be grieved, when I read, noting the spirit which seems to prompt them.

It forcibly reminds me of my family of five children when they were small. Many times they had disagreements and after sharp words and sometimes blows.

Had they come to me, their mother, telling me their little difficulties, I could very soon have made peace and harmony among them. And so I believe it would be with us. We are only children "grown tall," especially in the Father's sight and very immature and undeveloped; but I believe if we would take all these things directly to the Father instead of making them public to each other and to the world He would very soon make peace and harmony and also send "showers of blessings" upon each and all.

How very much we all need yet to grow in all the graces of the Spirit, especially in that of charity (love). Dear brethren let us all be more determined to take all things to the Lord fully assured of His ability and willingness to assist us to become "perfect and entire, wanting nothing," if only we will let Him.

Sincerely in His service.
MRS. L. C. LARKIN.

Yorba Linda, Ca., Dec. 9.

I am today sending P. O. order for fifty cents. This I think, settles my account to 1917. I am ordering the Tribune for another year through the Watch Tower Office.

The death of our Pastor has come to us all as a blow, yet we can rejoice in the great Truth and knowledge he has been privileged to give to us.

What a wonderful man was Pastor Russell.

I feel certain all the dear friends rejoice to see his summons continued in your paper.

May God bless your work.
Sincerely,
MRS. ED. GILMAN.

Calhoun, Ga., Dec. 17.

Enclosed please find money order for renewal of my subscription to your good paper. I wish to add my heartfelt appreciation with many others for the many good features of the Tribune. Its regular visits every week, with its wholsome food for Truth-hungry souls. Hope to add new subscriptions to your list next week

Faithfully,
CHAS. M. FARSMAN.

Tacoma, Wash., Dec. 18.

I see by the label my supscription expired March 22, 1916, and I wish to thank you for continuing the paper. I am also a Watch Tower subscriber. Interested in the Truth, I enclose amount of subscription price for one year.

Yours very truly,
JOHN PETTERSON,

Jerusalem, O., Dec. 20.

I see my subscription expired the 16th of Nov. Enclosed find Postal Order for one dollar for the renewal for another year. I thank you so very much for continuing the good paper, as I like its pure, clean sentiment, its opposition against fades and fakers, and its strong religious sentiment, es pecially Pastor Russell's sermons, al though he has passed into the beyond, his writings are as good and true as was before.

Yours very truly,
T. C. BRYANT.

Hartford, Conn., Dec. 21.

Enclosed you will find money order for the renewal of your valuable paper, which we enjoy so much on account of Pastor Russell's sermon. Though he is dead yet he speaketh through the rermons.

With best wishes for your success,
MRS. M. LAWSON.

Seneca Falls, N. Y., Dec. 18.

Enclosed find renewal of my subscription of your valuable paper for 1917. I am greatly interested in the religious department of your paper. In today's paper read with interest Bro. H. K. Hammond's article in defense of Elder Oppy's Exegesis of Rev. 13-11, as I had copied it and sent to a class that I do not think they take the Tribune.

While we desire to be in accord with what our dear Pastor Russell has written and not swerve from the Truth one iota,—we are to "try the 'spirits' or teachers, whether they are of God." See Bible comments on 1 John 4-1.

With best wishes,
F. H. PARMELEE.

Paterson, N. J., Dec. 9.

I discovered yesterday in receiving my paper that it has run over time. I had not intended it should do so, as it has been sent to me by some dear friend unknown to me. I myself could not afford to take it as I have no income to cover such expenses, and I ask you to discontinue it for the time being.

I want to thank the dear friend whoever they may be, for the loving kindness in sending it, as I have been wonderfully helped through its pages. Being deaf I cannot attend any kind of services, but have enjoyed Pastor Russell's sermons, however, I will have to get along without it for the present, I cannot expect others to send it to me free all the time. May God's blessing rest upon all the dear friends, and also upon your own labors to make it such a worthy paper.

Very sincerely,
MRS. J. DREW.

Convention in Pittsburgh, Pa.

The Watch Tower Bible and Tract Society is arranging for a Convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the Convention. The Saturday sessions will be held in Carnegie Hall in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W. E. Spill, 2509 Perrysville Ave., N. S., Pittsburgh, Pa.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

From all available accounts, excepting tuition from private teachers, Russell got his education very much as did the great statesman, Benjamin Franklin. Their careers parallel in that they were thrown upon their own resources young; Russell in mercantile business with his father and Franklin in the printing establishment with his brother James. Franklin had been equipped with what he could get in a scant two years at a primary school when turned into the world at twelve years of age. Franklin so repaired his deficiencies of his early education during the three or four years of his apprenticeship that he ventured to try a hand as a contributor to the columns of the**New England Courant** (Boston); with such success that, when his brother was arrested and imprisoned for a month for a too liberal exercise of his critical faculties, the management of the paper was confined to Benjamin. Jealousy was engendered in his brother on account of this success and he was again thrown upon his own resources. At seventeen we find him in Philadelphia with but one dollar in his pocket. His ingenuity and expertness were brought into play again and secured him employment. A trip to London was attended with failure in the printing businescs on account of financial lack; he then returned to Philadelphia where he secured the control of the **Pennsylvania Gazetteer.** Here he developed into a journalist, to which fact he owes no inconsiderable portion of his distinction among men. Thus was the education acquired by the most eminent journalist, philosopher, diplomat and statesman of his time, whose writings are published to this day in almost every written tongue.

The same applies to Henry George, the political economist, who, in the same city, developed himself as editor. One of his best productions on single tax started with a small editorial. A germ of truth, once planted, grows best when not checked by the mind being cramped beyond its capacity with a mass of learning and opinions of others. Hence, ignorance is a necessary equipment for the creative endency. Would you know the secret of these essays? Here you have it. We first believe a thing and then set about to get the facts to prove it, and only that which is corroborated by experience and observation is changed from intuition to knowledge. But expression is the educator—if you do not express your thoughts they will not grow. Man is only half himself, the other half expression. "With the heart a man believeth unto righteousness, but with mouth confession is made unto salvation."

The attainment of Russell's scholarship was a matter of experience, just as has been the case with the shining lights of this entire narrative. But this experience must be of a specific knd—that of obedience to principle. Only "he that doeth the will of my Father shall know my doctrine," said Christ. So you may just as well cast aside your respect for the titled dignitaries of churchdom, for they will not add one iota to your spiritual development. This is a fact that many of these clerics are recognizing also, for among those outside of Russell's propaganda who have acknowledged his scholarship are, Prof. S. A. Ellie (Methodist), Rev. J. R. Wells (Baptist), Rev. T. S. Thompson (Presbyterian), Rev. N. S. Garlough (Christian), and those heretofore mentioned in this story. As for those who have assailed Russell, "we should worry and get a wrinkle", since Hubbard has appropriately said that "A wholesale denounciation is a subtle form of flattery"; those who have thus indicated their grateful acknowledgement to their superior and commoner are too numerous to mention.

Modern social conditions, especially in America where the aim seems to be towards equality and where all men and women have the opportunity to win social status each in proportion to their innate or acquired character, those of the greatest capacity to positions of power and influence. There is no objection to any leadership in politics or business which is based on a superior power to imagine, plan and labor, notwithstanding destinctions of birth, creed, and royalty as in Europe. Hence universal education is desired for children, to enable all ranks to aspire to their ideals. In this American ideal the competent easily make their way up, and the foolish, or weak and wicked, often drop down; because society maintains no privileges except those founded on character and attainment. These are the conditions that made Henry Ward Beecher succeed in **Life,** but was too dense to pass with honors when affiliated with institutionalism. And similarly raised Pastor Russel to the esteem and regard in which he is held by those who read his writings, and it is not surprising that the clerics, representing the old social status of Divine Right of Kings and Priests, are worth when this newcomer elbowed them from the center of the stage of the modern religious drama.

We hear a great deal about students and scholars traveling to round out their education. They may be benefited by the experience acquired and observation afforded in traveling, but the noted philosopher Kant demonstrated by his life that in order to know things it is not necessary to travel—Kant never was outside of the village in which he lived; this proves the fallacy of the dictum that men must travel in order to round out their education. Emerson came to the same conclusion but had to travel to find it out. Henry Thoreau did not travel to win his place in literature for he lived the life of a hermit in the woods near alden Pond, at Concord, and also did not prize his graduating certificate sufficinetly to pay the five dollars to secure it—he said it was not worth it, and proved it by staying there. Russell's travels developed in him the cosmopolitan spirit for he did not feel any more at home in his own city than elsewhere in the states. But one lesson thoroughly taught in Russell's life is that the productive habit should be fostered while we absorb; university tuition absorbs the enthusiasm and vitality in getting ready for life, whereas, those who attempt to create while acquiring education, edify themselves in the endeavor—new thoughts come, like comets, from the outer unimaginable rims of silence, as we endeavor to express the familiar, when not hampered by a paid "professor" or "superior" of institutionalism. Russell, while engaged in business in the city of Allegheny (N. S. Pittsburgh), set the theological squatters, of the many imposing semminaries that ornament the same city, to rout before "seeing the world" and without the assistance of a university training.

AFTER THE SECOND RESURRECTION.

This is one of the pictures in our new No. 4 Truth Booklet. In this booklet, most of the doctrines precious to Bible Students are briefly discussed. It also contains Pastor Russell's Last Sermon, and many answers to "knotty" questions on the Scriptures. It is nice for a Present and after its study one will have a fair understanding of Justification, Consecration, Sanctification, Heaven, Paradise, Hell, Two Salvations, Death and the Millenium. Sample copies 5 cents. One dozen copies post paid, 36 cents. A sample c opy sent free to those not able to pay. Address W. W. Giles, Browns Summi t, N. C.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

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The following is the standing of the fund to date:

Previously reported	$75.00
Amount received	7.00
Total	$82.00
Paid out	$83.00

MISTAKES.

Jehova makes no mistakes.

All who have ever lived on this earth, have made mistakes, but one—the Son of God. Lucifer, son of the morning, made a mistake, when he said, "I will be like the Most High, I will exalt by throne above the stars of God." He made another, when he left his own habitation, to raise up a race of giants, "hybreds" who perished in the flood. Noah made a mistake when he made wine from his garden. and got drunk on it. Abraham made a mistake when he bound his wife to say in every place where they went, "He is my brother." He made another when he took Sarah's hand-maid, and a son born to him, to help God fulfill his promise to bless all nations through his seed. Esau made a mistake when he sold him birthright for a mess of pottage. Rebecca made a mistake when she taught Jacob to be deceitful, in order to get the blessing. Jacob's sons made a mistake when they sold Joseph for a slave down in Egypt. but God overrruled it for their good and His Glory. Moses made a mistake when he killed the Egyptian and hid him in the sand. He made another when he said, "Hear ye rebels, shall we fetch water out of this rock"? and then smote the rock, taking the glory to himself. But it most beautifully symbolized the smiting of the rock of ages, on Calvary's cross, from whence shall flow the sweet river of salvation, for a dead and dying world, in God's own "due time", when Christ sets up His Kingdom. David made a mistake when he planned the death of Urian, the Hittite, to get his wife. Solomon made a mistake when he took many wives and concubinas, for the record says, "even him did outlandish women cause to sin." For more than 500 years the kings of Isreal and Judah wrote their mistakes and sins in the blood of the nation, till God carried them away, captives into Babylon. Peter made a great mistake when he drew his sword and cut a man's right ear off. He may have intended to cut his head off. But God overruled his mistake for his own glory, making it a sublime object lesson, for all coming time, that the sword which stands for civil government, must never be used to establish the Kingdom of Christ. Paul made a mistake when he said to the High Priest; God shall smite thee thou whited wall, for sittest thou to judge me according to law, and commandest me to be smitten contrary to law? The mistakes of Papal Rome, during the Dark Ages, for more than a thousand years, are written with the rack, the gibbet, the dungeon, the stake, with fire, fagot and flame, in the blood of more than 50,000,000 martyrs of Jesus. Martin Luther made a mistake, when he courted the civil arm in defense of the cross of Christ, and thereby made Christianity popular. The great Siwss Reformer made a mistake when his zeal for truth, led him to enter Catholic shrines, pull down pictures and images, and make a bonfire of them.

Calvin made a mistake when he had Servetus burned at the stake. Like Zwingle, who girded on his sword and rode into battle to defend the cross he knew not the folly of acting as civil magistrate, and embassador of the lowly Nazarene at the same time. John Wesley made a mistake, when he preached free grace for all the world during the gospel age, and an eternal Hell of fire, for all who are not saved before they die—infants excepted. Wm. Miller made a serious mistake when he taught that the earth is the sanctuary, and that it would be cleansed by litteral fire in 1844, and that then the whole world would be melted like a ball of wax, and all the ungodly would become ashes, and the saints be taken home to heaven. All mistakes are not sins, but all sins are mistakes. God overruled Brother Millers' mistakes, and made it to emphasize the nearness of Christ's second presence. Pastor Russell made a great mistake in supposing that the church would be delivered in 1914. Well what of it? Nobody was hurt by it. Some of the clergy and churches, may have felt bad because his prediction did not come true, for that would have been an easy way to get rid of "Russellism." But the wrath of God is not filled up in the six plagues of Scripture Studies, that have fallen already; The seventh plague is yet to fall, or be poured out into the "air"—the ecclesiastical heavens. and then there will be lightnings (Truth flashing to all the world) thunders, voices, a mighty earthquake, (Anarchy) and great hail, (distressing Truth) such as never was since God said, "Let there be light." Put all of Pastor Russell's mistakes into one pile, and he has enough left him in his Scripture Studies, to rank him as one of the greatest of men that have ever lived since the days of the apostles, if not the greatest. His mistakes are now being overruled for good of the "very elect", and the whole world, for it emphasizes the fact that Christ is invisibly present, setting up His Kingdom, which is now overthriwing the kingdom of this world, preparatory to the establishing of His Kingdom upon their ruins, that His will may be "done in earth as it is done in heaven." "Three things bear mighty sway with men, the sword, the sceptor and the pen; Who can the least of these command, in the first rank of Fame shall stand."

J. A. OPPY.

Siloam Springs, Ark.

(To be continued.)

Oklahoma City, Okla., Dec. 19.

Enclosed find $1.00 for which please renew my subscription.

I appreciate very much your loyalty to the principles of Truth, and the courtesy and consideration you have for the Truth friends. Surely every one instrumental in holding high this banner of the Lords, will not go unrewarded. Verily you will receive yours. May you continue to dispense these precious things to your host of readers.

Yours very truly,
G. F. WILSON.

Pittsburgh, Pa., Dec. 20.

By your kind permission would like to answer the following question through your good paper.

WHO IS WORTHY?"—Rev. 5:2.

John's answer in The Records is—Worthy is The Lamb that was slain, Rev. 5:12. The Master stated there were a few names in Sardis that had not defiled their garments (the Provided Robe of Christ. Matt. 22:11, 12) and they walked with me in white (The wedding garment. Matt. 22:11) for they are worthy, Rev. 3:4. Christ also answers it, blessed are they that hear the Word of God and keep it. Luke 11:28, and the pure in Heart; for they shall see God, Matt. 5:8 and Bro. Paul answers that question in this form, and now abideth faith, hope, love, but the greatest of those is love, and without love we are as sounding brass and tinkling cymbol 1 Cor. 13 Chapt. thus does Paul summons it up, Bro. John, He states, we know we have passed from death to life because we love the Brethren, (John 3:14) while seeking to avoid the sin of un-gratitude.

Dear friends those deductions and answers I or we have been striving with you all to keep as one in Christ as at the Headline of our Copy book, as to be conformed to the image of His Son Rome 8:29 who stated My grace is sufficient for thee. 2 Cor. 12:9. While realizing our need of His merit to cover the unintentional blemishes of the flesh. Now by His grace wishing you one and all a very happy and prosperous New Year 1917 in Him, and that we soon may meet at Jesus feet there as being of The Class as through Christ's Merit found Worthy? for without Him as the Head of our Copy book we would be very unprofitable servants.

Now the little while we may be here do not let us forget the Old Reliable Labor Tribune of Pittsburgh, Pa., and by letting our appreciations through 1917 be a substantial one on their subscription list, while wishing the Editor and office staff a Happy and Prosperous New Year 1917. As being Worthy of the same by His honest efforts.

Appreciatively yours,
ROBERT J. CRAIG.

ATTENTION I. B. S. A.

A committee is now engaged in compiling the comments of Brother Russell on Revelation and Ezekiel, to be submitted to the Watch Tower Bible and Tract Society for publication. This committee will be glad to receive from any of the I. B. S. A. members, who are fully consecrated, any comment made by Brother Russell on these two books, other than that contained in the Watch Tower or Studies in the Scriptures. Also their own interpretation of such parts of these books not interpreted by Brother Russell. Such statements should be very brief, legibly written on one side of the paper only, and contain the name and address of the sender.

The book, when published. will contain biographical sketch of Brother Russell, his life as a reformer, and a select number of his sermons.

Please address all such communications to Mrs. G. W. Seibert, Secretary, Hotel Margaret, Brooklyn, N. Y.

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

THE TRUE LIGHT.

The following sermon was delivered by Pastor C. T. Russell at henectady, N. Y., December 22, 1907:

Pastor C. T. Russell of Allegheny, Pa., preached twice today to large audiences. His afternoon topic was the "Overthrow of Satan's Empire." His morning topic, which we report, was based upon St. John 1, 9. "That was the true light which lighteth every man that cometh into the world." The speaker said:

Everywhere throughout the Scriptures light is used to represent God, his truth, his righteousness, his servants and their messages, and, contrariwise, darkness is the synonym for Satan, the prince of darkness, and all his deluded followers, the children of darkness, and the wickedness with which he is identified, the works of darkness. So forceful are these figures of speech that they are recognized quickly, not only by those skilled in the use of the Scriptures, but also by the world. The voice of inspiration in the Bible declares that the "whole world lies in the wicked one"—under Satan's influence—under the powers of darkness. And this declaration was made, not in the period before the flood, nor in the period before the giving of the Law to Israel, nor during the Law age, but during this Gospel age. Now, still, since Jesus has come and has given his life a ransom, and since his followers have received the annointing of the holy Spirit, since Pentecost, the world still lieth in the wicked one, as again stated, "Darkness covers the earth—gross darkness the heathen." (I John 5:19; Isa. 60:2.) But the Scriptures also testify that Jesus is the Light of the world—the true Light, that lighteth every man that cometh into the world, the statement of our text. How and in what sense is this true? We reply that it is not yet true—that it is a prophetic statement of what shall yet be.

Our Lord declared this great truth when he said, "I am come a light into the world, that whosoever believeth in me should not abide in darkness;" but "men love darkness rather than light because their deeds are evil." (John 3:19; John 12:46.) In other words, our Lord here indicates that mankind had become so depraved, so in sympathy with sin, so out of accord with absolute truth, justice and righteousness, that it was not attractive to them, or rather less attractive to them than the error. He declares that this was the secret of the hatred which his presence engendered and which led to his crucifixion. "The darkness hateth the light, neither approacheth the light lest its deeds be made manifest," for it is the nature of light to scatter the darkness. Strange to say, the darkness was not confined to the ignorant then, nor is it today. It is no respecter of stations. It was the Chief Priests, the Doctors of the Law and the leading Pharisees who were the most pronounced servants of darkness and most opposed to the light or truth which shined forth from our Redeemer's life and teachings. "The common people heard him gladly." Indeed, we say that the powers of darkness are greatest in the more influential and the better educated. Satan himself, the prince of darkness, is not such by reason of his ignorance and stupidity, but by reason of pride and sinful ambition, which led into a course of opposition to the divine plan.

"YE ARE THE LIGHT OF THE WORLD"

Our Lord not only informed us that the possibilities of the light shining from him were limited by the surrounding darkness of Satanic influence and human depravity and wrong ambition, but that the same would be measurably true of his followers—that, so far from being bright luminaries, powerful suns in the firmament of earth's affairs, scattering its darkness, they would merely be little lights or candles. He admonishes us not on this account to be discouraged or ashamed of him, ashamed of the light, but to set our candles on a candle stick, that they may give light to all that are in the house—in the household of faith our lights are to shine. We are to seek to "build one another up in the most holy faith." True, indeed, our windows are to be opened, so that those who are without may see the light within the household of faith and come to the light, and all such are to be welcomed; but we are not to suppose that the world will love our light, nor that if we take it to them they will be inclined to glorify us and exalt us and to honor us. On the contrary, so long as the prince of darkness has his hold upon the world and operates through worldly ambition and prejudice, strongly entrenched delusions and false doctrines, so long the Lord's words are true, "Marvel not if the world hate you; ye know that it hated me before it hated you." (John 15:18.) "Cast not your pearls before swine lest they trample them under their feet and turn again and rend you." (Matt. 7:6.) The depth of your message is not intended for the world, which is worshipping Mammon, but merely intended for the Elect—the class whom God is choosing out of the world for a special purpose, a "people for his name." To these alone is given to know the mysteries of the "Kingdom of heaven," for these alone the light of truth is now intended—even "as many as the Lord your God shall call." As for the rest of the world, they are the children of darkness, who will be dealt with in the Lord's providence in due time.

Similarly the Scriptures speak of the pathway of the just throughout this Gospel age. They do not indicate that the pathway of the Church is a brilliant one, but, quite to the contrary, that it is narrow, crowded, beset with trials and difficulties, and hedged about with darkness except as the lamp of divine truth illuminates it. Moreover, the picture of this path and the Church a traveler on it given in the Scriptures emphasizes this point. It pictures the traveler with the lamp attached to the toe of his sandal, giving light only for each step of the way, as it is written, "Thy Word is a lamp unto my feet, a lantern to my footsteps." (Psalm 119:105.) The Apostle Peter gives the same thought, saying, "We have also a more sure word of phophecy, whereunto ye do well to take heed, as unto a lamp shining in a dark place until the day dawn." (2 Pet. 1:19.) Here four facts are emphasized: (1) That there is a new day divinely arranged for, which shall dawn in its proper season; (2) that we are now in the night time preceding that new epoch; (3) that the Word of the Lord is the only light and guide for his people in this night time; (4) that those who are not his people and who do not have this light are walking in darkness, however worldly-wise and prudent themselves and others may believe them to be.

THE SUN OF THE NEW DAY

How glad we are of the assurance God has given us that a better day is coming, a glorious day, when all "the shadows, weary shadows, from the world shall flee away." This implies the victory of the light over the darkness, of which we are assured in various Scriptures, which tell us that in due time our great Redeemer Christ shall take to himself his great power and begin his reign—the reign of righteousness—the reign of the Kingdom of God. The further assurance is that promptly at the beginning of that reign Satan shall be bound for a thousand years, that his deception of mankind shall thus be restrained. Our Lord, speaking of this in one of his parables, calls Satan the strong man of this present dispensation, and declares that he will bind him and "spoil his goods"—destroy the works of evil, of sin, os superstition, of ignorance, etc. O, what a happy day that will be for the world!

"BRUISE SATAN UNDER YOUR FEET"

But here we are reminded by the Apostle that the divine plan respecting the future Kingdom of God is that the elect Church of this present time shall be associated in it with her Lord, her Bridegroom. So intimate is this association of the Church with Christ that sometimes the work of restraining Satan and the powers of evil in the opening of the Millennial age is ascribed to the Church under her Head and Lord, as when the Apostle declared, "The very God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.) Similarly our Lord mentions the Church as associated with himself in the enlightening work of the future; for, while our text refers to Christ as the true, great Light which ultimately shall enlighten every man that cometh into the world, shows that the Church now enlightened, now walking in the narrow way in his footsteps, now exposed to peculiar trials and difficulties in order to develop and test the overcomers, shall also be members of the great Sun of Righteousness which the Scriptures promise shall arise with healing in his beams. (Mal. 4:2.) This participation of the Church with himself as members of the glorious Sun of Righteousness our Lord shows in the parable of the wheat and tares. In the conclusion of that parable he shows the gathering of the Elect in the end of this age by a resurrection change, and then declares, "Then shall the righteous shine forth as the Sun in the Kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:43.)

GROSS DARKNESS COVERS HEATHENDOM

Coming back from the glorious pictures of the Millennial morning to the facts as we now have them, we perceive the absolute truth of the Scriptural pictures, which represent the world in darkness and heathendom in gross darkness, and the Church alone possessing the lamp of divine revelation—and it, close to the path, giving light only for one step at a time. Everything in these pictures corroborate the other statements of the Word and also our own experiences: that nothing that the Church could do in the present time could scatter the powers of darkness. Our little candles should all be on their candlesticks, our lamps trimmed and burning, to give out as much light as possible for ourselves and for others; but there is absolutely no encouragement for us to think that by any power of our own we could become the Sun of Righteousness and scatter darkness of earth. It will require the glorious change of the First Resurrection to thus equip and qualify us for the work of enlightening the world. On the contrary, despite the efforts of God's people during eighteen centuries since Jesus' death, the numbers of heathendom are increasing hourly. According to statistics there are twice as many heathen in the world today as there were a century ago—1,200,000,000 now, 600,000,000 then.

Alas, while the outward show and splendor of civilization called Christendom are in many respects impressive, our Lord's true picture of the situation prophetically given is, "This people draweth nigh to me with their lips while their hearts are far from me." (Matt. 15:18.) Only a few today, as ever, are right with the Lord, filled with the Spirit and guided by his lamp of Truth. The majority of Christian people everywhere, in all denominations, are failing, as described by the Lord through the Prophet, saying of the true Church of Christ, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." (Psalm 91:7.) These thousands—yea, tens of thousands—include many of the most learned of our day, just as the failing at the first advent of our Lord included the Doctors of the Law and the Sanhedrin. The fall in this case is not a moral deflection, not a falling into vulgar sin, but the falling away from "the faith once delivered to the saints"—a falling into evolution theories, into Higher Criticism, infidelity, into Theosophy, into New Thought, New Theology, Christian Science, etc.—away from the teachings of God's Word respecting the fall of the race into sin and under divine sentence, respecting the redemption of adam and all his race by the precious Blood of Jesus, respecting the deliverance of the Church and ultimately as many as will receive divine favor at the hands of him who loved us and bought us with his precious blood.

WHY IS THIS THUS?

While declaring his power to conquer sin and Satan and to deliver the world free from its darkness and ignorance and superstition, why does the Lord permit so long a delay? Why was it four thousand years after the fall before he sent the Redeemer, and why has it been nearly nineteen hundred years since the Saviour died and bought the world before he comes in power and great glory to deliver mankind from the yoke of sin and death—to deliver the groaning creation from the bondage of corruption to the glorious liberty of the sons of God? Why? Ah, there is a reason, but it is not for all to know now. Even if we tell it all cannot hear. Our Master said truly, speaking to the faithful little flock, the followers in his footsteps: "To you it is given to know the mysteries of the Kingdom of God; but to others in parables; that, seeing, they might not see, and, hearing, they might not understand." (Luke 8:10.) Hence, we need not be afraid of giving away the secrets of the Lord in respect to this matter, which the Apostle styles "the mystery hidden from past ages and dispensations, but now revealed unto the saints." (Col. 1:26.) It is proper that the saints should know this mystery, for now the strength which this knowledge would give will be of special value to them in their combat with the special trials and difficulties which lie immediately before them. The mystery is this: that God's intention from the first was that the great Deliverer, Messiah, should be not only the Lord Jesus, the Redeemer, but should include also the elect little flock of this Gospel age—the ripe grains gathered in Israel's harvest time and also during this Gospel age those gathered from every nation, people, kindred and tongue. These the Lord styles his "jewels"—"They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) The "jewels" will not be made up, will not be glorified, until the full number of the Elect have been found and polished and prepared. Then shall the elect, the righteous, shine forth as the sun in the Kingdom of their Father—for the blessing of all mankind. They, with their Lord, the Bridegroom, will then, as the antitypical seed of Abraham, fulfill the divine promise. "In thy seed shall all the families of the earth be blessed.

Thus the mystery hid from past ages dissolves, becomes plain to those whose eyes have been annointed by the holy Spirit, and who are looking in the direction which the Lord is indicating. They see that now "light is sown for the righteous—truth for the upright in heart," and this rejoices them, first, as a manifestation of divine favor, and secondly because it encourages and stirs them to uprightness of heart, that they may abide in the divine love and go onward from grace to grace, from knowledge to knowledge in the narrow way, guided by the Word as a lamp to their feet. They rejoice because they now understand the purpose of divine wisdom in permitting special trials and tribulations of the people of God—that these are intended to work out for them a far more exceeding and eternal weight of glory to which they have been called according to the divine purpose." They are not jealous or envious of the world and its highway of holiness, upon which it will be privileged to go up to perfection of restitution during the Millennium; they realize that, grand as those blessings will be, "God has provided some better thing for us." (Heb. 11:40.) They are content, yea, able to rejoice in fiery trials, because of their realization that these are the divine arrangements by which they are being prepared, tested, proven worthy of a place in the glorious Kingdom so soon to be established for the blessing of the world. These large-hearted, warm-hearted saints, full of love for God and every creature, are made further glad by the knowledge of the divine plan, that the whole creation is under the divine charge, though saints are God's peculiar care. They rejoice in the unfolding of the divine plan, which shows most clearly that God has provided an opportunity for eternal salvation through Christ for all those who shall obey him. And, furthermore, that the knowledge and opportunity and assistance necessary to such obedience is to be granted to every creature during the Millennium.

"GREAT JOY FOR ALL PEOPLE"

Is it any wonder that the message of God's grace as it was announced on the first Christmas morning was a message of peace and good will toward men—all men? Is it any wonder, in view of what we see of the developing plan of God, that the angels declared to the shepherds, "Behold, we bring you good tidings of great joy, which shall be unto all people; because unto you is born this day in the city of David a Saviour, which is Messiah, the Lord? No! That message is in full accord with all that we know of the divine Word, and with all that the reasonable, intelligent mind could expect from an all-wise, just, powerful and all-loving Creator. Why should he not delight to bless every creature of Adam's race? Why should he propose to save merely a handful of the Elect and turn the others over to eternal torment at the hands of fireproof demons? Such unscriptural ideas evidently came from the great prince of darkness himself, who fain would turn our hearts away from the God of wisdom, justice, love and power—who fain would have us think of our God as the real adversary of the race, delighting in its suffering. How in accord with this thought of the great blessing coming to every member of this race is our text, which declares Jesus to be the true Light of the world—for every man that cometh into the world. How broad, how gloriously sweeping these statements! How they assure us that the Redeemer of the world was God's great Christmas gift to Adam and all of his posterity—a gift whose value grows in the estimation of all the Lord's holy ones in the present time, as day by day and item by item they come to know the Christ of God—an estimation which will grow with the world as during the Millennial age, they will avail themselves of the glorious opportunities then afforded and come into hearty accord—an estimation which will grow with them throughout eternity as the lengths and breadths and heights and depths of the love of God shall become more and more manifest.

GOD'S WAYS HIGHER THAN MAN'S

Let us not mistakingly allow our own littleness of mind to hinder our appreciation of the true meaning of our text; let us remember our Lord's words, "For your thoughts are not my thoughts; neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways and my plans than your plans." The great plan of God, which has thus far reached only the Church, even as many as the Lord your God has called, is yet to reach not only the world of mankind that will be living when the election of the Church is completed and when the Bride of Christ shall have been ushered into heavenly glory, but will reach also all those who have already gone down into the great prison-house of death—the tomb, sheol, hades. We know certainly that the vast majority of these have never been enlightened by the Lord Jesus and his Gospel message. There was no such light before our Redeemer came into the world, although four thousand years had elapsed and billions of humanity had gone down to the prison-house. On this the Scriptural testimony is most explicit, namely, that "Christ brought life and immortality to light through the Gospel." (2 Tim. 1:10.) Neither the immortality which is God's gift for the Church was seen and appreciated and understood, nor was the eternal life which God is providing for all of Adam's race who will accept it. True, there were vague promises before, but there was no clear light upon them; they had to be received strictly by faith.

But now it is different. We see Jesus, we behold him as the Word of God made flesh, we perceive his mission, that he came to redeem our race. With the eye of faith we behold him crucified for our sins, yea, risen from the dead and ascended up to the Father's presence and appearing as the advocate for the household of faith, the Church which is his body, as the Apostle says, "There to appear in the presence of God for us." (Heb. 9:24.) Now we can see, as the ancients could not see, that God could be just and yet be the justifier of him who believeth on Jesus. We can see that Adam's penalty being paid for him by the death of Jesus, he and all of his family, his race, may be released from the tomb and from the death sentence and be given an opportunity to behold the light—the true light—to be enlightened thereby—to be brought to a knowledge of the truth and thereby have an opportunity for a full reconciliation with the Father and to be restored to all the blessings of his favor. It would seem that the subject is too plain to require controversy—that God has promised that the true light should enlighten every man—that it has not yet enlightened but a few—that it must, therefore, be manifested during the Millennial age to every creature before the great plan of God for human redemption shall have reached its consummation—that one must see this great Light before he could be liable to the great penalty—the Second Death.

Let us who have been favored, called of God in the present time, and who have seen the great Light with the eye of faith, and who have been begotten by the holy Spirit, and whose footsteps have been guided in the path of faith, in the light from the lamp—let us rejoice more and more in the goodness of our God and follow on in the good way, practising the fruits and graces of the Spirit, and thus be made meet for the inheritance of the saints in light, that we may with him shine forth as the Sun in the blessing of all the families of the earth.

Douglas, Kan., Dec. 19.

Find enclosed money order for $1. Please renew my subscription to the Tribune which expired Dec. 12.

I am very glad to know you will still publish Pastor Russell's sermons, which are always new. Also that we are to have the new feature, "The Divine Plan of the Ages," running in its columns.

MRS W. P. KNOTE.

Wyoming, Pa., Dec. 19.

I appreciate your paper very much, for the many good qualities it has. It is a champion of the Truth in more ways than one and in showing up the business fakers. Dishonest advertising and black hand methods carried on by labor and capitol. You are doing the suering public a great benefit. Pastor Russell's sermons are doing a lot of good, and help one to appreciate a loving Heavenly Father who causes his Sun to rise on the evil and the good and sendeth rain on the just and unjust. His love is for all, and his tender mercies are over all.

May God bless you in your present work.

Yours truly,
D. M. HASSLER.

Camden, N. J., Dec. 20.

I inclose $1.00 in renewal of my subscription to your paper. I thought I had renewed though the Watch Tower but hear from them that they are taking no subscriptions for other papers than the Tower.

I am much pleased with the letter from J. H. Blackmore in your last issue as it clears you from a charge I was lack to believe and also shows how Bro. Abbot has made his mistake.

Sincerely yours,
MISS RUTH E. STARKWEATHER

Seattle, Wash., Dec. 19.

I have for several years been a subscriber to "The Labor Tribune" and have enjoyed reading it very much, especially Pastor Russell's sermons. I am glad to see you continue to publish his sermons from your old files, for they seem like new again. I regret, however, that I cannot continue my subscription, for lack of funds, and so must ask you to take my name off your list.

Sincerely yours,
EDWARD O. LOE.

Frank. Pa., Dec. 18.

I wish you a merry Christmas and a prosperous New Year Inclosed find renewal of my paper, and I certainly enjoy all the Truth features it contains and the nice large print, and with our Brother J. H. Blackmore let us have charity out of a pure heart for the mistakes of others for we all are leaky vessels and let us all be loyal to the Truth and to the memory of our dear Pastor.

Yours in the one hope.
MRS. H. CLARK.

Silvis, Ill., Dec. 19.

Dear Sir:—You will find enclosed $1.00 for which please renew my subscription. Pardon my neglect and accept my thanks for continuing it after my time had expired. I especially enjoy the Truth features and glad to note that you are going to republish Pastor Russell's sermons.

Sincerely yours,
Mrs. M. Smith.

Falsom, La., Dec. 17.

I have through the kindness of some dear one of God's children been privileged to read your valuable paper. I esteem it very highly for its many good features. First of all for Pastor Russell's sermons. How good I think it is to keep up the work as you have begun even though Brother Russell has gone before. Surely you are doing a great and good work. I shall try to send you some more subscriptions. Enclosed find $1.00 for which you will send your good paper to H. M. Carpenter, Slidell, La. I hope this offer will continue for some time yet.

With kindest regards to all the Tribune readers,

Your grateful friend,
J. E. BLACKWELL.

Galveston. Texas. Dec. 18.

I sincerely beg your pardon for neglecting to notice when my subscription run out, and I thank you for still sending me your valuable paper I would miss it very much. I have taken it so long that it is like an old friend. I am so glad that you will continue to publish the sermons even if it is a repetition of each one. It is the "old, old story" yet ever new. And I think it a splendid plan of yours to publish also, "The Divine Plan of the Ages." May the good mark go on even if our beloved pastor has left us behind for awhile longer.

May God bless you.

Sincerely yours,
MRS. MERRITT.

Newport Beach, Cal., Dec. 17.

Some one has been kindly sending me your much appreciated paper, The Labor Tribune, and I know that my label said it expired the 13th of Oct. Thank you for continuing to send it. I appreciate it so much, I can not afford to be without it, and I am taking advantage of your kind offer to send it to the Truth people for $1.00 a year. Enclosed find same, by P. O. order.

Sincerely yours,
MRS. HELEN M. LEMON.

PASTOR RUSSEL'S LAST PHOTO.

We are glad to announce to the friends that we made some negatives of our dear Pastor less than two months before his death. The pictures are not yet ready but we will accept orders and forward as soon as possible. The sizes and prices will be the same as for the 1911 photo, which is so universally admired and pronounced the best they have ever seen. These we have in stock. All prints are made on high-grade double weight paper—ready for framing—workmanship and finish guaranteed the best. Prices as follows: 5x7, 15c each; 8x10, 65c; 11x14, $1.25; 16x20, $3.50; 20x24—especially for class rooms and halls,—$5.00 postage paid. W. R. MITCHELL, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. B. Stokes, Mohawk, Fla.

A CHRISTMAS FABLE

By Mary Graham Bonner Drawings by Ray Walters

THE snow glistened in the sparkling sunlight. The flakes of snow kept falling, falling. Some stopped to rest on the branches of the pine trees and the little leafless bushes. Some fell straight to the ground and made the snow grow deeper and whiter and softer.

In the center of the woods was a high throne upon which sat a King dressed in red with fur of soft white which looked like snow, and on his head was a crown of gleaming jewels. Around the King sat the Royal Family. There were Princes and Princesses, the Queen and hundreds of pages. The King arose from his throne and spoke. "This is the greatest festival in the year," he said, "and its name is Christmas. It is the day of love and cheer and happiness. We give presents and we are given presents. We think of others and others think of us. It is the day to give! And I, your King, will now begin the celebrations!"

The Queen was smiling. Her eyes were full of gladness and the Princes and Princesses were merry and gay.

"The day of giving," they were all saying. "The most glorious day in the year!"

The pages rushed about this way and that, and from afar came the sound of music. The music grew louder and the voices seemed to come from everywhere. From all corners of the world it seemed as if everyone must be singing, and the King and Royal Family joined in the song. No one quite knew what was the name of the song. No one quite knew what the tune might be, but somehow everyone was singing it—for the song was the song of joy and the tune was happiness. And all knew that song, all knew its tune and throughout the world that day there was singing. Some did not know how to sing the words, some did not know how to make the sounds with their voices, but for these there was the music in their hearts—the love in their hearts for all the people under the sun.

But the pages had emptied before the throne packs with many different sorts of presents. And the King was presenting them to the Princes and Princesses. Then came more and more presents, and more and more of the Royal Family appeared. For they were all arriving for the Great Festival. There were hundreds and thousands and they received presents and they gave presents. The singing went on, the music was mingled with laughter and the happy voices of children were heard.

Soon the children came trooping by. They passed before the throne and the King did not seem to frighten them. He did not seem to be a King of whom to be afraid. All his subjects seemed to love him and he seemed to rule with a sceptre of wonderful kindness. And as the children paused before the throne they said in whispers to each other:

"Look! On the throne is carved the words, 'Merry Christmas to all in the world this day!' And on the sceptre is written, 'Love,—this is the guide to happiness.'"

And then on a mighty pine tree lights appeared and the snow flakes on the branches changed and drooped down heavily laden with presents. And the tree spoke too:

"I am the Christmas tree. For years and years I have gone into homes each Christmas Day. There are many trees but we all have the one name—the Christmas tree—and our King bids us go to many a Christmas festival. Our branches hold gifts and candles of different colors to give the bright light of good cheer."

And from all around the children are opening stockings that they had found hanging on low branches, filled with oranges and candies, nuts and toys. While they were dancing and laughing as they opened many mysterious little packages, the King spoke again:

"Good-bye to all," he said. "I will be back for the festival next year. Come my fine animals! Come my gorgeous chariot!"

Jingling of bells was heard—they were the Christmas bells on the Reindeers and up they pranced to take the King to his home far away. For the King was none other than Santa Claus!

And all of a sudden the scene changed and instead of one great throne many homes could be seen—big homes and little homes, but in all there was a Queen—the mother of the children whom on Christmas Day Santa Claus calls his Royal Family.

Instead of Princes and Princesses they were all children. Instead of one great tree there were many trees. And in place of the sparkling snow and the woods there were fireplaces and green decorations and bright red berries.

For once a year Santa Claus dreams this dream—this Christmas fable. He sees not the hundreds of homes he has visited. He does not see the different mothers. He does not see the children scattered over the earth. He has been to many homes but to him it is all as one. And it is a true dream, too!

For every Christmas Queen is a mother with love in her heart, and there are the fathers who sit on the throne of Santa Claus on Christmas Day with "A Merry Christmas" inscribed in letters which only the children of Santa's dream can see, but which all the children of the world can feel. And the Royal Family—the Princes and the Princesses—they are all children. Not unusual children, but usual children. They are the children who give joy just because they are children, and they are given pleasure because they too can give.

Yes, all over the world, in hundreds of homes after the visit of Santa Claus there is happiness. And because it is Christmas Day there is cheer and good will. And the gifts that Santa Claus receives are the smiling eyes and the merry voices of children as they shout their delight over the Christmas festival.

He is the King—not of a country, nor of a land—but of a Day, Christmas Day, and his subjects are the Children of the World.

For him there is this fable. He can dream of the joy that is in the hearts of all on Christmas morning, while he is sitting on his throne and his chariot drawn by Reindeers is waiting to take him back home!

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That our merchants have provided bountifully for our Holiday wants is evidenced by their announcements in these columns. They are entitled to the patronage of all the people of the community for everything that is desired in Christmas merchandise

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ED. S. COOK.....Superintendent
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OFFICES—406 Walsh Building.
434 Diamond Street.
Telephone ..... Court 9394

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publisher.

ALLIED PRINTING TRADES UNION LABEL COUNCIL PITTSBURGH PA.

Entered as second-class matter at Pittsburgh, Pa.

PUBLISHED EVERY THURSDAY

All remittances should be made payable to National Labor Tribune, Incorporated.

Address all Communications to
NATINAL LABOR TRIBUNE
PITTSBURGH, PA.

J. H. Vitchestain .....Editor

Enoch Rauh in the Limelight for Mayor.

wears a smile and a cigar, in the haze of which while sitting around the council table he in all probability builds cities and topples them over—again to build others that are still more modern wherein every man is given a chance. Caesar said "Let me have men about me who are fat, sleek headed men, such as sleep o'nights." There is no "lean and hungry look" about Mr. Rauh. His avoirdupois is sufficient to give him rotundity and with it an alluring vivaciousness that makes him rather a Councilmanic member much sought by those who seek favors or who wish to have their wants made known to the heads of the various departments.

Mr. Rauh has held many responsible offices and it was his genius that successfully built up the Credit Men's Association and it was he who was its chief sponsor and president until it was lifted to the pinacle of success. It was Enoch Rauh who fathered the famous Rauh Act which makes it possible for cities of the first and second class to compensate city employees for time lost through injuries or sickness. It is these qualifications that make this member of Council eligible for Mayor of the City of Pittsburgh and there are those who are already booming him as a successor to Mayor Armstrong. There is no reason why he should not be Mayor of a great city such as he represents in Council and his experience in civic affairs fully warrants his friends in urging him to permit his name to be used as a candidate. Up to the present he has held a restraining hand but how long he himself will be able to withhold his anxious and admiring enthusiastic friends is a question.

There is no question but that the city employees who are the beneficiaries of the Rauh Act will stand by him and there are thousands of others who hold him in grateful remembrance for the favors he has done.

The year 1913 will always loom large in the minds of employes of cities of the first and second class in Pennsylvania. During this session of the General Assembly, legislation was passed which extended the principle of employers' liability and workmen's compensation for injuries to employes of public corporations.

This legislation resulted through the activities of City Councilman Enoch Rauh of Pittsburgh.

During this tenure of office Mr. Rauh frequently contended that city employes should be treated on a basis of justice and fair play and that if they were injured or fell sick should be compensated by having their pay continued.

Mr. Rauh found that under the law as it stood the council and mayor could pay no claim unless there was the strictest legal liability and could not recognize the moral responsibility resting on the city to compensate an employe for whose misfortune the city was indirectly responsible.

During recent years there has been a constant agitation on the part of the people for workmen's compensation law and while the people insisted on private corporations taking care of their sick and injured employes there was nothing to compel or allow the people to care for their own employes, the people were asking private corporations to do something which they as a public corporation were not doing.

Mr. Rauh had what is now known as "The Rauh Act" drawn by Attorney L. S. Levin. It was sent to Harrisburg and Senator David Hunter, Jr. and Representative William J. McCraig became interested in the measure. These two men fought its battles in both houses and on June 12 it was finally signed by Governor John K. Tener and became a law of the Commonwealth.

AN ACT Authorizing cities of the first and second class to compensate employes for time lost, while in the employ of the city, as a result of injuries, sickness, or disablement of any kind sustained while in the performance of their duties.

Section 1. Be it enacted, &c., That cities of the first and second class of this Commonwealth be, and are hereby authorized and empowered to pay all persons in their employ during absence from their employment, caused by injuries, sickness, or disablement of any kind whatsoever, sustained in the performance of their duties: Provided, That such compensation made by the city shall only be equal to the amount of wages or salary said person would have received during the period of absence from his or her employment, and never for a period of time to exceed one year.

Section 2. Any act or part of an act inconsistent herewith is hereby repealed.

Approved—The 12th day of June, A. D. 1913.

JOHN K. TENER.

O'Neil and Wagner for Commissioners.

Continued from Page One.)

Buildings at the rate of 500 cubic feet a minute. This extravagance when that product is so scarce. This, too, goes on winter and summer. Not the fault of the gas companies as they can divert the product elsewhere. The County gas bill is $30,000 this year. In the new City-County building the machinery and the motors are so arranged that it will actually require three times the voltage to operate and this will be an additional burden to the taxpayers.

The gas is deliberately turned on and left blow but what's the difference, the poor unfortunate man working for a meagre $2.00 a day with the cost of living leaving him in the hole every week is able to settle. Then, too, the Noblestown road, the building of which cost the taxpayers at least $25,000 a mile, and a bridge at the end of it cost another $150,000. An expenditure of $175,000 by ex-County Commissioner O'Neil merely to satisfy a friend, who had a plan of lots for sale. This $175,000 which if given to the "poor" or the "orphans" would have given some beneficial returns but when this $175,000 of the peoples money is given to build a road and bridge that is absolutely worthless as a public highway a charge of malfeasance in office should be made or the taxpayers should begin action against O'Neil and his colleagues for misappropriating the peoples money. But Harris and Gumbert are accessories.

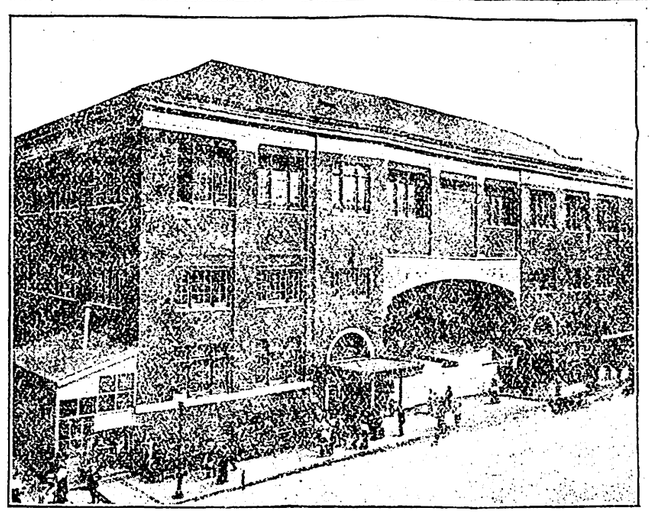
O'Neil sold out the people and Harris and Gumbert have been handed over to the Vare-Brumbaugh conspirators.

It is unfortunate that the office should have been handled so recklessly and that all the promises made should be set aside with such contempt but there is a day of reckoning. This matter will undoubtedly enter into the approaching County contest and will play havoc against some of Magee's best friends.

An effort is being made to make the fight for Speakership of the state look like something that savors a clean administration but it is said many years have passed since the election of a Governor who can do away with the hypocracy the present Governor has been able to get away with.

O'Neil was once condemning the liquor traffic and is now playing into the hands of the gang while Candidate for the Speakership. Cox was in Pittsburgh Monday declaring to the Members of the Legislature the "Shoe string is out." That means any corruption you want may be put across. "Come in and see me, I'm for it! Vote for me and I'm for any pilfering that the Governor will stand for and he's a marvel in handing the con to both the liquor men and the church folk." It takes Denny to hand the piety and say Harris and Gumbert are covering up the rotten politics played, also the extravagance.

But every indication points to the fact the members of the General assembly will not be cheated and that Baldwin will be elected the next Speaker of the House by a neat majority.



THE PRIDE OF PITTSBURGH—DIAMOND MARKET

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$19.75, $24.75

All-wool, of course, rich homespuns, heather mixtures, rough weaves—in double and single breasted; box backs, pinch-backs, belt backs.

MEN'S AND YOUNG MEN'S
SUITS & OVERCOATS
$9.75, $14.75

In Conservative and Extreme Styles

Frank & Seder

FIFTH AVENUE, SMITHFIELD AND DIAMOND STREETS

LAWYERS GALORE.

NEW HAVEN, Conn., Dec. 18.—In the annual directory of living graduates of Yale university it is stated that the total number of degrees awarded since the founding of the college is 30,164. There are 19,316 living holders of Yale degrees and more than one-fifth of the graduates practice law.

CHRIST COMING, AND COMING TO CHRIST

Revelation 22:6-14.—December 31.

God's Kingdom Not Yet Set Up In the Earth—The Revelation Portrays Trouble For the Church Throughout the Gospel Age, and Their Triumphant Reign During the Millennial Age—The Marriage of the Lamb Not Yet Accomplished—Therefore There Is as Yet No "Bride."

"The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take of the Water of Life freely."—Verse 17. R. V.

POSTMILLENNIALISTS must have an especially hard task when they touch upon the Revelation, as today's Study does. Those who think that God's Kingdom was set up in power at Pentecost, that ever since it has been conquering the world, that its conquest will proceed until God's will is done on earth as in Heaven, that then the Second Advent will take place and our Lord will commend their work and take all the faithful to Heaven and burn up the world—these dear friends must be perplexed over Revelation.

Surely they must admit that the first chapters, containing our risen Lord's Messages to the Churches, imply nothing of the kind enumerated above, suggest nothing to the effect that the Church of Christ is reigning now. Quite to the contrary, they indicate that down to the very end of the Age it will be a suffering Church. Revelation promises a future Reign to those who faithfully endure the trials of the present time preceding the establishment of the Kingdom—the overcomers.

The chapters between the third and the twentieth deal with conflicts between good and evil, evidently covering the entire Gospel Age. Yet in all these conflicts, the evil is shown to be triumphant, and the Lord's people are worn out, cry from under the altar, etc. How thinking people can close their minds to all this is passing strange; for these chapters describe nothing like a Reign of Righteousness.

"Come!"

Only at the conclusion of this book of symbols is the inauguration of the Millennium pictured, showing the triumph of our Lord and His saints. The introduction of that Reign of Righteousness is portrayed, marked by wonderful events connected with our Lord's Second Advent—the glorification of the Church, the binding of Satan, the blessing of the world, etc. One would suppose that, even with no knowledge of the symbols of Revelation, no thinking Christian would have difficulty in realizing that the book foretells trouble for the Church throughout the Gospel Age and the triumphant Millennial Reign at its close.

Sayings "Faithful and" True.

Having pictured the Restitution work to its consummation, the Revelation changes. Verse 6 of today's Study assures us that these wonderful promises are faithful and true. In Verse 7 the Master speaks to all of His Church who have the hearing ear. The intimation seems to be that none can understand this book of symbols until its seals are loosed; and that when its teachings come to be appreciated, the Second Advent will be at hand.

Verse 8 bears out this thought. St. John represents those favored members of the Church living in the end of this Age and privileged to witness what he saw in symbol. Amongst these there might be a disposition to honor too highly the one used of the Lord to communicate the light now due. Verse 9 sets forth the proprieties of the case, God alone should be worshiped. He is the Author of the great Plan of salvation, and will be the Finisher of it. This Plan is brought to our attention now by the Father because the due time has come for His people to understand His purposes.

Verse 10 continues this thought. God's people are not to expect, however, that their telling of the Message, their explaining of the Divine Plan, will convert the world; for the Message was not designed to accomplish this. Notwithstanding the unfolding of the Plan, this knowledge will be only for a special class. (Daniel 12:10.) It is not designed to make righteous the filthy nor to turn the righteous to sin.

Every Knee Shall Bow.

Verse 11. So far as the understanding of the Divine Purpose is concerned, those who are righteous may be righteous still, those who are filthy may be filthy still. There are some who are not saints, but who nevertheless are righteous, who live uprightly, honorably. To these lovers of righteousness the Divine Plan now unfolding commends itself.

Our Golden Text is the inspired statement respecting the work of the Messianic Kingdom. There will be a Bride then. Now the Church is an espoused Virgin (2 Cor. 11:2). The last members of the Church of Christ must enter into glory with their Lord before the Marriage. Then will begin the blessed work of Restitution.

METAL POLISHERS GAIN.

MONTRAEL, Dec. 26.—Metal Polishers' union has secured an agreement with the Canadian Pacific railway which provides for wage increases, the nine-hour day and larger ventilating fans.

ONE FOURTH OFF!

Men's Clothes

With quality and style features that make them 20% the best value in Pittsburgh at regular prices. Men will need little persuading to participate liberally in this January ¼off offering.

$15 Suits and Overcoats now 11.25
$20 Suits and Overcoats now 15.00
$25 Suits and Overcoats now 18.75
$30 Suits and Overcoats now 22.50
$35 Suits and Overcoats now 27.75

Men's Pants—formerly $2.48 to $5.00—¼Off.

Men's Fancy Vests, also ¼ Off.

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URGE INCREASES FOR NAVY MEN.

WASHINGTON, Dec. 26.—Secretary of the Navy Daniels told the house naval committee that the wages of every enlisted man in the navy should be increased $5 a month. This would add $3,000,000 a year to the pay roll.

CHAS. L. COLE, Treasurer,
A. W. POLLOCK, President,
SAM'L BAILEY, Secretary.

ONE HUNDRED AND TWENTY-THIRD SEMI-ANNUAL REPORT OF THE

DOLLAR SAVINGS BANK

DECEMBER 1, 1916.

338-344 Fourth Ave., Pittsburgh, Pa.

LIABILITIES:

Am't due Depositors, Dec. 1, 1916	$35,345,648.07
Am't due Dividend	679,547.77
Am't due Insurance Fund	60,000.00
Am't due Contingent Fund	776,172.77
Am't due Surplus	385,392.46
Total Liabilities	$37,246,761.07

ASSETS:

Loans on Bonds and Mortgages	$ 8,405,970.04
U. S. Government Bonds	2,400,000.00
Philadelphia City Bonds	1,327,768.00
City of Pittsburgh Bonds	2,946,310.00
City of Allegheny Bonds	300,000.00
City of Reading Bonds	100,000.00
Allegheny County Bonds	2,132,288.80
Westmoreland County B'ds	250,000.00
Washington County Bonds	247,000.00
Sub-District School Bonds	1,629,000.00
District School Bonds	3,526,200.00
Borough Improvement Bonds	2,425,285.00
Township Improvement Bonds	118,000.00
Rail Road Bonds	4,985,268.75
Street Railway Bonds	545,540.00
Miscellaneous	600,954.38
Loans on Collateral	1,196,081.65
Real Estate	392,989.87
Real Estate, Bank Property	300,000.00
Interest Due	16,578.37
Cash in Banks and on hand	3,401,526.21
Total Assets	$37,246,761.07

CHAS. L. COLE, Treasurer.

Pittsburgh, Pa., December 1, 1916.

The undersigned Auditing Committee respectfully report that they have examined the assets of the Bank and find them to correspond with the foregoing report.

JAS. McAFEE,
FRANK B. NIMICK,
J. W. LLOYD,
A. V. HOLMES,
Auditing Committee.

Pittsburgh, Pa., December 12, 1916.

The Trustees have declared a dividend of two (2) per cent. for the last six months ending November 30, 1916, payable forthwith. If not drawn, will bear interest from December 1, 1916.

TREATER STRIKE SETTLED.

HARTFORD, Conn., Dec. 26.—Stage employes at the Poli theater have adjusted differences with the management. Substantial wage increases are secured. The agreement dates from January 1.

GERMAN SAVINGS AND DEPOSIT BANK,

CARSON AND SOUTH FOURTEENTH STS.,

PITTSBURGH.

J. E. Roth, President. A. P. Miller, Cashier.
John McKain, Assistant Cashier.